

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 30
60:1 – 69:16



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.2)
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# and immediate reference to the original Arabic text for those not fluent in Arabic.
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Introduction by the director of the al-Maehad al-Sadiqin (the Al-Sadiqin Institute).

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 30 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Mum'taḥanah*, and the first verses of *Sūrat l-Hāqah*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

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- **Tafsir al-Baghawi (1122 CE)** – Written by **Imam al-Baghawi**, this tafsir is known for its conciseness and reliance on authentic hadith and narrations. It is widely used in Sunni circles as a balanced and straightforward commentary.
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written by **Ibn Kathir**, emphasizing *tafsir bi'l-ma'thur* and the use of hadith and narrations from the Sahabah.

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- **Tafsir al-Suyuti (1505 CE)** – Compiled by Imam al-Suyuti, this tafsir is a rich source of *tafsir bi'l-ma'thur* (narrative-based exegesis), incorporating extensive hadith and historical reports.
- **Fath al-Qadir (1834 CE)** – Written by Imam al-Shawkani, this tafsir combines tafsir bi'l-ma'thur with rational analysis and legal insights, making it a comprehensive and independent work.

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 al-Mumtahanah 60:1

O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, expelling the Messenger and yourselves [from the religion] because you believe in God, your Lord. If you have gone forth [to fight] in My cause and seeking My pleasure, [then] extend to them affection secretly. And I know what you conceal and what you declare. And whoever does it among you has certainly strayed from the right path.

Surat al-Mumtahanah 60:1

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Tafsir al-Jalalayn

1 - **O you who have believed, do not take My enemies and your enemies** meaning the disbelievers of Mecca **as allies, receiving** communicating **to them** the intention of the Prophet, may God bless him and grant him peace, to invade them, which he confided in you and concealed with Hunayn **with affection** between you and them. Hatib bin Abi Balta'ah wrote a letter to them regarding this because he had polytheistic children and relatives with them, so the Prophet, may God bless him and grant him peace, took him back from those who had sent him with him, by God Almighty informing him of this and accepting Hatib's excuse regarding it **and they have disbelieved in what came to you of the truth** meaning the religion of Islam and the Qur'an **and they expel the Messenger and you** from Mecca by making things difficult for you *believe* meaning because you believed **in God, your Lord, if you have gone out for jihad** for jihad **in My cause and seeking My pleasure** and the answer to the condition is indicated by what preceded it, meaning do not take them as allies (and secretly towards them with affection, while I know what you conceal and what you declare. And whoever among you does it) meaning secretly tells them about the Prophet **has certainly strayed from the right path** He strayed from the path of guidance and righteousness, and he went to the middle path.

Tafsir al-Suyuti

Al-Bukhari and Muslim narrated on the authority of Ali, who said: The Messenger of God, may God bless him and grant him peace, sent me, Al-Zubayr, and Al-Miqdad bin Al-Aswad. He said: Go until you come to Rawdat Khakh, for there is a woman there with a letter. Take it from her and bring it to me. So we went out until we came to the garden, and there we saw the woman. We said: Bring out the letter. She said: I have no letter with me. We said: Either you bring out the letter or we will throw away the clothes. So she took it out of her tie and we brought it to the Messenger of God, may God bless him and grant him peace. It was

from Hatib bin Abi Balta'ah to some of the polytheists in Mecca, informing them of some of the affairs of the Prophet, may God bless him and grant him peace. He said: What is this, Hatib? He said: Do not rush me, O Messenger of God. I was attached to the Quraysh and I was not one of them. And those who were with you were from the emigrants who had relatives with whom they protected their families and their wealth in Mecca. So I wanted, since I missed that lineage among them, to take a hand with which they could protect my relatives. I did not do that out of disbelief, nor apostasy from my religion, nor approval of disbelief. So the Prophet, may God bless him and grant him peace, said: He spoke the truth. And in it this Surah was revealed: O you who have believed, do not take My enemies and your enemies as allies, extending to them affection.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the believers in Him from among the companions of the Messenger of God, may God bless him and grant him peace, **O you who have believed, do not take My enemies** from among the polytheists **and your enemies as allies** meaning supporters.

And His statement, **You extend to them affection**, He, the Most High, says: You extend to them your affection for them. The inclusion of the *ba* in His statement, **with affection**, and its omission are the same, similar to the saying of the speaker: I want you to go and I want you to go, the same, and like His statement, **And whoever intends therein to commit injustice** (al-Hajj 22:25), and the meaning is: And whoever intends therein to commit injustice and wrong. And from that is the saying of the poet:

When she wanted to drink, he shook the stick at her, leaning forward.

Meaning: When I wanted to drink.

And they have disbelieved in what has come to you of the truth. He says: These polytheists whom I forbade you to take as allies have disbelieved in what has come to you of the truth from God, and that is their disbelief in God, His Messenger, and His Book that He revealed to His Messenger.

And His statement, **They will expel the Messenger and you because you believe in God, your Lord**, God Almighty says: They will expel the Messenger of God, may God bless him and grant him peace, and you, meaning: And they will also expel you from your homes and your land, and that is the expulsion of the polytheists of Quraysh of the Messenger of God, may God bless him and grant him peace, and his companions from Mecca.

And His saying: **That you believe in God, your Lord,** God Almighty says: They will expel the Messenger and you from your homes because you believed in God.

And His statement: **If you have gone forth to strive in My cause and seeking My pleasure** is from the deferred which means to bring forward, and the point of the speech is: O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth. If you have gone forth to strive in My cause and seeking My pleasure, **they will expel the Messenger and you because you believe in God, your Lord.** And what He, the Most High, means by His statement: **If you have gone forth to strive in My cause** is: if you have left your homes and migrated from them to your place of migration to strive in My way which I have prescribed for you and My religion which I have commanded you to follow and to seek My pleasure.

And His statement, **And you conceal your affection towards them,** means that the Most High says to the believing companions of the Messenger of God, may God bless him and grant him peace: You conceal your affection towards the polytheists, O believers. **And I know what you conceal,** meaning: I know better than you what some of you conceal from one another, and what you declare. **And what you declare,** meaning: I also know better than you what some of you declare to one another. **And whoever among you does it has certainly strayed from the right path,** meaning: He, the Most High, says: And whoever among you conceals his affection towards the polytheists, O believers, has certainly strayed from the right path, which God has made a path to Paradise and a way to it.

It was mentioned that these verses from the beginning of this Surah were revealed concerning Hatib bin Abi Balta'ah, who had written to the Quraysh in Mecca informing them of a matter that the Messenger of God, may God bless him and grant him peace, had hidden from them. This is what came in the reports and narrations from a group of the companions of the Messenger of God, may God bless him and grant him peace, and others.

Who said that?

Ubayd ibn Ismail al-Hibari and al-Fudayl ibn al-Sabab told me: Sufyan ibn Uyaynah told us, on the authority of Amr ibn Dinar, on the authority of Hasan ibn Muhammad ibn Ali, who told me: Ubayd God ibn Abi Rafi' said: I heard Ali, may God be pleased with him, say: The Messenger of God, may God bless him and grant him peace, sent me, al-Zubayr ibn al-Awwam, and al-Miqdad. Al-Fadl said: Sufyan said: A group of the emigrants, and he said: Go until you reach Rawdat Khakh, for there is a woman there with a letter, so take it from her. So we set off, our horses racing with us until we reached the garden, and we found a woman. We said: Bring out the letter. She said: I do not have a letter. We said: Either you bring out the letter, or we will throw away the clothes. So she took it out from her tie, and we took the letter and went with it to the Messenger of God, may God bless him and grant him peace. In it was from Hatib ibn Abi Balta'ah to some people in Mecca, informing them of some of the affairs of the Messenger of God, may God bless him and

grant him peace. The Messenger of God, may God bless him and grant him peace, said: O Hatib, what is this? He said: O Messenger of God, do not rush me. I was a matter attached to the Quraysh, and I had no kinship with them. Those of the Muhajireen who were with you had kinship, and they protected their families in Mecca. So I wanted, since I missed that in terms of kinship, to take a hand in it with which they would protect my kinship. I did not do that out of disbelief or apostasy from my religion, nor was I satisfied with disbelief after Islam. The Messenger of God, may God bless him and grant him peace, said: He has told you the truth. Umar said: O Messenger of God, let me strike off the head of this hypocrite. He said: He witnessed Badr, and how do you know? Perhaps God looked at the people of Badr and said: Do what you want, for I have forgiven you. Al-Fadl added to his hadith. Sufyan said: And the verse was revealed concerning him: **O you who have believed, do not take My enemies and your enemies as allies** until His saying: **until you believe in God alone.**

Ibn Humayd narrated: Mihran narrated to us, on the authority of Abu Sinan Sa'id ibn Sinan, on the authority of 'Amr ibn Murrah al-Jamali, on the authority of Abu al-Bukhtari al-Ta'i, on the authority of al-Harith, on the authority of 'Ali **may God be pleased with him,** who said: When the Prophet (peace and blessings of God be upon him) wanted to go to Mecca, he confided in some of his companions that he intended to go to Mecca, among them Hatib ibn Abi Balta'ah. He spread the word among the people that he intended to go to Khaybar, so Hatib ibn Abi Balta'ah wrote to the people of Mecca that the Prophet (peace and blessings of God be upon him) intended to go to you. He said: The Prophet (peace and blessings of God be upon him) sent me and Abu Marthad, and there was not a man among us who did not have a horse. He said: Go to Rawdat Khakh, for you will find a woman there with a letter, so take it from her. So we set out until we saw her in the place that the Prophet (peace and blessings of God be upon him) had mentioned, and we said: Give me the letter. She said: I do not have a letter with me. So we put down her belongings and searched, but we did not find it among her belongings. Abu Marthad said: Perhaps it is not with her. I said: The Prophet (peace and blessings of God be upon him) did not lie, nor did he lie. So we said: Bring out the letter, or we will strip you naked. Amr ibn Murrah said: So she brought it out from her pocket. Habib said: She brought it out from her side. We brought it to the Prophet (peace and blessings of God be upon him), and there was a letter from Hatib ibn Abi Balta'ah to the people of Makkah. Umar said: He has betrayed God and His Messenger. Allow me to strike off his head. The Prophet (peace and blessings of God be upon him) said: Did he not participate in Badr? He said: Yes, but he broke his oath and supported your enemies against you. The Prophet (peace and blessings of God be upon him) said: Perhaps God has looked at the people of Badr and said: Do whatever you want. Umar's eyes welled up and he said: God and His Messenger know best. So he sent for Hatib and said: What made you do what you did? He said: O Prophet of God, I was a man attached to the Quraysh, and I had family and wealth there, and there was not one of your companions who did not have someone in Mecca who would protect his

Surat al-Mumtahanah 60:1

O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, expelling the Messenger and yourselves [from the religion] because you believe in God, your Lord. If you have gone forth [to fight] in My cause and seeking My pleasure, [then] extend to them affection secretly. And I know what you conceal and what you declare. And whoever does it among you has certainly strayed from the right path.

family and wealth, so I wrote to them about that. By God, O Prophet of God, I believe in God and His Messenger. The Prophet, may God bless him and grant him peace, said: Hatib ibn Abi Balta'ah has spoken the truth, so do not say anything about Hatib except good. Habib ibn Abi Thabit said, then God Almighty revealed: **O you who have believed, do not take My enemy and your enemy** the verse.

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told us, he said: My father told me, on the authority of his father, on the authority of Ibn 'Abbas, that his statement, **O you who have believed, do not take My enemies and your enemies as allies, extending to them affection** to the end of the verse was revealed about a man from the Quraysh who was with the Prophet, may God bless him and grant him peace, in Medina. He wrote to his family and clan in Mecca, informing them and warning them that the Messenger of God, may God bless him and grant him peace, was going to them. He informed the Messenger of God, may God bless him and grant him peace, of his document, so he sent 'Ali ibn Abi Talib, may God be pleased with him, to it, and he brought it to him.

Ibn Humayd narrated to us, saying: Salamah narrated to us, saying: Muhammad ibn Ishaq narrated to me, on the authority of Muhammad ibn Ja'far ibn al-Zubayr, on the authority of 'Urwah ibn al-Zubayr and other scholars of ours, who said: When the Messenger of God, may God bless him and grant him peace, decided to march to Mecca, Hatib ibn Abi Balta'ah wrote a letter to the Quraysh informing them of the matter that the Messenger of God, may God bless him and grant him peace, had decided to march against them. Then he gave him a woman whom Muhammad ibn Ja'far claimed was from Muzaynah, and others claimed was Sarah, a slave girl of some of the Banu 'Abd al-Muttalib. He gave her a reward so that she would convey it to the Quraysh. She put it in her hair, then twisted her hair around it, then she went out. report of what Hatib had done came to the Messenger of God, may God bless him and grant him peace, from the sky. So he sent 'Ali ibn Abi Talib and al-Zubayr ibn al-'Awwam, may God be pleased with them both, and said: **Catch up with a woman with whom Hatib had written a letter to the Quraysh, warning them of what we have agreed to do with them.** So they went out until they caught up with her at al-Hulaifah, al-Hulaifah ibn Abi Ahmad. They brought her down and searched in her saddlebags, but they did not find her. Something, so Ali ibn Abi Talib, may God be pleased with him, said to her: I swear by God that the Messenger of God, may God bless him and grant him peace, did not lie, nor did we. You must bring me this letter, or we will expose you. When she saw his seriousness, she said: Turn away from me. So he turned away from her, so she untied the horns of her head, and she took out the

letter and gave it to him. He brought it 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 Hatib and said: O Hatib, what made you do this? He said: O Messenger of God, by God, I am a believer in God and His Messenger. I have not changed or altered anything, but I was a man among the people who had no origin or clan, and I had family and children among them, so I treated them kindly regarding him. Umar ibn al-Khattab, may God be pleased with him, said: Leave me, O Messenger of God, so that I may strike off his head, for the man has been a hypocrite. The Messenger of God, may God bless him and grant him peace, said: How do you know, O Umar? Perhaps God looked at the companions of Badr on the day of Badr and said: Do what you will, for I have forgiven you. Then God, the Almighty, revealed about Hatib: **O you who have believed, do not take My enemies and your enemies as allies** until His saying: **And to you we have turned** until the end of the story.

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 Urwah, who said: When the verse, **O you who have believed, do not take My enemies and your enemies as allies** was revealed about Hatib ibn Abi Balta'ah, he wrote a letter to the infidels of Quraysh advising them. God informed His Prophet, peace and blessings be upon him, of that, so he sent Ali and al-Zubayr and said: **Go, for you will find a woman in such and such a place.** So they brought a letter with her and set out until they caught up with her. They said: **The letter that you have with you!** She said: **I do not have a letter.** They said: **By God, we will not leave anything with you without searching it or bringing it out.** She said: **Are you not Muslims?** They said: "Yes, but the Prophet, peace and blessings be upon him, told us that you have a letter and we are certain that you have it." When she saw their seriousness, she took out a letter from between her horns and took it to the Prophet, peace and blessings be upon him, and it was written: **From Hatib ibn Abi Balta'ah to the infidels of Quraysh.** The Prophet, peace and blessings be upon him, called him and said: **Did you write this letter?** He said: Yes. He said: What made you do that? He said: By God, I have never doubted God since I became a Muslim, but I was a stranger among you, O tribe of Quraysh, and I had wealth and children in Mecca, so I wanted to defend them with that. Umar **may God be pleased with him** said: Give me permission, O Messenger of God, to strike off his head. The Prophet (peace and blessings of God be upon him) said: Take it easy, O son of Al-Khattab. How do you know? Perhaps God has looked at the people of Badr and said: Do whatever you want, for I am forgiving you. Al-Zuhri said: The verse **Forgiving, Most Merciful** was revealed about him.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **Do not take My enemies and your enemies as allies** to His statement, **He is Seeing of what you do**, in the correspondence of Hatib ibn Abi Balta'ah and those with him to the infidels of Quraysh, warning them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **O you who have believed, do not take My enemies and your enemies as allies**, until he reached **the straight path**. He mentioned to us that Hatib wrote to the people of Mecca informing them of the Prophet's march to them at the time of Hudaibiyyah. God, the Almighty, informed His Prophet, peace and blessings be upon him, of that, and mentioned to us that they found the letter with a woman in a horn of her head. The Prophet of God, peace and blessings be upon him, called him and said, **What made you do what you did?** He said, "By God, I did not doubt God's command, nor did I renounce it, but I had family and wealth there, so I wanted to make peace with the Quraysh regarding my family and wealth." He mentioned to us that he was an ally of the Quraysh but was not one of them. Then God, the Almighty, revealed the Qur'an regarding that, and said, **If they gain the upper hand over you, they will be enemies to you and stretch out their hands and tongues against you with evil, and they would like you to disbelieve.**

Tafsir al-Qurtubi

Al-Mumtahanah **with a kasra on the ha** means the tested one. The verb was added to it metaphorically, just as Surah Bara'ah and Al-Fadihah were named after it, because it revealed the faults of the hypocrites. Whoever says about this Surah Al-Mumtahanah **with a fatha on the ha** then he has added it to the woman about whom it was revealed, and she is Umm Kulthum bint Uqbah ibn Abi Mu'ayt. God Almighty said: "So test them. God knows best about their faith," the verse. She is the wife of Abd al-Rahman ibn Awf, and she bore him Ibrahim ibn Abd al-Rahman.

The Almighty said: **O you who have believed, do not take My enemies and your enemies as allies.** The verb *takhada* has two objects, which are **your enemy as allies**. The word *enemy* is a verb from *ada*, like *forgiving* from *forgiving*. Because it has the weight of a verbal noun, it is applied to the plural as it is applied to the singular. There are seven issues in this verse:

First: The Almighty's saying: **O you who have believed, do not take My enemy and your enemy as your friends.** The Imams narrated, and the wording is from Muslim, "On the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, sent us, Al-Zubayr, and Al-Miqdad, and said: Go to Rawdat Khakh, for there is a woman there with a letter, so take it from her. So we set off, our horses racing, and there we came to the woman, and we said: Bring out the letter. She said: I do not have a letter. We said: Either bring out the letter

or throw away the clothes. So she took it out of her tie, and we brought it to the Messenger of God, may God bless him and grant him peace, and in it was: From Hatib bin Abi Balta'ah to some of the polytheists of Mecca, informing them of some of the affairs of the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said: O Hatib, what is this? He said: Do not be hasty with me, O Messenger of God, for I was a man attached to the Quraysh. Sufyan said: He was an ally of them, but he was not one of them, and among those who were with you were the emigrants who had relatives with whom they protected their families, so I wanted to..." "If I missed that from the lineage among them, that I would take a hand among them with which they would redeem my kinship, and I did not do it out of disbelief or apostasy from my religion, nor satisfaction with disbelief after Islam, then the Prophet, may God bless him and grant him peace, said: He is truthful. Then Umar said: Let me, O Messenger of God, strike off the head of this hypocrite. He said: He witnessed Badr, and how do you know? Perhaps God looked at the people of Badr and said: Do what you want, for I have forgiven you. Then God Almighty revealed: "O you who have believed, do not take My enemies and your enemies as allies." It was said that the woman's name was Sarah, from the clients of Quraysh, and it was in the letter: As for what follows, the Messenger of God, may God bless him and grant him peace, has headed towards you with an army like the night, moving like a torrent, and I swear by God that if he had not marched towards you except alone, God would have given him victory over you and fulfilled his promise to you, for God is his Guardian and Supporter. Some of the commentators mentioned it, and Al-Qushayri and Al-Tha'labi mentioned: "Hatib bin Abi Balta'ah was a man from the people of Yemen, and he had an alliance in Mecca with Banu Asad bin Abd Al-Uzza, the people of Al-Zubayr bin Al-Awwam, it was said: He was an ally of Al-Zubayr ibn Al-Awwam, so Sarah, the slave girl of Abu Amr ibn Saifi ibn Hisham ibn Abd Manaf, came from Mecca to Medina while the Messenger of God, may God bless him and grant him peace, was preparing to conquer Mecca. It was said: This was during the time of Al-Hudaybah, so the Messenger of God, may God bless him and grant him peace, said to her: Have you come as a migrant, O Sarah? She said: No. He said: Have you come as a Muslim? She said: No. He said: So what brought you? She said: You were my family, my clients, my origin, and my clan, and the clients have gone - meaning they were killed on the day of Badr - and I was in dire need, so I came to you so that you would give me some and clothe me. He, peace be upon him, said: So where are you compared to the youth of the people of Mecca? She was a singer. He said: Nothing was asked of me after the Battle of Badr. So the Messenger of God, may God bless him and grant him peace, urged Banu Abd Al-Muttalib and Banu Al-Muttalib to give her some, so they clothed her, gave her some, and carried her. She went out to Mecca, and Hatib came to her and said: I will give you ten dinars and a cloak on condition that you deliver this letter to the people of Mecca. He wrote in the letter: The Messenger of God, may God bless him and grant him peace, wants you, so be on your guard. Sarah went out and Gabriel came down and informed the Prophet (peace and blessings of God be

Surat al-Mumtahanah 60:1

O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, expelling the Messenger and yourselves [from the religion] because you believe in God, your Lord. If you have gone forth [to fight] in My cause and seeking My pleasure, [then] extend to them affection secretly. And I know what you conceal and what you declare. And whoever does it among you has certainly strayed from the right path.

upon him) of that. He sent Ali, Az-Zubayr and Abu Marthad Al-Ghanawi. In another narration: Ali, Az-Zubayr and Al-Miqdad. In another narration: He sent Ali and Ammar ibn Yasir. In another narration: Ali, Ammar, Umar, Az-Zubayr, Talhah, Al-Miqdad and Abu Marthad. They were all horsemen. He said to them: Go until you reach Rawdat Khakh, for there is a rebellious woman there and with her is a letter from Hatib to the polytheists. Take it from her and let her go. If she does not give it to you, strike off her head. They caught up with her in that place and said to her: Where is the letter? She swore that she did not have a letter with her. They searched her belongings but did not find any letter with her. They intended to return, but Ali said: By God, we have not lied, nor have we lied! He drew his sword and said: "Take out the letter, or by God I will unsheathe you and cut off your head." When she saw the seriousness, she took it out from her forelock, and in another narration, from her room. They released her and returned with the letter to the Messenger of God, may God bless him and grant him peace. He sent to Hatib and said: **Do you recognize the letter?** He said: Yes. He mentioned the hadith in a similar manner to the one mentioned above. It was narrated that the Prophet, may God bless him and grant him peace, granted security to all the people on the day of the conquest except for four, one of whom was she.

Second: The Surah is the origin of the prohibition of befriending infidels, and this has been mentioned in more than one place.

And among these is the saying of God Almighty: **Let not the believers take the disbelievers as allies rather than the believers** (Al Imran 3:28), **O you who have believed, do not take as intimates those other than yourselves** (Al Imran 3:118), **O you who have believed, do not take the Jews and the Christians as allies** (Al Ma'idah: 51), and there are many like it. It was mentioned that Hatib heard **O you who have believed** and fainted from joy at the address of faith.

Third: The Almighty's statement: **You throw affection to them** means outwardly, because Hatib's heart was sound, as evidenced by the fact that the Prophet, may God bless him and grant him peace, said to them: **As for your companion, he has spoken the truth**. This is a clear statement of the soundness of his heart and the sincerity of his belief. The *ba* in *affection* is redundant, as you say: I read the surah and I read the surah, and I conveyed to him what was in my heart and what was in my heart. It is permissible for it to be fixed, with the object of **you throw affection to them** being omitted, meaning you throw report of the Messenger of God, may God bless him and grant him peace, to them because of the affection between you and them. Likewise, **you whisper affection to them** means because of affection. Al-Farra' said: **You throw affection to them** is related to *friends*, and the inclusion

of the *ba* in affection and its exclusion are the same. It is permissible for it to be related to **do not take** as a state of its pronoun, and to *friends* as a description of it. It is permissible for it to be a new sentence. The meaning of **you throw affection to them** is that you inform them of the secrets of the Muslims and advise them. Al-Zajjaj said the same.

Fourth: If someone frequently looks into the faults of Muslims, warns them about them, and informs their enemy of their report, he is not considered an unbeliever if his action is for a worldly purpose and his belief in that is sound, as Hatib did when he intended to seize the hand and did not intend to apostatize from the religion.

Fifth: If we say that he is not an unbeliever because of that, then is he to be killed as a prescribed punishment for that or not? People differed on this. Malik, Ibn al-Qasim, and Ashhab said: The imam should make his own judgment on that. Abd al-Malik said: If it was his habit to kill, then he is a spy. Malik said: The spy is to be killed, and this is the correct view, because he harms the Muslims and seeks to spread corruption on earth. Perhaps Ibn al-Majishun only repeated this because Hatib was caught at the beginning of his action, and God knows best.

Sixth: If the spy is an infidel, Al-Awza'i said: It would be a breach of his covenant. Asbagh said: The military spy is to be killed, and the Muslim spy and the dhimmi are to be punished unless they cooperate in Islam, in which case they are to be killed. It was narrated on the authority of Ali ibn Abi Talib, may God be pleased with him: "A spy of the polytheists named Furat ibn Hayyan was brought to the Prophet, may God bless him and grant him peace, and he ordered that he be killed. He cried out: O group of Ansar, should I be killed while I bear witness that there is no god but God and that Muhammad is the Messenger of God! So the Prophet, may God bless him and grant him peace, ordered that he be released, then he said: There are among you those who have accepted his faith, among them Furat ibn Hayyan."

His saying: **And they disbelieved** is a state, either from **do not take** or from **you meet** meaning do not take them as allies or befriend them, and this is their state. Al-Jahdary read **when it came to you** meaning they disbelieved because of what came to you of the truth.

Seventh: The Almighty's statement: **They expel the Messenger** is a new statement as an explanation of their disbelief and their obstinacy, or a condition of **they disbelieved**. "And you, lest you believe in God, your Lord" is an explanation of **they expel**. The meaning is that they expel the Messenger and expel you from Mecca because you believe in God, that is, because of your belief in God. Ibn Abbas said: Hatib was among those who went out with the Prophet, may

God bless him and grant him peace. It was said: There is an inversion in the statement, and the meaning is: Do not take My enemy and your enemy as allies if you went out striving in My cause. It was said: There is an ellipsis in the statement, and the meaning is: If you went out striving in My cause and seeking My pleasure, then do not show them affection. It was said: **If you went out striving in My cause and seeking My pleasure** is a condition and its answer is presented.

The meaning is: If you go out to fight in My cause, do not take My enemy and your enemy as allies. The word *fighting* and *seeking* are in the accusative case because they are objects of the verb. His statement, **You secretly go to them with affection** is a substitute for **you receive** and clarifies it. Verbs are substituted for verbs, as God Almighty said, "And whoever does that will meet a sin. Doubled for him will be the punishment." Sibawayh recited:

When you come to visit us in our homes, you will find abundant firewood and a blazing fire.

It was said: It is on the assumption that you are showing them affection, so it is a new beginning, and all of this is a rebuke to Hatib, and it indicates his virtue, his honor, his advice to the Messenger of God, may God bless him and grant him peace, and the sincerity of his faith, for rebuke is only from one who loves his beloved, as he said:

I blame the affection of a friend if he dislikes me and avoids me

If the reproach is gone, there is no friendship, and friendship remains as long as the reproach remains

The meaning of **with affection** is with advice in the book to them. The *ba* is either redundant as we mentioned, or it is fixed and not redundant.

God the Almighty said: **And I know what you conceal** you concealed **and what you declare** you made public. The *ba* in *bima* is redundant. It is said: I knew such-and-such and I knew such-and-such. It was also said: I know better than anyone what you conceal and what you make public, so **min kullu** was omitted, just as it is said: So-and-so is more knowledgeable and better than someone else. Ibn Abbas said: I know better what you concealed in your hearts and what you made public with your tongues of acknowledgment and monotheism. **And whoever among you does it** meaning whoever among you whispers to them and writes to them **has certainly strayed from the right path** meaning he has missed the right path.

Tafsir Ibn Kathir

Interpretation of Surat Al-Mumtahanah

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

The reason for the revelation of the beginning of this noble Surah was the story of Hatib ibn Abi Balta'ah. This Hatib was a man from the Muhajirun and also from the people of Badr. He had children and wealth in Makkah and was not from the Quraysh themselves,

but was an ally of Uthman. When the Messenger of God (peace and blessings of God be upon him) decided to conquer Makkah after its people broke their covenant, the Prophet (peace and blessings of God be upon him) ordered the Muslims to prepare to attack them and said, **O God, make our report known to them.** So this Hatib wrote a letter and sent it with the Quraysh to the people of Makkah, informing them of the Messenger of God's (peace and blessings of God be upon him) intention to attack them, so that he might gain favor with them. God informed the Messenger of God (peace and blessings of God be upon him) of this in response to his prayer. He sent after the woman and took the letter from her. This is explained in this hadith, the authenticity of which is agreed upon.

Imam Ahmad said: Sufyan told us on the authority of his uncle, Hasan bin Muhammad bin Ali told me, Abdullah bin Abi Rafi told me and he said once that Ubayd God bin Abi Rafi told him that he heard Ali **may God be pleased with him** say: The Messenger of God (peace and blessings of God be upon him) sent me, Az-Zubayr and Al-Miqdad and said: **Go until you reach Rawdat Khakh, for there is a woman there with a letter, so take it from her.** So we set off, our horses galloping with us until we reached the garden, and there we saw the woman. We said: **Bring out the letter.** She said: **I do not have a letter.** We said: **Bring out the letter or throw away the clothes.** So she took the letter from her tie, and we took the letter and brought it to the Messenger of God (peace and blessings of God be upon him). In it was from Hatib bin Abi Balta'ah to some of the polytheists in Mecca, informing them of some of the affairs of the Messenger of God (peace and blessings of God be upon him). The Messenger of God (peace and blessings of God be upon him) said: **O Hatib, what is this?** He said: "Do not rush me, for I was a man attached to the Quraysh, but I was not one of them. And those who were with you were from the Muhajireen, who had relatives who protected their families in Mecca." So, since I missed that in terms of lineage among them, I wanted to take a hand among them to protect my kinship. I did not do that out of disbelief, nor out of apostasy from my religion, nor out of acceptance of disbelief after Islam. So the Messenger of God, may God bless him and grant him peace, said: **He has told you the truth.**

Then Umar said: Let me strike off the head of this hypocrite. The Messenger of God (peace and blessings of God be upon him) said: He witnessed Badr. How do you know? Perhaps God looked at the people of Badr and said: Do whatever you wish, for I have forgiven you. This is how all the group narrated it except Ibn Majah through other chains of transmission on the authority of Sufyan ibn Uyaynah. Al-Bukhari added in the Book of Military Expeditions: Then God revealed the Surah: **O you who have believed, do not take My enemies and your enemies as allies.** And he said in the Book of Interpretation: Amr said: And the verse: **O you who have believed, do not take My enemies and your enemies as allies** was revealed about him. He said: I do not know which verse is in the hadith or Amr said. Al-Bukhari said: Ali, meaning Ibn Al-Madini, said to Sufyan: It was said to him concerning this: **Do not take My enemies and your enemies as allies** was revealed. Sufyan said: This is in the hadith of the people. I memorized it from Amr. I did

Surat al-Mumtahanah 60:1

O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, expelling the Messenger and yourselves [from the religion] because you believe in God, your Lord. If you have gone forth [to fight] in My cause and seeking My pleasure, [then] extend to them affection secretly. And I know what you conceal and what you declare. And whoever does it among you has certainly strayed from the right path.

not leave out a letter of it, and I do not know of anyone who memorized it except me.

They both included it in the two Sahihs from the hadith of Husayn ibn Abd al-Rahman, from Sa'd ibn Ubaydah, from Abu Abd al-Rahman al-Sulami, from Ali, who said: The Messenger of God, may God bless him and grant him peace, sent me, Abu Marthad, and al-Zubayr ibn al-'Awwam, all of us on horseback. He said, **Go until you reach Rawdat Khakh, for there is a woman from the polytheists with a letter from Hatib ibn Abi Balta'ah to the polytheists.** We caught up with her walking on her camel to where the Messenger of God, may God bless him and grant him peace, had said. We said, **The letter?** She said, **I have no letter with me.** We made her kneel and searched for it, but we did not find any letter. We said, "The Messenger of God, may God bless him and grant him peace, did not lie. You must bring out the letter or we will strip you." When she saw the seriousness, she rushed to her garment while she was protecting herself with a cloak, and brought it out. We went with her to the Messenger of God, may God bless him and grant him peace. Umar said, "O Messenger of God, he has betrayed God, His Messenger, and the believers. Leave me alone so that I may strike off his head." The Prophet, may God bless him and grant him peace, said, **What made you do what you did?** Hatib said: By God, I have no choice but to be a believer in God and His Messenger, may God bless him and grant him peace. I wanted to have a hand with the people through which God would protect my family and my money, and there is none among your companions who does not have someone from his tribe through whom God would protect his family and his money. So he said: "He is truthful. Do not say anything to him except good."

Umar said: He has betrayed God, His Messenger, and the believers, so leave me to strike off his head. He said: **Is he not one of the people of Badr?** He said: "Perhaps God looked at the people of Badr and said: 'Do whatever you wish, for Paradise has been made obligatory for you,' or 'I have forgiven you.'" Umar's eyes welled up with tears and he said: **God and His Messenger know best.** This is the wording of al-Bukhari in al-Maghazi about the Battle of Badr. It has been narrated from another chain of transmission on the authority of Ali. Ibn Abi Hatim said: Ali ibn al-Hasan al-Hasanjani told us, Ubayd ibn Ya'ish told us, Ishaq ibn Sulayman al-Razi told us on the authority of Abu Sinan, who is Sa'id ibn Sinan, on the authority of Amr ibn Murrah al-Jamali, on the authority of Abu al-Buhturi al-Ta'i, on the authority of al-Harith, on the authority of Ali, who said: When the Prophet, may God bless him and grant him peace, wanted to go to Mecca, he confided in some of his companions that he wanted to go to Mecca, among them Hatib ibn Abi Balta'ah, and he spread among the people that he wanted to go to Khaybar. Hatib ibn Abi Balta'ah wrote to the people

of Mecca that the Messenger of God, may God bless him and grant him peace, wanted you, so he informed the Messenger of God, may God bless him and grant him peace, and said: The Messenger of God, may God bless him and grant him peace, sent me and Abu Marthad, and there was not a man among us who did not have a horse. He said: **Go to Rawdat Khakh, for you will find a woman there with a book, so take it from her.**

So we set off until we saw her in the place mentioned by the Messenger of God (peace and blessings of God be upon him). We said to her, **Bring me the letter.** She said, **I do not have a letter.** So we put down her belongings and searched her, but did not find it among her belongings. Abu Marthad said, **Perhaps it is not with her.** I said, "The Messenger of God (peace and blessings of God be upon him) did not lie, nor did we." We said to her, **Either you bring it out or we will lend it to you.** She said, **Do you not fear God? Are you not Muslims?** We said, **Either you bring it out or we will lend it to you.** Amr ibn Murrah said, **So she brought it out from her room.** Habib bin Abi Thabit said: I brought it out from before her, so we brought it to the Messenger of God, may God bless him and grant him peace, and the letter was from Hatib bin Abi Balta'ah. Umar stood up and said: O Messenger of God, he has betrayed God and His Messenger, so allow me to strike his head. The Messenger of God, may God bless him and grant him peace, said: Did he not participate in Badr? They said: Yes. Umar said: Yes, but he broke his oath and supported your enemies against you. The Messenger of God, may God bless him and grant him peace, said: Perhaps God looked at the people of Badr and said: Do whatever you wish, for I am Seeing what you do. Umar's eyes welled up and he said: God and His Messenger know best. The Messenger of God, may God bless him and grant him peace, sent to Hatib and said: O Hatib, what made you do what you did? He said: O Messenger of God, I was a man attached to the Quraysh, and I had wealth and family there, and there was no one among your companions who did not have someone in Mecca to protect his family and wealth. So I wrote to them about that, and by God, O Messenger of God, I am a believer in God and His Messenger. The Messenger of God, may God bless him and grant him peace, said: Hatib has spoken the truth, so do not say anything about Hatib except good. Habib bin Abi Thabit: Then God the Almighty revealed: **O you who have believed, do not take My enemies and your enemies as allies, extending to them affection** (Al-Baqara 2:17). And thus Ibn Jarir narrated it on the authority of Ibn Hamid on the authority of Mihran, on the authority of Abu Sinan Saeed bin Sinan, with his chain of transmission similarly.

This was mentioned by the authors of Al-Maghari and Al-Seer. Muhammad ibn Ishaq ibn Yasar said in

Al-Seerah: Muhammad ibn Ja'far ibn Al-Zubayr told me on the authority of 'Urwah ibn Al-Zubayr and other scholars of ours who said: When the Messenger of God, may God bless him and grant him peace, decided to march to Mecca, Hatib ibn Abi Balta'ah wrote a letter to the Quraysh informing them of the matter that the Messenger of God, may God bless him and grant him peace, had decided to march against them. Then he gave him a woman. Muhammad ibn Ja'far claimed that she was from Muzaynah, and others claimed that she was Sarah, a slave girl of Banu 'Abd Al-Muttalib. He gave her a reward to deliver it to the Quraysh. She put it in her hair and twisted her hair around it, then went out with it. report of what Hatib had done came to the Messenger of God, may God bless him and grant him peace, from the sky. He sent 'Ali ibn Abi Talib and Al-Zubayr ibn Al-'Awwam and said: **Catch up with a woman with whom Hatib has written a letter to the Quraysh warning them of what we have decided to do with them.**

So they went out until they caught up with her at Al-Hulaifah, the ally of Banu Abi Ahmad. They made her dismount at Al-Hulaifah and searched in her saddlebags but found nothing. Ali ibn Abi Talib said to her, "I swear by God that the Messenger of God has not lied and we have not lied. Bring us this letter or we will expose you." When she saw his seriousness, she said, **Turn away.** So he turned away. She untied the horns of her head and took out the letter from her and gave it to him. He brought it 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) called Hatib and said, **O Hatib, what made you do this?** Hatib replied, "O Messenger of God, by God, I am a believer in God and His Messenger. I have neither changed nor altered. But I was a man who had no family or clan among the people. I had children and family among them, so I treated them kindly." Umar ibn Al-Khattab said, **O Messenger of God, let me strike off his head, for the man has become a hypocrite.** The Messenger of God (peace and blessings of God be upon him) said, **How do you know, Umar?** Perhaps God looked at the companions of Badr on the day of Badr and said, **Do whatever you wish, for I have forgiven you.**

Then God, the Almighty, revealed about Hatib: "O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth. They expel the Messenger and yourselves [from the religion] because you believe in God, your Lord. If you have gone forth [to fight] in My cause and seeking My pleasure, [then] secretly [do] them affection, and I know what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way. If they gain the upper hand over you, they will be enemies to you and stretch out against you their hands and their tongues with evil, and they wish that you would disbelieve. Neither your wombs nor your children will benefit you on the Day of Resurrection. He will judge between you, and God, of what you do, is Seeing. There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than

God. We have disbelieved in you, and there has appeared between us and you enmity and hatred forever until you believe in God alone.'" to the end of the story. Muammar narrated something similar from Al-Zuhri from Urwah, and Muqatil ibn Hayyan mentioned that these verses were revealed about Hatib ibn Abi Balta'ah that he said: He sent Sarah, the slave girl of Banu Hashim, and gave her ten dirhams. The Messenger of God, may God bless him and grant him peace, sent Umar ibn al-Khattab and Ali ibn Abi Talib, may God be pleased with them, after her, and they caught up with her at al-Juhfah. He mentioned the rest of the story in a manner similar to what was mentioned above, and from al-Suddi something similar. And thus al-Awfi said on the authority of Ibn Abbas, Mujahid, Qatadah, and more than one, that these verses were revealed about Hatib ibn Abi Balta'ah.

God the Almighty said: **O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what has come to you of the truth.** He means the polytheists and disbelievers who are at war with God, His Messenger, and the believers, whom God has made enmity and estrangement permissible, and He has forbidden them to take as allies, friends, and confidants, as God the Almighty said: "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever takes them as allies among you - indeed, he is [one] of them." This is a severe threat and a definite warning. God the Almighty said: "O you who have believed, do not take as allies those who take your religion in ridicule and amusement among those who were given the Scripture before you or the disbelievers. And fear God, if you are believers." And God the Almighty said: "O you who have believed, do not take as allies the disbelievers rather than the believers. Do you wish to give God a clear authority over you?" And God the Almighty said: "Let not the believers take as allies the disbelievers rather than the believers. And whoever does that has no relation to God at all, except that you fear them out of fear. And God warns you of Himself." That is why the Messenger of God May God bless him and grant him peace, he excused Hatib, when he mentioned that he only did that to please the Quraysh because of the money and children he had with them.

Here we mention the hadith narrated by Imam Ahmad: Mus'ab bin Salam told us, Al-Ajlal told us, on the authority of Qais bin Abi Muslim, on the authority of Rib'i bin Harash, I heard Hudhayfah say: The Messenger of God, may God bless him and grant him peace, gave us one, three, five, seven, nine, and eleven examples. He said: So he gave us an example of them and left out the rest. He said: "A people who were weak and poor were fought by people of tyranny and hostility. So God gave victory to the weak over them, so they turned to their enemy, used them, and gave them authority. So they incurred God's wrath upon them until the Day they meet Him." And the words of God the Most High: **They expel the Messenger and you** This, along with what preceded it of incitement to their enmity and lack of friendship with them, is because they expelled the Messenger and his companions from among them, disliking what they were upon of monotheism and devotion to God alone.

Surat al-Mumtahanah 60:1

O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, expelling the Messenger and yourselves [from the religion] because you believe in God, your Lord. If you have gone forth [to fight] in My cause and seeking My pleasure, [then] extend to them affection secretly. And I know what you conceal and what you declare. And whoever does it among you has certainly strayed from the right path.

For this reason, God the Most High said: **That you believe in God, your Lord**, meaning you had no sin against them except your belief in God, Lord of the Worlds, like His words the Most High: **And they did not resent them for anything except that they believed in God, the Exalted in Might, the Praiseworthy**, and like His words the Most High: Those who have been expelled from their homes without right - only because they say, **Our Lord is God**.

God the Almighty says: {If you have gone forth to strive in My cause and seeking My pleasure} meaning, if you are like that, then do not take them as allies. If you have gone forth striving in My cause, seeking My pleasure with you, then do not befriend My enemies and your enemies, while they have expelled you from your homes and your wealth out of spite and displeasure with your religion. God the Almighty says: {You do that secretly to them with affection, but I know what you conceal and what you declare} meaning, you do that, and I know what is in your hearts, your consciences, and your outward appearances. {And whoever does it among you has certainly strayed from the right path. If they gain control of you, they will be enemies to you and will stretch out their hands and tongues against you with evil} meaning, if they had power over you, they would not fear the harm they could inflict on you in words and deeds. {And they wish that you would disbelieve} meaning, and they are eager that you not attain any good. Their enmity toward you is both latent and apparent, so how can you befriend such people? This is also an incitement to enmity toward them.

God the Almighty says: {Your kinship will not benefit you, nor your children, on the Day of Resurrection. He will judge between you, and God is Seeing of what you do.} Meaning, your relatives will not benefit you in the sight of God if God intends evil for you, and their benefit will not reach you if you please them in a way that angers God. Whoever agrees with his family in disbelief in order to please them has certainly failed and lost, and his work is in vain, and his kinship to anyone will not benefit him in the sight of God, even if he were a relative of one of the prophets. Imam Ahmad said: Affan narrated to us, Hammad narrated to us, from Thabit, from Anas, that a man said: O Messenger of God, where is my father? He said: **In the Fire**. When he turned away, he called him back and said: **Indeed, your father and my father are in the Fire**. Muslim and Abu Dawud narrated it from the hadith of Hammad ibn Salamah with this chain of transmission.

Fath al-Qadir

It is thirteen verses

It is Madani. Al-Qurtubi said: According to everyone's opinion. Ibn Al-Durais, Al-Nahhas, Ibn Mardawayh,

and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: Surat Al-Mumtahanah was revealed in Madinah. Ibn Mardawayh narrated something similar on the authority of Ibn Al-Zubayr. Al-Mumtahanah, with a kasra on the ha, is an active participle to which the verb is metaphorically attributed, just as Surat Bara'ah was named Al-Fadihah because it revealed the faults of the hypocrites. It was also said that Al-Mumtahanah, with a fatha on the ha, is a passive participle attributed to the woman about whom it was revealed, and she is Umm Kulthum bint Uqba ibn Abi Mu'ayt, because God the Almighty said: "So test them. God knows best about their faith."

The commentators said: The verse: 1- **O you who have believed, do not take My enemies and your enemies as allies** was revealed about Hatib bin Abi Balta'ah when he wrote to the polytheists of Quraysh about the Prophet's march to them. The story will be mentioned at the end of the research, God willing. His saying: **My enemy** is the first object, **and your enemy** is conjoined to it, and the second object is allies. God Almighty added the enemy to Himself to magnify their crime. The enemy is a verbal noun that refers to one, two, or a group. The verse indicates the prohibition of befriending the infidels in any way. **You extend to them affection** means you extend affection to them, although the *ba* is redundant or causal. The meaning is: You extend to them report of the Prophet, peace and blessings be upon him, because of the affection between you and them. Al-Zajaj said: "You convey to them the report of the Prophet (peace and blessings of God be upon him) and his secret through the love that is between you and them." The sentence is in the accusative case as a state of the pronoun **you take**. It may be a new sentence to inform about what it includes or to explain their allegiance to them. It may be in the accusative case as a description of *friends*. The sentence **and they have disbelieved in what has come to you of the truth** is in the accusative case as a state of the subject of **you receive**, or of the subject of **do not take**. It may be a new sentence to explain the state of the disbelievers. The majority read **with what has come to you** with a unified *ba*. Al-Jahdary and Asim, in a narration from him, read **when it came to you** with the letter *lam*: meaning, because of what came to you of the truth, deleting the object of disbelief: meaning, they disbelieved in God and the Messenger because of what came to you of the truth, or making what is a cause of belief a cause of disbelief as a rebuke to them. **They expel the Messenger and you** is a new sentence to explain their disbelief, or in the accusative case as a state. His saying: **That you believe in God, your Lord** is an explanation of the expulsion: meaning, they expel you because of your belief, or out of dislike for you to believe. **If you have come out in jihad in My cause and seeking My pleasure** is the answer to the condition, omitted, meaning, if you are like that, then do not extend your

affection to them, or if you are like that, then do not take My enemy and your enemy as allies. The accusative of jihad and seeking is based on the reason: meaning, if you have come out for the sake of jihad in My cause and for the sake of seeking My pleasure. The sentence **You secretly convey to them affection** is a new sentence for rebuke and rebuke: meaning, you convey to them the report because of affection. It was said that it is a substitute for His statement: **You receive**: Then He, the Most High, informed that nothing of their conditions is hidden from Him, so He said: **And I know what you conceal and what you declare**. The clause is in the accusative case as a state: that is, what you concealed and what you declared. The *ba* in *by* is redundant: it is said, **I knew such-and-such** and **I knew of such-and-such**. This is on the basis that **I know** is a present tense verb. It was also said that it is a comparative adjective: that is, I know better than anyone what you conceal and what you declare. **And whoever does that among you has certainly strayed from the right path**. That is, whoever does that, taking My enemy and your enemy as allies and expressing love towards them, has strayed from the path of truth and righteousness and has strayed from the intended path.

Tafsir al-Baghawi

1- **O you who have believed, do not take My enemies and your enemies as allies**, the verse.

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, Sufyan told us, on the authority of Amr bin Dinar, Al-Hasan bin Muhammad told me that he heard Abdullah bin Abi Rafi' say: I heard Ali, may God be pleased with him, say: "The Messenger of God, may God bless him and grant him peace, sent me, Al-Zubayr, and Al-Miqdad and said: Go until you come to Rawdat Khakh, for there is a woman there with a letter, so take it from her. So we set off, our horses racing with us until we came to the garden, and there we saw the woman. We said: Bring out the letter. She said: I do not have a letter. We said: Either bring out the letter or throw away the clothes. So she took it out from her tie and brought it to the Messenger of God, may God bless him and grant him peace. In it was a message from Hatib bin Abi Balta'ah to some of the polytheists in Mecca, informing them of some of the affairs of the Messenger of God, may God bless him and grant him peace. He said: O Hatib, what is this? He said: O Messenger of God, do not rush me, for I was a man who was attached to the Quraysh." -He says I was an ally and not one of them- and those with you from the emigrants had relatives with whom they could protect their families and their money, so I wanted - since I lacked that lineage among them - to take a hand with them so they could protect my relatives, and I did not do it out of apostasy from my religion nor acceptance of disbelief after Islam, so the Messenger of God, may God bless him and grant him peace, said: Indeed, he has told you the truth, so Omar said: O Messenger of God, let me strike the neck of this hypocrite, so he said: Indeed, he

witnessed Badr, and how do you know? Perhaps God looked at the people of Badr and said: Do what you will, for I have forgiven you, so God, the Most High, revealed this Surah: **O you who have believed, do not take My enemies and your enemies as allies, extending to them affection until His saying: the right way**.

The commentators said: The verse was revealed about Hatib bin Abi Balta'ah as it came in the hadith. Sarah, the freed slave of Abu Amr bin Saifi bin Hashim bin Abd Manaf, came to Medina from Mecca, and the Messenger of God, may God bless him and grant him peace, was preparing to conquer Mecca. The Messenger of God, may God bless him and grant him peace, said to her: Have you come as a Muslim? She said: No. He said: Have you come as an emigrant? She said: No. He said: So what brought you? She said: You were the origin, the clan, and the clients, and my clients are gone, and I am in dire need, so I came to you so that you might give me some food, clothe me, and carry me. He said to her: Where are you compared to the young men of Mecca? She was a singer and a mourner, she said: Nothing was asked of me / after the Battle of Badr, so the Messenger of God, may God bless him and grant him peace, urged the Banu Abd al-Muttalib and the Banu al-Muttalib, so they gave her provisions, clothed her and carried her. Then Hatib bin Abi Balta'ah, an ally of Banu Asad bin Abd al-Uzza, came to her and wrote with her to the people of Mecca, and gave her ten dinars, and clothed her in a cloak, on the condition that she deliver the letter to the people of Mecca, and he wrote in the letter: From Hatib bin Abi Balta'ah to the people of Mecca, the Messenger of God, may God bless him and grant him peace, wants you, so be on your guard.

Sarah went out, and Gabriel came down and informed the Prophet, may God bless him and grant him peace, of what he had done. The Messenger of God, may God bless him and grant him peace, sent Ali, Ammar, Az-Zubayr, Talhah, Al-Miqdad ibn Al-Aswad, and Abu Marthad as horsemen. He said to them: Go until you reach Rawdat Khakh, for there is a woman there with a letter from Hatib ibn Abi Balta'ah to the polytheists. Take it from her and let her go, and if she does not hand it over to you, then strike off her head.

He said: So they went out until they caught up with her in the place that the Messenger of God (peace and blessings of God be upon him) had mentioned. They said to her: Where is the letter? She swore by God that she did not have a letter with her. They searched for her and her belongings but did not find any with her. They intended to go back, but Ali **may God be pleased with him** said: By God, we have not lied and neither has the Messenger of God (peace and blessings of God be upon him). He drew his sword and said: Bring out the letter or I will strip you and cut off your head. When she saw the seriousness, she took it out from her forelock which she had hidden in her hair. They let her go and did not interfere with her or what she had with her. They returned with the letter to the Messenger of God (peace and blessings of God be upon him).

So the Messenger of God (peace and blessings of God be upon him) sent for Hatib, who came to him and

Surat al-Mumtahanah 60:1

O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, expelling the Messenger and yourselves [from the religion] because you believe in God, your Lord. If you have gone forth [to fight] in My cause and seeking My pleasure, [then] extend to them affection secretly. And I know what you conceal and what you declare. And whoever does it among you has certainly strayed from the right path.

said: Do you know the Book? He said: Yes. He said: What made you do what you did? He said: O Messenger of God, by God I have not disbelieved since I became a Muslim, nor have I deceived you since I advised you, nor have I loved them since I left them, but there was not one of the emigrants who did not have someone in Mecca to protect his clan, and I was a stranger among them, and my family was among them, so I feared for my family, so I wanted to take a hand with them, although I knew that God would bring down His punishment upon them, and that my Book would not avail them at all. So the Messenger of God (peace and blessings of God be upon him) believed him and excused him.

Omar bin Al-Khattab stood up and said: O Messenger of God, let me strike off the head of this hypocrite.

The Messenger of God, may God bless him and grant him peace, said: How do you know, Omar? Perhaps God looked at the people of Badr and said to them: Do whatever you wish, for I have forgiven you. Then God, the Almighty, revealed concerning Hatib: **O you who have believed, do not take My enemies and your enemies as allies.**

"You throw them affection," it was said: meaning affection, and the *ba* is redundant, like His statement: **And whoever intends therein to commit injustice or wrong** (al-Hajj 22:25). Al-Zajjaj said: Its meaning is that you throw to them the report of the Prophet, may God bless him and grant him peace, and his secret with the affection that is between you and them, **and they have disbelieved**, the *waw* is for the state, meaning: and their state is that they disbelieved, **in what came to you of the truth**, meaning the Qur'an, **they expel the Messenger and you**, from Mecca, **because you believe**, meaning because you believed, as if he said: They do that because of your belief, **in God, your Lord, if you have gone out**, this is a condition whose answer precedes, which is His statement: "Do not take My enemies and your enemies as allies, throwing them affection while they have disbelieved in what came to you of the truth, they expel the Messenger and you because you believe in God, your Lord, if you have gone out," **fighting in My cause and seeking My pleasure, you throw them affection**, Muqatil said: with advice, **and I know what you conceal**, of affection for the disbelievers, **and what you declare**, what you show with your tongues, "and from Whoever among you does that has strayed from the right path, and has lost the right path.

Tafsir al-Baidawi

1-O you who have believed, do not take My enemies and your enemies as allies. "This verse was revealed

about Hatib bin Abi Balta'ah. When he learned that the Messenger of God, may God bless him and grant him peace, was going to attack the people of Mecca, he wrote to them that the Messenger of God, may God bless him and grant him peace, wanted you, so take your precautions. He sent his letter with Sarah, the slave girl of Banu al-Muttalib. Gabriel, peace be upon him, came down and informed the Messenger of God. The Messenger of God, may God bless him and grant him peace, sent Ali, Ammar, Talhah, al-Zubayr, al-Miqdad, and Abu Marthad and said: Go until you reach Rawdat Khakh, for there is a woman there with Hatib's letter to the people of Mecca. Take it from her and leave her. If she refuses, then strike off her head. They caught up with her there, but she denied it. They intended to return, but Ali, may God be pleased with him, drew his sword, but she took it out of her tie. The Messenger of God, may God bless him and grant him peace, summoned Hatib and said: What made you do that? He said: O Messenger of God, I have not disbelieved since I became Muslim, nor have I deceived you since I advised you, but I "I was a matter stuck among the Quraysh and I had no one among them to protect my family, so I wanted to take a hand with them, and I knew that my letter would not avail them at all, so the Messenger of God, may God bless him and grant him peace, believed him and excused him." **You extend to them affection** "You extend affection to them by writing to them." The *ba* is an additional particle or it is the Messenger of God's, may God bless him and grant him peace, information because of the affection. The sentence is a state of the subject of **Do not take** or an attribute of allies that was applied to someone other than the one to whom it belongs. There is no need to make the pronoun explicit because it is conditional on the noun and not the verb. **And they have disbelieved in what came to you of the truth** is a state of the subject of one of the two verbs. **They expel the Messenger and you** that is, from Mecca, and it is a state of **they disbelieved** or a resumption of its explanation. **That you believe in God, your Lord** "that you believe in Him, and in it is the predominance of the one being addressed and the shift from speaking to the third person to indicate what requires belief. **If you have gone forth** from your homelands **in jihad in My cause and seeking My pleasure** is a reason for going forth and a basis for the condition, and the answer to the condition is omitted and indicated by **do not take** "confidentially to them with affection is a **substitute for receive**" or a resumption of the meaning: that is, there is no benefit for you in secretly expressing affection or informing about the reason for the affection. "And I know what you have concealed and what you have declared" that is, from you. It was said that "I know **is a present tense verb and the ba is an additional verb and ma**" is a relative pronoun or a verbal noun. "And whoever among you does it **that is, whoever takes it**, has certainly strayed from the right

path" has missed it.

Surat al-Mumtahanah 60:2

If they find you, they will be enemies to you and will stretch out their hands and tongues against you with evil, and they wish that you would disbelieve.

Surat al-Mumtahanah 60:2

If they find you, they will be enemies to you and will stretch out their hands and tongues against you with evil, and they wish that you would disbelieve.

Tafsir al-Jalalayn

2 - **If they gain control of you** if they defeat you **they will become enemies to you and will stretch out their hands against you** with killing and beating **and their tongues with evil** with cursing and insults **and they would wish** they wish **that you would disbelieve**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: If these people, to whom you confide your love, should seize you, O believers, they will become enemies and warlords to you, and they will stretch out their hands against you in fighting and their tongues in evil.

His statement: **And they wish that you would disbelieve** means: They wish that you would disbelieve in your Lord, so that you would be like them.

Tafsir al-Qurtubi

The Almighty said: **If they encounter you** means they meet you and come across you. From this comes the word *muthaqafah*, meaning seeking to catch you by surprise in combat and the like. It was also said: **if they encounter you** means they will overcome you and gain power over you. **They will be enemies to you and will stretch out their hands and tongues against you with evil** meaning their hands with beating and killing, and their tongues with cursing.

They wish that you would disbelieve in Muhammad, so do not advise them, for they will not advise you.

Tafsir Ibn Kathir

The reason for the revelation of the beginning of this noble Surah was the story of Hatib ibn Abi Balta'ah. This Hatib was a man from the Muhajireen, and he was also one of the people of Badr. He had children and wealth in Makkah, and he was not from the Quraysh themselves, but rather he was an ally of Uthman. When the Messenger of God (peace and blessings of God be upon him) decided to conquer Makkah when its people broke the covenant, the Prophet (peace and blessings of God be upon him) ordered the Muslims to prepare to attack them and said, **O God, make our report known to them**. This Hatib wrote a letter and sent it with the Quraysh to the

people of Makkah, informing them of what the Messenger of God (peace and blessings of God be upon him) had decided to do to attack them, so that he might gain influence with them. God, the Most High, informed the Messenger of God (peace and blessings of God be upon him) of this in response to his supplication, so he sent after the woman and took the letter from her. This is clear in this hadith, the authenticity of which is agreed upon.

Imam Ahmad said: Sufyan told us on the authority of his uncle, Hasan bin Muhammad bin Ali told me, Abdullah bin Abi Rafi told me and he said once that Ubayd God bin Abi Rafi told him that he heard Ali **may God be pleased with him** say: The Messenger of God (peace and blessings of God be upon him) sent me, Az-Zubayr and Al-Miqdad and said: **Go until you reach Rawdat Khakh, for there is a woman there with a letter, so take it from her**. So we set off, our horses galloping with us until we reached the garden, and there we saw the woman. We said: **Bring out the letter**. She said: **I do not have a letter**. We said: **Bring out the letter or throw away the clothes**. So she took the letter from her tie, and we took the letter and brought it to the Messenger of God (peace and blessings of God be upon him). In it was from Hatib bin Abi Balta'ah to some of the polytheists in Mecca, informing them of some of the affairs of the Messenger of God (peace and blessings of God be upon him). The Messenger of God (peace and blessings of God be upon him) said: **O Hatib, what is this?** He said: "Do not rush me, for I was a man attached to the Quraysh, but I was not one of them. And those who were with you were from the Muhajireen, who had relatives who protected their families in Mecca." So, since I missed that in terms of lineage among them, I wanted to take a hand among them to protect my kinship. I did not do that out of disbelief, nor out of apostasy from my religion, nor out of acceptance of disbelief after Islam. So the Messenger of God, may God bless him and grant him peace, said: **He has told you the truth**.

Then Umar said: Let me strike off the head of this hypocrite. The Messenger of God (peace and blessings of God be upon him) said: He witnessed Badr. How do you know? Perhaps God looked at the people of Badr and said: Do whatever you wish, for I have forgiven you. This is how all the group narrated it except Ibn Majah through other chains of transmission on the authority of Sufyan ibn Uyaynah. Al-Bukhari added in the Book of Military Expeditions: Then God revealed the Surah: **O you who have believed, do not take My enemies and your enemies as allies**. And he said in the Book of Interpretation: Amr said: And the verse: **O you who have believed, do not take My enemies and your enemies as allies** was revealed about him. He said: I do not know which verse is in the hadith or Amr said. Al-Bukhari said: Ali, meaning Ibn Al-Madini, said to Sufyan: It was said to him concerning this: **Do not take My enemies and your enemies as allies** was revealed. Sufyan said: This is in the hadith of the people. I memorized it from Amr. I did not leave out a letter of it, and I do not know of anyone who memorized it except me.

They both included it in the two Sahihs from the hadith of Husayn ibn Abd al-Rahman, from Sa'd ibn Ubaydah, from Abu Abd al-Rahman al-Sulami, from Ali, who said: The Messenger of God, may God bless him and grant him peace, sent me, Abu Marthad, and al-Zubayr ibn al-'Awwam, all of us on horseback. He said, **Go until you reach Rawdat Khakh, for there is a woman from the polytheists with a letter from Hatib ibn Abi Balta'ah to the polytheists.** We caught up with her walking on her camel to where the Messenger of God, may God bless him and grant him peace, had said. We said, **The letter?** She said, **I have no letter with me.** We made her kneel and searched for it, but we did not find any letter. We said, "The Messenger of God, may God bless him and grant him peace, did not lie. You must bring out the letter or we will strip you." When she saw the seriousness, she rushed to her garment while she was protecting herself with a cloak, and brought it out. We went with her to the Messenger of God, may God bless him and grant him peace. Umar said, "O Messenger of God, he has betrayed God, His Messenger, and the believers. Leave me alone so that I may strike off his head." The Prophet, may God bless him and grant him peace, said, **What made you do what you did?** Hatib said: By God, I have no choice but to be a believer in God and His Messenger, may God bless him and grant him peace. I wanted to have a hand with the people through which God would protect my family and my money, and there is none among your companions who does not have someone from his tribe through whom God would protect his family and his money. So he said: "He is truthful. Do not say anything to him except good."

Umar said: He has betrayed God, His Messenger, and the believers, so leave me to strike off his head. He said: **Is he not one of the people of Badr?** He said: "Perhaps God looked at the people of Badr and said: 'Do whatever you wish, for Paradise has been made obligatory for you,' or 'I have forgiven you.'" Umar's eyes welled up with tears and he said: **God and His Messenger know best.** This is the wording of al-Bukhari in al-Maghazi about the Battle of Badr. It has been narrated from another chain of transmission on the authority of Ali. Ibn Abi Hatim said: Ali ibn al-Hasan al-Hasanjani told us, Ubayd ibn Ya'ish told us, Ishaq ibn Sulayman al-Razi told us on the authority of Abu Sinan, who is Sa'id ibn Sinan, on the authority of Amr ibn Murrah al-Jamali, on the authority of Abu al-Buhturi al-Ta'i, on the authority of al-Harith, on the authority of Ali, who said: When the Prophet, may God bless him and grant him peace, wanted to go to Mecca, he confided in some of his companions that he wanted to go to Mecca, among them Hatib ibn Abi Balta'ah, and he spread among the people that he wanted to go to Khaybar. Hatib ibn Abi Balta'ah wrote to the people of Mecca that the Messenger of God, may God bless him and grant him peace, wanted you, so he informed the Messenger of God, may God bless him and grant him peace, and said: The Messenger of God, may God bless him and grant him peace, sent me and Abu Marthad, and there was not a man among us who did not have a horse. He said: **Go to Rawdat Khakh, for you will find a woman there with a book, so take it from her.**

So we set off until we saw her in the place mentioned by the Messenger of God (peace and blessings of God

be upon him). We said to her, **Bring me the letter.** She said, **I do not have a letter.** So we put down her belongings and searched her, but did not find it among her belongings. Abu Marthad said, **Perhaps it is not with her.** I said, "The Messenger of God (peace and blessings of God be upon him) did not lie, nor did we." We said to her, **Either you bring it out or we will lend it to you.** She said, **Do you not fear God? Are you not Muslims?** We said, **Either you bring it out or we will lend it to you.** Amr ibn Murrah said, **So she brought it out from her room.** Habib bin Abi Thabit said: I brought it out from before her, so we brought it to the Messenger of God, may God bless him and grant him peace, and the letter was from Hatib bin Abi Balta'ah. Umar stood up and said: O Messenger of God, he has betrayed God and His Messenger, so allow me to strike his head. The Messenger of God, may God bless him and grant him peace, said: Did he not participate in Badr? They said: Yes. Umar said: Yes, but he broke his oath and supported your enemies against you. The Messenger of God, may God bless him and grant him peace, said: Perhaps God looked at the people of Badr and said: Do whatever you wish, for I am Seeing what you do. Umar's eyes welled up and he said: God and His Messenger know best. The Messenger of God, may God bless him and grant him peace, sent to Hatib and said: O Hatib, what made you do what you did? He said: O Messenger of God, I was a man attached to the Quraysh, and I had wealth and family there, and there was no one among your companions who did not have someone in Mecca to protect his family and wealth. So I wrote to them about that, and by God, O Messenger of God, I am a believer in God and His Messenger. The Messenger of God, may God bless him and grant him peace, said: Hatib has spoken the truth, so do not say anything about Hatib except good. Habib bin Abi Thabit: Then God the Almighty revealed: **O you who have believed, do not take My enemies and your enemies as allies, extending to them affection** (Al-Baqara 2:17). And thus Ibn Jarir narrated it on the authority of Ibn Hamid on the authority of Mihran, on the authority of Abu Sinan Saeed bin Sinan, with his chain of transmission similarly.

This was mentioned by the authors of Al-Maghari and Al-Seer. Muhammad ibn Ishaq ibn Yasar said in Al-Seerah: Muhammad ibn Ja'far ibn Al-Zubayr told me on the authority of 'Urwah ibn Al-Zubayr and other scholars of ours who said: When the Messenger of God, may God bless him and grant him peace, decided to march to Mecca, Hatib ibn Abi Balta'ah wrote a letter to the Quraysh informing them of the matter that the Messenger of God, may God bless him and grant him peace, had decided to march against them. Then he gave him a woman. Muhammad ibn Ja'far claimed that she was from Muzaynah, and others claimed that she was Sarah, a slave girl of Banu 'Abd Al-Muttalib. He gave her a reward to deliver it to the Quraysh. She put it in her hair and twisted her hair around it, then went out with it. report of what Hatib had done came to the Messenger of God, may God bless him and grant him peace, from the sky. He sent 'Ali ibn Abi Talib and Al-Zubayr ibn Al-'Awwam and said: **Catch up with a woman with whom Hatib has written a letter to the Quraysh warning them of what we have decided to do with them.**

Surat al-Mumtahanah 60:2

If they find you, they will be enemies to you and will stretch out their hands and tongues against you with evil, and they wish that you would disbelieve.

So they went out until they caught up with her at Al-Hulaifah, the ally of Banu Abi Ahmad. They made her dismount at Al-Hulaifah and searched in her saddlebags but found nothing. Ali ibn Abi Talib said to her, "I swear by God that the Messenger of God has not lied and we have not lied. Bring us this letter or we will expose you." When she saw his seriousness, she said, **Turn away.** So he turned away. She untied the horns of her head and took out the letter from her and gave it to him. He brought it 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) called Hatib and said, **O Hatib, what made you do this?** Hatib replied, "O Messenger of God, by God, I am a believer in God and His Messenger. I have neither changed nor altered. But I was a man who had no family or clan among the people. I had children and family among them, so I treated them kindly." Umar ibn al-Khattab said, **O Messenger of God, let me strike off his head, for the man has become a hypocrite.** The Messenger of God (peace and blessings of God be upon him) said, **How do you know, Umar?** Perhaps God looked at the companions of Badr on the day of Badr and said, **Do whatever you wish, for I have forgiven you.**

Then God, the Almighty, revealed about Hatib: "O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth. They expel the Messenger and yourselves [from the religion] because you believe in God, your Lord. If you have gone forth [to fight] in My cause and seeking My pleasure, [then] secretly [do] them affection, and I know what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way. If they gain the upper hand over you, they will be enemies to you and stretch out against you their hands and their tongues with evil, and they wish that you would disbelieve. Neither your wombs nor your children will benefit you on the Day of Resurrection. He will judge between you, and God, of what you do, is Seeing. There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have disbelieved in you, and there has appeared between us and you enmity and hatred forever until you believe in God alone.'" to the end of the story. Muammar narrated something similar from Al-Zuhri from Urwah, and Muqatil ibn Hayyan mentioned that these verses were revealed about Hatib ibn Abi Balta'ah that he said: He sent Sarah, the slave girl of Banu Hashim, and gave her ten dirhams. The Messenger of God, may God bless him and grant him peace, sent Umar ibn al-Khattab and Ali ibn Abi Talib, may God be pleased with them, after her, and they caught up with her at al-Juhfah. He mentioned the rest of the story in a manner similar to what was mentioned above, and from al-Suddi something similar. And thus al-Awfi said on the authority of Ibn Abbas, Mujahid, Qatadah, and more than one, that these verses were revealed about Hatib ibn Abi Balta'ah.

God the Almighty said: **O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what has come to you of the truth.** He means the polytheists and disbelievers who are at war with God, His Messenger, and the believers, whom God has made enmity and estrangement permissible, and He has forbidden them to take as allies, friends, and confidants, as God the Almighty said: "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever takes them as allies among you - indeed, he is [one] of them." This is a severe threat and a definite warning. God the Almighty said: "O you who have believed, do not take as allies those who take your religion in ridicule and amusement among those who were given the Scripture before you or the disbelievers. And fear God, if you are believers." And God the Almighty said: "O you who have believed, do not take as allies the disbelievers rather than the believers. Do you wish to give God a clear authority over you?" And God the Almighty said: "Let not the believers take as allies the disbelievers rather than the believers. And whoever does that has no relation to God at all, except that you fear them out of fear. And God warns you of Himself." That is why the Messenger of God May God bless him and grant him peace, he excused Hatib, when he mentioned that he only did that to please the Quraysh because of the money and children he had with them.

Here we mention the hadith narrated by Imam Ahmad: Mus'ab bin Salam told us, Al-Ajlal told us, on the authority of Qais bin Abi Muslim, on the authority of Rib'i bin Harash, I heard Hudhayfah say: The Messenger of God, may God bless him and grant him peace, gave us one, three, five, seven, nine, and eleven examples. He said: So he gave us an example of them and left out the rest. He said: "A people who were weak and poor were fought by people of tyranny and hostility. So God gave victory to the weak over them, so they turned to their enemy, used them, and gave them authority. So they incurred God's wrath upon them until the Day they meet Him." And the words of God the Most High: **They expel the Messenger and you** This, along with what preceded it of incitement to their enmity and lack of friendship with them, is because they expelled the Messenger and his companions from among them, disliking what they were upon of monotheism and devotion to God alone. For this reason, God the Most High said: **That you believe in God, your Lord,** meaning you had no sin against them except your belief in God, Lord of the Worlds, like His words the Most High: **And they did not resent them for anything except that they believed in God, the Exalted in Might, the Praiseworthy,** and like His words the Most High: Those who have been expelled from their homes without right - only because they say, **Our Lord is God.**

God the Almighty says: {If you have gone forth to strive in My cause and seeking My pleasure} meaning, if you are like that, then do not take them as allies. If you have gone forth striving in My cause, seeking My

pleasure with you, then do not befriend My enemies and your enemies, while they have expelled you from your homes and your wealth out of spite and displeasure with your religion. God the Almighty says: {You do that secretly to them with affection, but I know what you conceal and what you declare} meaning, you do that, and I know what is in your hearts, your consciences, and your outward appearances. {And whoever does it among you has certainly strayed from the right path. If they gain control of you, they will be enemies to you and will stretch out their hands and tongues against you with evil} meaning, if they had power over you, they would not fear the harm they could inflict on you in words and deeds. {And they wish that you would disbelieve} meaning, and they are eager that you not attain any good. Their enmity toward you is both latent and apparent, so how can you befriend such people? This is also an incitement to enmity toward them.

God the Almighty says: {Your kinship will not benefit you, nor your children, on the Day of Resurrection. He will judge between you, and God is Seeing of what you do.} Meaning, your relatives will not benefit you in the sight of God if God intends evil for you, and their benefit will not reach you if you please them in a way that angers God. Whoever agrees with his family in disbelief in order to please them has certainly failed and lost, and his work is in vain, and his kinship to anyone will not benefit him in the sight of God, even if he were a relative of one of the prophets. Imam Ahmad said: Affan narrated to us, Hammad narrated to us, from Thabit, from Anas, that a man said: O Messenger of God, where is my father? He said: **In the Fire.** When he turned away, he called him back and said: **Indeed, your father and my father are in the Fire.** Muslim and Abu Dawud narrated it from the hadith of Hammad ibn Salamah with this chain of transmission.

Fath al-Qadir

2- **If they encounter you, they will be your enemies.**

That is, if they meet you and encounter you, they will show you the enmity in their hearts. This is derived from the term *muthaqafah*, which means seeking to catch the offender in a race. It was also said that the meaning is: if they get the better of you and are able to dominate you, and the two meanings are close. **And they stretch out their hands and tongues against you with evil.** That is, they stretch out their hands and tongues against you with beating and the like, and their tongues with cursing and the like. **And they wish that you would disbelieve.** This is connected to the answer to the condition, or to the sentence of the condition and the consequence. Abu Hayyan preferred this. The meaning is that they wished for their apostasy and wished that they would return to disbelief.

Tafsir al-Baghawi

2- **If they find you,** if they conquer you and see you, **they will be enemies to you and will stretch out their hands against you,** by beating and killing, **and their tongues with evil,** by cursing, **and they would love that**

you would disbelieve, as they disbelieved. He says: Do not advise them, for they will not advise you and will not befriend you.

Tafsir al-Baidawi

2- **If they gain control of you** they will defeat you. **They will be your enemies** and showing them affection will not benefit you. **And they will stretch out their hands and tongues against you with evil** that will harm you, such as killing and cursing. **And they would like you to disbelieve** and they wish you would turn away. The use of **would like** alone in the past tense is to indicate that they **would like** before anything else, and that their friendship is present even if they have not gained control of you.

Surat al-Mumtahanah 60:3

Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And God is Seeing of what you do.

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Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And God is Seeing of what you do.

Tafsir al-Jalalayn

3 - **Your wombs** your relatives **and your children** the polytheists for whose sake you kept the report of the punishment in the Hereafter secret (will not benefit you on the Day of Resurrection. He will judge) in the passive voice (between you and them, so you will be in Paradise and they will be among the disbelievers in Hell. (And God is Seeing of what you do.)

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Never will your wombs, nor your children, benefit you on the Day of Resurrection.** God Almighty says: Do not let your wombs, relatives, and children call you to disbelieve in God and take His enemies as allies, extending love to them. For neither your wombs, nor your children will benefit you with God on the Day of Resurrection, nor will they ward off God's punishment from you on that Day, if you disobeyed Him in this world and disbelieved in Him.

And His saying: **He will judge between you**, God Almighty says: Your Lord, O believers, will judge between you on the Day of Resurrection by admitting those who obey Him into Paradise, and those who disobey and disbelieve in Him into Hell.

The reciters differed in their recitation of this. The majority of the reciters of Medina, Mecca, and Basra recited it **yufasil baynakum** with a damma on the ya' and a soft and fatha on the sad, as long as the agent was not named. The majority of the reciters of Kufa, except for Asim, recited it with a damma on the ya' and a shaddah on the sad and a kasrah, meaning: God separates between you, O people. Asim recited it with a fatha on the ya' and a soft and kasrah on the sad, meaning God separates between you. Some of the reciters of Ash-Sham recited *yufasil* with a damma on the ya' and a fatha and shaddah on the sad as long as the agent was not named.

These readings are close in meaning and correct in grammar, so whichever one the reader reads, he is correct.

And His statement: **And God is Seeing of what you do**, meaning that God Almighty says: God, O people, is All-Knowing and All-Seeing of your deeds. Nothing of them is hidden from Him. He encompasses them all, and He will reward you for them: if good, then good, and if evil, then evil. So fear God in yourselves and beware of Him.

Tafsir al-Qurtubi

The Almighty's saying: **Your wombs will not benefit you.** When Hatib apologized by saying that he had children and wombs between them, the Almighty Lord explained that family and children will not benefit you at all on the Day of Resurrection if you disobey because of that. **He will judge between you.** He will admit the believers into Paradise and admit the disbelievers into Hell. There are seven readings for *yufasil*. Asim read *yufasil* with a fatha on the ya' and a kasra on the sad, and with a light pronunciation. Hamza and al-Kisa'i read it with a shaddah except that it is for the one who did not name the agent. Talha and al-Nakha'i read it with a kasra on the sad, and with a shaddah. It was narrated from Alqamah likewise with a light noon. Qatada and Abu Haywah read *yufasil* with a damma on the ya' and a kasra on the sad, and with a light pronunciation from *afdal*. The rest read *yufasil* with a damma on the ya' and a light fa' and a fatha on the sad, and with a passive verb. Abu Ubaid chose this. Whoever read it with a light pronunciation is because of His saying: **And He is better.** "The separators" (al-An'am 6:57), and His statement: **The Day of Separation** (Al-Naba': 17). Whoever emphasized it, it is because that is clearer in the case of a verb that is frequently repeated and iterated. Whoever used it without naming its agent, it is because the agent is known. Whoever used it with a named agent, it refers the pronoun back to God Almighty. Whoever reads it with the letter *nun* then it is for emphasis, **And God is Seeing of what you do.**

Tafsir Ibn Kathir

The reason for the revelation of the beginning of this noble Surah was the story of Hatib ibn Abi Balta'ah. This Hatib was a man from the Muhajireen, and he was also one of the people of Badr. He had children and wealth in Makkah, and he was not from the Quraysh themselves, but rather he was an ally of Uthman. When the Messenger of God (peace and blessings of God be upon him) decided to conquer Makkah when its people broke the covenant, the Prophet (peace and blessings of God be upon him) ordered the Muslims to prepare to attack them and said, **O God, make our report known to them.** This Hatib wrote a letter and sent it with the Quraysh to the people of Makkah, informing them of what the Messenger of God (peace and blessings of God be upon him) had decided to do to attack them, so that he might gain influence with them. God, the Most High, informed the Messenger of God (peace and blessings of God be upon him) of this in response to his supplication, so he sent after the woman and took the letter from her. This is clear in this hadith, the authenticity of which is agreed upon.

Imam Ahmad said: Sufyan told us on the authority of his uncle, Hasan bin Muhammad bin Ali told me,

Abdullah bin Abi Rafi told me and he said once that Ubayd God bin Abi Rafi told him that he heard Ali **may God be pleased with him** say: The Messenger of God (peace and blessings of God be upon him) sent me, Az-Zubayr and Al-Miqdad and said: **Go until you reach Rawdat Khakh, for there is a woman there with a letter, so take it from her.** So we set off, our horses galloping with us until we reached the garden, and there we saw the woman. We said: **Bring out the letter.** She said: **I do not have a letter.** We said: **Bring out the letter or throw away the clothes.** So she took the letter from her tie, and we took the letter and brought it to the Messenger of God (peace and blessings of God be upon him). In it was from Hatib bin Abi Balta'ah to some of the polytheists in Mecca, informing them of some of the affairs of the Messenger of God (peace and blessings of God be upon him). The Messenger of God (peace and blessings of God be upon him) said: **O Hatib, what is this?** He said: "Do not rush me, for I was a man attached to the Quraysh, but I was not one of them. And those who were with you were from the Muhajireen, who had relatives who protected their families in Mecca." So, since I missed that in terms of lineage among them, I wanted to take a hand among them to protect my kinship. I did not do that out of disbelief, nor out of apostasy from my religion, nor out of acceptance of disbelief after Islam. So the Messenger of God, may God bless him and grant him peace, said: **He has told you the truth.**

Then Umar said: Let me strike off the head of this hypocrite. The Messenger of God (peace and blessings of God be upon him) said: He witnessed Badr. How do you know? Perhaps God looked at the people of Badr and said: Do whatever you wish, for I have forgiven you. This is how all the group narrated it except Ibn Majah through other chains of transmission on the authority of Sufyan ibn Uyaynah. Al-Bukhari added in the Book of Military Expeditions: Then God revealed the Surah: **O you who have believed, do not take My enemies and your enemies as allies.** And he said in the Book of Interpretation: Amr said: And the verse: **O you who have believed, do not take My enemies and your enemies as allies** was revealed about him. He said: I do not know which verse is in the hadith or Amr said. Al-Bukhari said: Ali, meaning Ibn Al-Madini, said to Sufyan: It was said to him concerning this: **Do not take My enemies and your enemies as allies** was revealed. Sufyan said: This is in the hadith of the people. I memorized it from Amr. I did not leave out a letter of it, and I do not know of anyone who memorized it except me.

They both included it in the two Sahihs from the hadith of Husayn ibn Abd al-Rahman, from Sa'd ibn Ubaydah, from Abu Abd al-Rahman al-Sulami, from Ali, who said: The Messenger of God, may God bless him and grant him peace, sent me, Abu Marthad, and al-Zubayr ibn al-Awwam, all of us on horseback. He said, **Go until you reach Rawdat Khakh, for there is a woman from the polytheists with a letter from Hatib bin Abi Balta'ah to the polytheists.** We caught up with her walking on her camel to where the Messenger of God, may God bless him and grant him peace, had said. We said, **The letter?** She said, **I have no letter with me.** We made her kneel and searched for it, but we did not find any letter. We said, "The Messenger of God, may God bless him and grant him peace, did not lie. You must

bring out the letter or we will strip you." When she saw the seriousness, she rushed to her garment while she was protecting herself with a cloak, and brought it out. We went with her to the Messenger of God, may God bless him and grant him peace. Umar said, "O Messenger of God, he has betrayed God, His Messenger, and the believers. Leave me alone so that I may strike off his head." The Prophet, may God bless him and grant him peace, said, **What made you do what you did?** Hatib said: By God, I have no choice but to be a believer in God and His Messenger, may God bless him and grant him peace. I wanted to have a hand with the people through which God would protect my family and my money, and there is none among your companions who does not have someone from his tribe through whom God would protect his family and his money. So he said: "He is truthful. Do not say anything to him except good."

Umar said: He has betrayed God, His Messenger, and the believers, so leave me to strike off his head. He said: **Is he not one of the people of Badr?** He said: "Perhaps God looked at the people of Badr and said: 'Do whatever you wish, for Paradise has been made obligatory for you,' or 'I have forgiven you.'" Umar's eyes welled up with tears and he said: **God and His Messenger know best.** This is the wording of al-Bukhari in al-Maghazi about the Battle of Badr. It has been narrated from another chain of transmission on the authority of Ali. Ibn Abi Hatim said: Ali ibn al-Hasan al-Hasanjani told us, Ubayd ibn Ya'ish told us, Ishaq ibn Sulayman al-Razi told us on the authority of Abu Sinan, who is Sa'id ibn Sinan, on the authority of Amr ibn Murrah al-Jamali, on the authority of Abu al-Buhturi al-Ta'i, on the authority of al-Harith, on the authority of Ali, who said: When the Prophet, may God bless him and grant him peace, wanted to go to Mecca, he confided in some of his companions that he wanted to go to Mecca, among them Hatib ibn Abi Balta'ah, and he spread among the people that he wanted to go to Khaybar. Hatib ibn Abi Balta'ah wrote to the people of Mecca that the Messenger of God, may God bless him and grant him peace, wanted you, so he informed the Messenger of God, may God bless him and grant him peace, and said: The Messenger of God, may God bless him and grant him peace, sent me and Abu Marthad, and there was not a man among us who did not have a horse. He said: **Go to Rawdat Khakh, for you will find a woman there with a book, so take it from her.**

So we set off until we saw her in the place mentioned by the Messenger of God (peace and blessings of God be upon him). We said to her, **Bring me the letter.** She said, **I do not have a letter.** So we put down her belongings and searched her, but did not find it among her belongings. Abu Marthad said, **Perhaps it is not with her.** I said, "The Messenger of God (peace and blessings of God be upon him) did not lie, nor did we." We said to her, **Either you bring it out or we will lend it to you.** She said, **Do you not fear God? Are you not Muslims?** We said, **Either you bring it out or we will lend it to you.** Amr ibn Murrah said, **So she brought it out from her room.** Habib bin Abi Thabit said: I brought it out from before her, so we brought it to the Messenger of God, may God bless him and grant him peace, and the letter was from Hatib bin Abi Balta'ah. Umar stood up and said: O Messenger of God, he has

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Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And God is Seeing of what you do.

betrayed God and His Messenger, so allow me to strike his head. The Messenger of God, may God bless him and grant him peace, said: Did he not participate in Badr? They said: Yes. Umar said: Yes, but he broke his oath and supported your enemies against you. The Messenger of God, may God bless him and grant him peace, said: Perhaps God looked at the people of Badr and said: Do whatever you wish, for I am Seeing what you do. Umar's eyes welled up and he said: God and His Messenger know best. The Messenger of God, may God bless him and grant him peace, sent to Hatib and said: O Hatib, what made you do what you did? He said: O Messenger of God, I was a man attached to the Quraysh, and I had wealth and family there, and there was no one among your companions who did not have someone in Mecca to protect his family and wealth. So I wrote to them about that, and by God, O Messenger of God, I am a believer in God and His Messenger. The Messenger of God, may God bless him and grant him peace, said: Hatib has spoken the truth, so do not say anything about Hatib except good. Habib bin Abi Thabit: Then God the Almighty revealed: **O you who have believed, do not take My enemies and your enemies as allies, extending to them affection** (Al-Baqara 2:17). And thus Ibn Jarir narrated it on the authority of Ibn Hamid on the authority of Mihran, on the authority of Abu Sinan Saeed bin Sinan, with his chain of transmission similarly.

This was mentioned by the authors of Al-Maghari and Al-Seer. Muhammad ibn Ishaq ibn Yasar said in Al-Seerah: Muhammad ibn Ja'far ibn Al-Zubayr told me on the authority of 'Urwah ibn Al-Zubayr and other scholars of ours who said: When the Messenger of God, may God bless him and grant him peace, decided to march to Mecca, Hatib ibn Abi Balta'ah wrote a letter to the Quraysh informing them of the matter that the Messenger of God, may God bless him and grant him peace, had decided to march against them. Then he gave him a woman. Muhammad ibn Ja'far claimed that she was from Muzaynah, and others claimed that she was Sarah, a slave girl of Banu 'Abd Al-Muttalib. He gave her a reward to deliver it to the Quraysh. She put it in her hair and twisted her hair around it, then went out with it. report of what Hatib had done came to the Messenger of God, may God bless him and grant him peace, from the sky. He sent 'Ali ibn Abi Talib and Al-Zubayr ibn Al-'Awwam and said: **Catch up with a woman with whom Hatib has written a letter to the Quraysh warning them of what we have decided to do with them.**

So they went out until they caught up with her at Al-Hulaifah, the ally of Banu Abi Ahmad. They made her dismount at Al-Hulaifah and searched in her saddlebags but found nothing. Ali ibn Abi Talib said to her, "I swear by God that the Messenger of God has not lied and we have not lied. Bring us this letter or we will expose you." When she saw his seriousness, she said, **Turn away.** So he turned away. She untied the horns of her head and took out the letter from her and gave it to him. He brought it 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) called Hatib and said, **O Hatib, what made you do this?** Hatib replied, "O Messenger of God, by God, I am a believer in God and His Messenger. I have neither changed nor altered. But I was a man who had no family or clan among the people. I had children and family among them, so I treated them kindly." Umar ibn Al-Khattab said, **O Messenger of God, let me strike off his head, for the man has become a hypocrite.** The Messenger of God (peace and blessings of God be upon him) said, **How do you know, Umar?** Perhaps God looked at the companions of Badr on the day of Badr and said, **Do whatever you wish, for I have forgiven you.**

Then God, the Almighty, revealed about Hatib: "O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth. They expel the Messenger and yourselves [from the religion] because you believe in God, your Lord. If you have gone forth [to fight] in My cause and seeking My pleasure, [then] secretly [do] them affection, and I know what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way. If they gain the upper hand over you, they will be enemies to you and stretch out against you their hands and their tongues with evil, and they wish that you would disbelieve. Neither your wombs nor your children will benefit you on the Day of Resurrection. He will judge between you, and God, of what you do, is Seeing. There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have disbelieved in you, and there has appeared between us and you enmity and hatred forever until you believe in God alone.'" to the end of the story. Muammar narrated something similar from Al-Zuhri from Urwah, and Muqatil ibn Hayyan mentioned that these verses were revealed about Hatib ibn Abi Balta'ah that he said: He sent Sarah, the slave girl of Banu Hashim, and gave her ten dirhams. The Messenger of God, may God bless him and grant him peace, sent Umar ibn al-Khattab and Ali ibn Abi Talib, may God be pleased with them, after her, and they caught up with her at al-Juhfah. He mentioned the rest of the story in a manner similar to what was mentioned above, and from al-Suddi something similar. And thus al-Awfi said on the authority of Ibn Abbas, Mujahid, Qatadah, and more than one, that these verses were revealed about Hatib ibn Abi Balta'ah.

God the Almighty said: **O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what has come to you of the truth.** He means the polytheists and disbelievers who are at war with God, His Messenger, and the believers, whom God has made enmity and estrangement permissible, and He has forbidden them to take as allies, friends, and confidants, as God the Almighty said: "O you who have believed, do not take the Jews and the Christians

as allies. They are [in fact] allies of one another. And whoever takes them as allies among you - indeed, he is [one] of them." This is a severe threat and a definite warning. God the Almighty said: "O you who have believed, do not take as allies those who take your religion in ridicule and amusement among those who were given the Scripture before you or the disbelievers. And fear God, if you are believers." And God the Almighty said: "O you who have believed, do not take as allies the disbelievers rather than the believers. Do you wish to give God a clear authority over you?" And God the Almighty said: "Let not the believers take as allies the disbelievers rather than the believers. And whoever does that has no relation to God at all, except that you fear them out of fear. And God warns you of Himself." That is why the Messenger of God May God bless him and grant him peace, he excused Hatib, when he mentioned that he only did that to please the Quraysh because of the money and children he had with them.

Here we mention the hadith narrated by Imam Ahmad: Mus'ab bin Salam told us, Al-Ajlal told us, on the authority of Qais bin Abi Muslim, on the authority of Rib'i bin Harash, I heard Hudhayfah say: The Messenger of God, may God bless him and grant him peace, gave us one, three, five, seven, nine, and eleven examples. He said: So he gave us an example of them and left out the rest. He said: "A people who were weak and poor were fought by people of tyranny and hostility. So God gave victory to the weak over them, so they turned to their enemy, used them, and gave them authority. So they incurred God's wrath upon them until the Day they meet Him." And the words of God the Most High: **They expel the Messenger and you** This, along with what preceded it of incitement to their enmity and lack of friendship with them, is because they expelled the Messenger and his companions from among them, disliking what they were upon of monotheism and devotion to God alone. For this reason, God the Most High said: **That you believe in God, your Lord**, meaning you had no sin against them except your belief in God, Lord of the Worlds, like His words the Most High: **And they did not resent them for anything except that they believed in God, the Exalted in Might, the Praiseworthy**, and like His words the Most High: Those who have been expelled from their homes without right - only because they say, **Our Lord is God**.

God the Almighty says: {If you have gone forth to strive in My cause and seeking My pleasure} meaning, if you are like that, then do not take them as allies. If you have gone forth striving in My cause, seeking My pleasure with you, then do not befriend My enemies and your enemies, while they have expelled you from your homes and your wealth out of spite and displeasure with your religion. God the Almighty says: {You do that secretly to them with affection, but I know what you conceal and what you declare} meaning, you do that, and I know what is in your hearts, your consciences, and your outward appearances. {And whoever does it among you has certainly strayed from the right path. If they gain control of you, they will be enemies to you and will stretch out their hands and tongues against you with evil} meaning, if they had power over you, they would not fear the harm they could inflict on you in words and deeds. {And they wish

that you would disbelieve} meaning, and they are eager that you not attain any good. Their enmity toward you is both latent and apparent, so how can you befriend such people? This is also an incitement to enmity toward them.

God the Almighty says: {Your kinship will not benefit you, nor your children, on the Day of Resurrection. He will judge between you, and God is Seeing of what you do.} Meaning, your relatives will not benefit you in the sight of God if God intends evil for you, and their benefit will not reach you if you please them in a way that angers God. Whoever agrees with his family in disbelief in order to please them has certainly failed and lost, and his work is in vain, and his kinship to anyone will not benefit him in the sight of God, even if he were a relative of one of the prophets. Imam Ahmad said: Affan narrated to us, Hammad narrated to us, from Thabit, from Anas, that a man said: O Messenger of God, where is my father? He said: **In the Fire**. When he turned away, he called him back and said: **Indeed, your father and my father are in the Fire**. Muslim and Abu Dawud narrated it from the hadith of Hammad ibn Salamah with this chain of transmission.

Fath al-Qadir

3- Never will your kinship ties or your children benefit you meaning, neither kinship ties in general nor children will benefit you. They were specifically mentioned even though they are included in the kinship ties to increase love and compassion for them. The meaning is that these people will not benefit you unless you befriend the disbelievers for their sake, as happened in the story of Hatib ibn Abi Balta'ah. Rather, what will benefit you is what God has commanded you to do, which is to be hostile to the disbelievers and abandon their friendship. The phrase **On the Day of Resurrection He will judge between you** is a new sentence to clarify the lack of benefit of kinship ties and children on that Day. The meaning of **He will judge between you** is that He will separate you, so the people who obey Him will enter Paradise, and the people who disobey Him will enter Hell. It was said that what is meant by the judgement between them is that each one of them will flee from the other due to the intensity of the terror, as in His statement, **The Day a man will flee from his brother** (al-Baqarah 2:17). It was said that it is permissible for the Day of Resurrection to be connected to what preceded it, meaning, neither your kinship ties nor your children will benefit you on the Day of Resurrection, so it is stopped at. It begins with the statement: **He will judge between you**. It is preferable to relate it to what comes after it, as we mentioned. **And God is Seeing of what you do**. Nothing of your words and deeds is hidden from Him, and He will reward you for that. The majority read *yufasil* with a damma on the ya', a soft fa', and a fatha on the sad, in the passive voice. Abu Ubaid chose this reading. Asim read it with a fatha on the ya' and a kasra on the sad, in the active voice. Hamzah and al-Kisa'i read it with a damma on the ya', a fatha on the fa', and a doubled kasra on the sad. Alqamah read it with a noon. Qatadah and Abu Haywah read it with a damma on the ya' and a kasra on the sad, lightened.

Al-Bukhari, Muslim, and others narrated on the

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Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And God is Seeing of what you do.

authority of Ali ibn Abi Talib, who said: "The Messenger of God, may God bless him and grant him peace, sent me, Az-Zubayr, and Al-Miqdad. The Messenger of God, may God bless him and grant him peace, said: 'Go until you reach Rawdat Khakh, for there is a woman there with a letter. Take it from her and bring it to me.' So we went out until we reached the garden, and there we saw the woman. We said: 'Bring out the letter.' She said: 'I have no letter with me.' We said: 'Bring out the letter or throw away your clothes.' So she took it out of her tie, and we brought it to the Prophet, may God bless him and grant him peace. It said: 'From Hatib ibn Abi Balta'ah to some of the polytheists in Mecca, informing them of some of the affairs of the Prophet, may God bless him and grant him peace.' The Prophet, may God bless him and grant him peace, said: 'What is this, Hatib?' He said: 'Do not rush me, O Messenger of God. I was a man attached to the Quraysh, but I was not one of them. Those of the Muhajireen who were with you had relatives with whom they protected their families and property in Mecca. So, since I missed that in terms of kinship with them, I wanted to do them a favor with which they could protect them.'" My kinship, and I did not do that out of disbelief or apostasy from my religion. The Prophet (peace and blessings of God be upon him) said: He is truthful. Umar said: Let me strike off his head. He said: He was present at Badr. How do you know? Perhaps God looked at the people of Badr and said: Do whatever you wish, for I have forgiven you. And the verse was revealed: **O you who have believed, do not take My enemies and your enemies as allies, extending to them affection.** There are hadiths with chains of transmission and with mursals on this topic that include an explanation of this story, and that these verses up to His saying: **There has certainly been for you a good example in Abraham** were revealed regarding that.

Tafsir al-Baghawi

3- **Your wombs will not benefit you**, meaning: your wombs, relatives, and children in Mecca will not call you or lead you to betray the Messenger (peace and blessings of God be upon him) and the believers, or to abandon advising them and to befriend their enemies. Your wombs, **nor your children**, for whose sake you disobeyed God, "will not benefit you on the Day of Resurrection. He will judge between you", and those who obey Him will enter Paradise and those who disobey Him will enter Hell. Asim and Ya'qub read *Yafsal* with a fatha on the ya' and a kasra on the sad, with a lightened pronunciation. Hamzah and Al-Kisa'i read it with a damma on the ya' and a kasra on the sad, with a shaddah. Ibn 'Amir read it with a damma on the ya' and a fatha on the sad, with a shaddah. The others read it with a damma on the ya' and a fatha on the sad, with a lightened pronunciation. **And God is Seeing of what you do.**

Tafsir al-Baidawi

3- **Your kinship will not benefit you** your relatives **nor your children** for whose sake you befriended the polytheists. **On the Day of Resurrection He will judge between you** He will judge between you by what has befallen you of terror, so some of you will flee from others. So why do you today reject the right of God for those of you who flee in enmity?" Hamzah and Al-Kisa'i read it with a kasra on the sad and a shaddah and a fatha on the fa'. Ibn 'Amir read "yufasil **in the passive form, which is** between you, **and 'Aasim read yufasil**". "And God is Seeing of what you do" so He will reward you for it.

Surat al-Mumtahanah 60:4

There has already been for you an excellent example in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship besides God. We have rejected you, and there has appeared between us and you animosity and hatred forever until you believe in God alone, except for the statement of Abraham to his father, I will surely ask forgiveness for you, but I do not possess for you anything from God. Our Lord, upon You we have relied, and to You we have turned, and to You is the final destination.

Tafsir al-Jalalayn

4 - **There has already been for you an excellent example** with the hamza broken and damma in both places, as an example **in Abraham** that is, in him in word and deed **and those with him** of the believers **when they said to their people, Indeed, we are disassociated** plural of bari' like dharif (of you and of what you worship other than God. We have rejected you) we have denied you **and there has appeared between us and you animosity and hatred forever** with the realization of the two hamzas and the replacement of the second with a waw **until you believe in God alone, except for the saying of Abraham to his father, I will surely ask forgiveness for you** is an exception from the example, so you are not to follow his example in that by asking forgiveness for the disbelievers. And his saying **and I do not possess for you from God** that is, from His punishment and reward **of anything** is a metaphor for the fact that he does not possess for him anything other than seeking forgiveness, so it is based on it, an exception in terms of what is intended from it, even though it is from its appearance something in which one can be imitated. Say, **Then who possesses for you anything from God?** And his seeking forgiveness for him before it becomes clear to him that he is an enemy of God, as He mentioned in Innocence **Our Lord, in You we have put our trust, and to You we have turned, and to You is the final destination** from the transmission of Al-Khalil and those with him, meaning they said:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the believers in Him from the companions of the Messenger of God, may God bless him and grant him peace: There has certainly been for you, O believers, an excellent example. He says: A good example in Abraham, the friend of the Most Merciful, for you to follow his example, and those with him from the prophets of God.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding the words of God Almighty, **There has certainly been for you a good example in Abraham and those with him**, he said: Those with him are the prophets.

And His statement: **When they said to their people,**

'Indeed, we are innocent of you and of whatever you worship besides God,' meaning: When they said to their people who disbelieved in God and worshipped the tyrant: **O people, indeed we are innocent of you and of whatever you worship besides God of gods and rivals.**

And His statement: **We have disbelieved in you, and there has appeared between us and you enmity and hatred forever until you believe in God alone.** God Almighty is saying, informing about what His prophets said to their disbelieving al-Nas 114: We have disbelieved in you, we have denied what you were upon of disbelief in God, and we have denied that your worship of what you worship besides God is true, and there has appeared between us and you enmity and hatred forever because of your disbelief in God and your worship of what is other than Him. There will be no peace between us nor truce until you believe in God alone. He says: until you believe in God alone, make Him One, and single Him out for worship.

And His statement: **Except for the saying of Abraham to his father, 'I will surely ask forgiveness for you,' but I have no power over you against God at all.** God Almighty says: You have a good example in Abraham and those with him in these matters that we have mentioned of his opposition to the disbelievers and his enmity towards them, and his abandonment of friendship with them, except in Abraham's saying to his father, **I will surely ask forgiveness for you.** For you have no example in him in that, because that was from God Almighty to his father regarding a promise He had made to him before it became clear to him that he was an enemy of God. So when it became clear to him that he was an enemy of God, he disavowed him. God Almighty says: So too you, O believers in God, disavow the enemies of God among those who associate others with Him, and do not take them as allies until they believe in God alone and disavow the worship of anything other than Him and show them enmity and hatred.

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

Who said that?

Muhammad ibn Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Except for the saying of Abraham to his father**, he said: They were forbidden to follow the example of Abraham's seeking forgiveness for his father, and to seek forgiveness for the polytheists.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Ja'far, on the authority of Mutraf al-Harithi, on the authority of Mujahid, **A good example in Abraham** until His saying, **I will surely ask forgiveness for you.** He said: In everything he did there was an example, except asking forgiveness for his father.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **There has certainly been for you a good example in Abraham**, follow his example in everything

Surat al-Mumtahanah 60:4

There has already been for you an excellent example in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship besides God. We have rejected you, and there has appeared between us and you animosity and hatred forever until you believe in God alone, except for the statement of Abraham to his father, I will surely ask forgiveness for you, but I do not possess for you anything from God. Our Lord, upon You we have relied, and to You we have turned, and to You is the final destination.

except his statement to his father, **I will surely ask forgiveness for you**, so do not follow his example in that, for it was because of a promise he had made to him.

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 for the statement of Abraham to his father**, he said: Do not be sad about that, for it was an appointment made for him, and be sad about all of his affairs.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God Almighty, **There has certainly been for you a good example**, to His statement, **except for the statement of Abraham to his father**, 'I will surely ask forgiveness for you,' he said: He says: You have no example in this.

What he means by his saying: **And I have no power over anything for you against God** is: And I have no power over anything for you against God's punishment if God punished you for your disbelief in Him, and I cannot protect you from it in any way.

And His statement, **Our Lord, in You we have put our trust**, is that He, the Most High, is informing us of what Abraham and his prophets, may God's prayers be upon them, said: **Our Lord, in You we have put our trust, and to You we have turned**, meaning: and to You we have returned in repentance from what You dislike for what You love and are pleased with. **And to You is the final destination**, meaning: and to You is our final destination and our return on the day You raise us from our graves and gather us on the Day of Resurrection to the place of presentation.

Tafsir al-Qurtubi

The Almighty said: "Indeed, in Abraham you have a good example to follow." When God Almighty forbade befriending the infidels, He mentioned the story of Abraham, peace be upon him, and that part of his conduct was to disavow the infidels, meaning follow his example and complete it, except for his seeking forgiveness for his father. An example is that which is followed, like a role model and an example. It is said: He is your example, meaning like you and you are like him. Asim read (*aswa*) with a damma on the hamza, two dialects. **And those with him** means the companions of Abraham from the believers. Ibn Zayd said: They are the prophets **when they said to their people** the infidels **Indeed, we are innocent of you and of what you worship other than God** meaning the idols. Bara' is the plural of bari', like sharīk and sharīk, zarīf and zarīfā'. The reading of the general public is on the weight of fa'ala'. Isa ibn 'Umar and Ibn Abi Ishaq read (*bara*) with a kasra on the ba' on the weight of fa'al,

like qasīr and qaṣār, and tawīl and tawwāl, and zarīf. And it is permissible to leave the hamza until you say: barra, and you add a tanween, and (*bara*) was read as a description of the source, and (*bara*) was read as a replacement for the damma from the kasra, like khal and rabab, and the verse is a text in the order to follow the example of Abraham, peace be upon him, in his actions, and that corrects that the law of those before us is a law for us in what God and His Messenger have informed, **We disbelieved in you** meaning in what you believed in of idols. And it was said: meaning in your actions, and we denied them and denied them that you are on the truth, **And there appeared between us and you enmity and hatred forever** meaning this is our way with you as long as you are on your disbelief, **until you believe in God alone** then the enmity turns into friendship **except for the saying of Abraham to his father**, "I will surely ask forgiveness for you" so do not follow his example in asking forgiveness and ask forgiveness for the polytheists, for it was from a promise from him to him, said Qatadah and Mujahid and others, and it was said that the meaning of the exception is that Abraham abandoned and distanced them except in asking forgiveness for his father, then he explained His excuse is in Surat At-Tawbah.

This is evidence of the superiority of our Prophet, peace and blessings be upon him, over all other prophets, because when we were commanded to follow his example, we were commanded in an absolute manner in the words of God Almighty: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from** (al-Hashr 59:7). And when we were commanded to follow Abraham, peace be upon him, He made an exception for some of his actions. It was said that it is a disjunctive exception, meaning that Abraham's saying to his father, **I will surely ask forgiveness for you**, only happened because he thought that he had become Muslim, but when it became clear to him that he had not become Muslim, he disowned him. Based on this, it is permissible to ask forgiveness for someone who thinks that he has become Muslim, and you did not find such an assumption, so you did not befriend them. **And I have no power for you against God at all** This is from the words of Abraham, peace be upon him, to his father, meaning I cannot ward off from you anything of God's punishment if you associate partners with Him. **Our Lord, in You we have put our trust** This is from the supplication of Abraham, peace be upon him, and his companions. It was said that he taught the believers to say this, meaning disavow the disbelievers and put your trust in God and say: **And to You we have turned back**. "We have relied and to you we have returned meaning we have returned and to you is the destination" you will return in the hereafter.

Tafsir Ibn Kathir

God Almighty says to His believing servants whom He commanded to be sworn to, be hostile to, avoid, and disavow the disbelievers: **There has already been for you an excellent example in Abraham and those with him** meaning, and his followers who believed with him "when they said to their people, 'Indeed, we are disassociated from you' meaning, we disavow you "and from whatever you worship other than God. We have disbelieved in you" meaning, in your religion and your way **and there has appeared between us and you forever animosity and hatred** meaning, enmity and hatred have been legislated from now on between us and you, as long as you are in your disbelief, we will forever disavow you and hate you **until you believe in God alone** meaning, until you believe in the Oneness of God and worship Him alone, with no partner or associate, and renounce what you worship along with Him of idols and rivals. And the Almighty said: **Except for the saying of Abraham to his father, 'I will surely ask forgiveness for you,'** meaning, in Abraham and his people you have a good example to follow, except for Abraham's asking forgiveness for his father. It was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disowned him. This was because some of the believers were praying for their fathers who had died as polytheists and asking forgiveness for them, and saying that Abraham was asking forgiveness for his father. So God Almighty revealed: "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire. And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disowned him. Indeed, Abraham was most compassionate and forbearing."

God Almighty said in this verse: "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has come between us and you animosity and hatred forever until you believe in God alone.' Except for the saying of Abraham to his father, 'I will surely ask forgiveness for you, but I do not possess for you anything from God.'" That is, you have no example in that, that is, in asking forgiveness for the polytheists. This is what Ibn Abbas, Mujahid, Qatadah, Muqatil ibn Hayyan, Ad-Dahhak, and others said.

Then God the Almighty said, informing us of the words of Abraham and those with him when they left their people and disowned them, so they turned to God and beseeched Him, saying, **Our Lord, in You we have relied, and to You we turn back, and to You is the final destination.** That is, we have relied on You in all matters, and we have entrusted our affairs to You and delegated them to You, and to You is the final destination, that is, the return in the Hereafter. **Our Lord, do not make us a trial for those who disbelieve.** Mujahid said: Its meaning is, do not punish us by their hands or by a punishment from You, lest they say, **If these people had been on the truth, this would not**

have happened to them. Ad-Dahhak said the same. Qatadah said: Do not make them prevail over us, lest they tempt us with that, seeing that they only prevailed over us because of a right they had. Ibn Jarir chose this. Ali ibn Abi Talhah said on the authority of Ibn Abbas: Do not give them power over us, lest they tempt us.

And the Almighty's saying: "And forgive us, our Lord. Indeed, You are the Exalted in Might, the Wise." That is, conceal our sins from others and pardon them between us and You. **Indeed, You are the Exalted in Might,** that is, the One who does not wrong those who seek Your side. **The Wise** in Your words, deeds, law, and destiny. Then the Almighty said: **Indeed, you have in them an excellent pattern for whoever hopes in God and the Last Day.** This is an emphasis on what came before, and what came before is also excluded from it, because this established pattern here is the first one itself. The Almighty's saying: **For whoever hopes in God and the Last Day,** is an exhortation to that for every believer in God and the Hereafter. And the Almighty's saying: **And whoever turns away,** that is, from what God has commanded, **then indeed, God is the Free of need, the Praiseworthy,** like His saying: **If you disbelieve, you and whoever is on the earth entirely, then indeed, God is Free of need, Praiseworthy.** Ali bin Abi Talha said on the authority of Ibn Abbas: The Rich is the One who is perfect in His richness, and He is God. This is His description, and it is not appropriate for anyone but Him. He has no equal, and there is nothing like Him. Glory be to God, the One, the Compeller. The Praiseworthy, the One to be praised by His creation, meaning He is the One to be praised in all His words and actions. There is no god but Him and no Lord but Him.

Fath al-Qadir

When God finished forbidding friendship with polytheists and blaming whoever did that, He set for them an example of Abraham when he disowned his people, saying: 4- "There has already been for you an excellent pattern" meaning a praiseworthy trait for you to follow: It is said to me that he is an example in this matter: meaning an imitation. So God guided them to follow his example in that except for his seeking forgiveness for his father. The majority read "aswah" with a kasrah on the hamza, while Asim read it with a damma, and they are two dialects. The root of aswah with a damma and a kasrah is qudwah. It is said that he is your example: meaning like you and you are like him. His statement about Abraham and those with him is related to an example, or to a good deed, or it is an attribute of an example, or a state of the hidden pronoun in good deed, or the predicate of "kan, and lakum" is for clarification, and those with him are his believing companions. Ibn Zayd said: They are the prophets. Al-Farra' said: He says: **Why don't you, Hatib, take Abraham as an example and disown your family as Abraham disowned his father and his people?** The circumstance in His statement: **When they said to their people** is the predicate of *kana* or is related to it: that is, the time when they said to their disbelieving al-Nas 114: **Indeed, we are innocent of you.** The plural of bari' is bari', like sharika and sharika, and dharifa' and dharif. The majority read *bara'* with a damma on

Surat al-Mumtahanah 60:4

There has already been for you an excellent example in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship besides God. We have rejected you, and there has appeared between us and you animosity and hatred forever until you believe in God alone, except for the statement of Abraham to his father, I will surely ask forgiveness for you, but I do not possess for you anything from God. Our Lord, upon You we have relied, and to You we have turned, and to You is the final destination.

the ba', a fatha on the ra', and an alif between two hamzas, like karmaa' in kareem. Isa ibn 'Umar and Ibn Abi Ishaq read it with a kasra on the ba' and one hamza after an alif, like karmaa' in the plural of kareem. Abu Ja'far read it with a damma on the ba' and a hamza after an alif.

And of what you worship besides God, which are idols, **we have disbelieved in you**, meaning in what you believed in of idols, or in your religion, or in your actions, **and there has appeared between us and you, enmity and hatred forever**, meaning this is our way with you as long as you are in your disbelief, **until you believe in God alone**, and abandon what you are upon of polytheism. If you do that, that enmity will turn into friendship and hatred into love. **Except for the saying of Abraham to his father, 'I will surely ask forgiveness for you,'** is a connected exception from His saying about Abraham, by estimating an added word that was deleted to make the exception valid: meaning, you have had a good example in the words of Abraham except for his saying to his father, or from a good example, and that is correct because the saying is part of the example, as if it was said: There was a good example in Abraham in all of his sayings and actions except for his saying to his father, or from the disavowal and severance that was mentioned: meaning, he did not support him except for his saying. This was mentioned by Ibn Atiyyah, or it is disconnected: meaning, but Abraham's saying to his father, 'I will surely ask forgiveness for you,' so do not..." Or that he only did that because he thought that he had become Muslim. **But when it became clear to him that he was an enemy of God, he disassociated himself from him.** The explanation of this has already been presented in Surat At-Tawbah. **And I have not for you anything against God.** This is from the complete group of people who are excepted: meaning, I cannot avail you, nor can I avert anything from you of the punishment of God. The sentence is in the accusative case as a state of the subject of **I will surely ask forgiveness**. So the exception is directed to the seeking of forgiveness, not to this restriction, as it is a manifestation of helplessness and entrusting the matter to God, and that is from the characteristics of goodness. **Our Lord, in You we have put our trust, and to You we turn, and to You is the final destination.** This is from the supplication of Abraham and his companions, and it contains a good example to be followed. It has been said that it is a teaching for the believers to say this statement, and trust is entrusting matters to God, and turning means returning, and the final destination is the reference. The preposition and its object are estimated to limit trust, turning, and final destination to God.

Tafsir al-Baghawi

4- There has already been for you an excellent example in Abraham and those with him, of the people of faith, **when they said to their people**, of the polytheists, **Indeed, we are disassociated from you**, the plural of disassociated, "and from that which you worship besides God. We have disbelieved in you," we have denied and rejected your religion, **and there has appeared between us and you animosity and hatred forever until you believe in God alone**, He orders Hatib and the believers to follow the example of Abraham, peace be upon him, and those believers with him in disassociating themselves from the polytheists, **except for the saying of Abraham to his father, 'I will surely ask forgiveness for you,'** meaning: You have an excellent example in Abraham and his affairs except in his asking forgiveness for his polytheist father, for Abraham, peace be upon him, had said to his father: **I will surely ask forgiveness for you**, then he disassociated himself from him—as we mentioned in Surat At-Tawbah—**and I do not possess for you anything against God**, Abraham, peace be upon him, says to his father: I cannot do anything for you, nor can I ward off..." God's punishment will be removed from you if you disobey Him and associate others with Him. **Our Lord, in You we have put our trust**, said Abraham and the believers with him. **And to You we have turned back, and to You is the final destination.**

Tafsir al-Baidawi

4- "There has certainly been for you an excellent pattern." Example is the name for something to be emulated. "In Abraham and those with him **is a second description or predicate of was and for you is meaningless or a state of what is implied in good or a description of it, not of model**" because it is a description. "When they said to their people **is a circumstance of the predicate of was** Indeed, we are disassociated from you **the plural of baree like zarif and zarifa**' and from what you worship besides God, we have disbelieved in you" meaning in your religion or in your deity, or in you and with Him, so we do not consider your status and your gods. "And there has appeared between us and you enmity and hatred forever until you believe in God alone" so the enmity and hatred turn into meaningless and love. "Except for the saying of Abraham to his father, **I will surely ask forgiveness for you** is an exception to his saying **an excellent pattern**. Abraham's asking forgiveness for his disbelieving father is not something that they should follow, because it was before the prohibition or because of a promise that He made to him. **And I do not possess for you anything from God** is part of the statement of the exception. Excluding the whole does

not necessarily exclude all of its parts. **Our Lord, in You we have put our trust, and to You we have turned, and to You is the final destination** is connected to what came before the exception or a command from God to the believers to say it in completion of what He commanded them to do regarding severing ties between themselves and the disbelievers.

Surat al-Mumtahanah 60:5

Our Lord, do not make us a trial for those who disbelieve and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise.

Surat al-Mumtahanah 60:5

Our Lord, do not make us a trial for those who disbelieve and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise.

Tafsir al-Jalalayn

5 - **Our Lord, do not make us a trial for those who disbelieve** meaning do not make them prevail over us so that they think that they are on the right path and are tempted, meaning that their minds are lost to us (and forgive us, our Lord. Indeed, You are the Exalted in Might, the Wise) in Your kingdom and Your creation.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what Abraham, His friend, and those with him said: "O our Lord, do not make us a trial for those who disbelieved in You, denied Your Oneness, and worshipped other than You, by giving them power over us, so that they see that they are right and I am wrong, and thus make us a trial for them."

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Husayn told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **Do not make us a trial for those who disbelieve**, he said: Do not punish us by their hands, nor by a punishment from You, lest they say: If these people had been on the truth, this would not have happened to them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Our Lord, do not make us a trial for those who disbelieve**, he said: He says: Do not make them prevail over us, lest they be tempted by that, and see that they have only prevailed over us because of a right they have over us.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Do not make us a trial for those who disbelieve**, meaning: Do not give them power over us so that they tempt us.

And His saying: **And forgive us, our Lord** means: And cover our sins for us by pardoning us for them, O our Lord. **Indeed, You are the Exalted in Might, the Wise** meaning the One who is severe in taking revenge on whoever takes revenge on him. The Wise: He says the Wise in His management of His creation, and His directing them toward what is best for them.

Tafsir al-Qurtubi

Our Lord, do not make us a trial for those who disbelieve. That is, do not make us prevail so that they think they are right and are tempted by that. It was also said: Do not give them power over us so that they tempt us and torment us. "And forgive us, our Lord. Indeed, You are the Exalted in Might, the Wise."

Tafsir Ibn Kathir

God Almighty says to His believing servants whom He commanded to be sworn to, be hostile to, avoid, and disavow the disbelievers: **There has already been for you an excellent example in Abraham and those with him** meaning, and his followers who believed with him "when they said to their people, 'Indeed, we are disassociated from you' meaning, we disavow you "and from whatever you worship other than God. We have disbelieved in you" meaning, in your religion and your way **and there has appeared between us and you forever animosity and hatred** meaning, enmity and hatred have been legislated from now on between us and you, as long as you are in your disbelief, we will forever disavow you and hate you **until you believe in God alone** meaning, until you believe in the Oneness of God and worship Him alone, with no partner or associate, and renounce what you worship along with Him of idols and rivals. And the Almighty said: **Except for the saying of Abraham to his father, 'I will surely ask forgiveness for you,'** meaning, in Abraham and his people you have a good example to follow, except for Abraham's asking forgiveness for his father. It was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disowned him. This was because some of the believers were praying for their fathers who had died as polytheists and asking forgiveness for them, and saying that Abraham was asking forgiveness for his father. So God Almighty revealed: "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire. And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disowned him. Indeed, Abraham was most compassionate and forbearing."

God Almighty said in this verse: "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has come between us and you animosity and hatred forever until you believe in God alone. ' Except for the saying of Abraham to his father, 'I will surely ask forgiveness for you, but I do not possess for you anything from God. '" That is, you have no example in

that, that is, in asking forgiveness for the polytheists. This is what Ibn Abbas, Mujahid, Qatadah, Muqatil ibn Hayyan, Ad-Dahhak, and others said.

Then God the Almighty said, informing us of the words of Abraham and those with him when they left their people and disowned them, so they turned to God and beseeched Him, saying, **Our Lord, in You we have relied, and to You we turn back, and to You is the final destination.** That is, we have relied on You in all matters, and we have entrusted our affairs to You and delegated them to You, and to You is the final destination, that is, the return in the Hereafter. **Our Lord, do not make us a trial for those who disbelieve.** Mujahid said: Its meaning is, do not punish us by their hands or by a punishment from You, lest they say, **If these people had been on the truth, this would not have happened to them.** Ad-Dahhak said the same. Qatadah said: Do not make them prevail over us, lest they tempt us with that, seeing that they only prevailed over us because of a right they had. Ibn Jarir chose this. Ali ibn Abi Talhah said on the authority of Ibn Abbas: Do not give them power over us, lest they tempt us.

And the Almighty's saying: "And forgive us, our Lord. Indeed, You are the Exalted in Might, the Wise." That is, conceal our sins from others and pardon them between us and You. **Indeed, You are the Exalted in Might**, that is, the One who does not wrong those who seek Your side. **The Wise** in Your words, deeds, law, and destiny. Then the Almighty said: **Indeed, you have in them an excellent pattern for whoever hopes in God and the Last Day.** This is an emphasis on what came before, and what came before is also excluded from it, because this established pattern here is the first one itself. The Almighty's saying: **For whoever hopes in God and the Last Day**, is an exhortation to that for every believer in God and the Hereafter. And the Almighty's saying: **And whoever turns away**, that is, from what God has commanded, **then indeed, God is the Free of need, the Praiseworthy**, like His saying: **If you disbelieve, you and whoever is on the earth entirely, then indeed, God is Free of need, Praiseworthy.** Ali bin Abi Talha said on the authority of Ibn Abbas: The Rich is the One who is perfect in His richness, and He is God. This is His description, and it is not appropriate for anyone but Him. He has no equal, and there is nothing like Him. Glory be to God, the One, the Compeller. The Praiseworthy, the One to be praised by His creation, meaning He is the One to be praised in all His words and actions. There is no god but Him and no Lord but Him.

Fath al-Qadir

5- **Our Lord, do not make us a trial for those who disbelieve.** Al-Zajaj said: Do not make them prevail over us, lest they think that they are right and be tempted by that. Mujahid said: Do not punish us by their hands or by a punishment from You, lest they say, **If these people had been right, this would not have happened to them.** "And forgive us, our Lord. Indeed, You are the Exalted in Might," meaning the Victorious One who cannot be defeated. **The Wise**, the Possessor of perfect wisdom.

Tafsir al-Baghawi

5- **Our Lord, do not make us a trial for those who disbelieve.** Al-Zajaj said: Do not make them prevail over us, lest they think that they are on the truth and be tempted. Mujahid said: Do not punish us by their hands or by a punishment from You, lest they say: If these people had been on the truth, this would not have happened to them. "And forgive us, our Lord. Indeed, You are the Exalted in Might, the Wise."

Tafsir al-Baidawi

5- **Our Lord, do not make us a trial for those who disbelieve** by giving them power over us so that they tempt us with a punishment we cannot bear. **And forgive us** for what we have neglected **our Lord, for You are the Exalted in Might, the Wise.** And whoever is like this is worthy of protecting the trustful and answering the supplicant.

Surat al-Mumtahanah 60:6

Indeed, there has been for you in them an excellent pattern for anyone whose hope is in God and the Last Day. But whoever turns away - then indeed, God is the Free of need, the Praiseworthy.

Surat al-Mumtahanah 60:6

Indeed, there has been for you in them an excellent pattern for anyone whose hope is in God and the Last Day. But whoever turns away - then indeed, God is the Free of need, the Praiseworthy.

Tafsir al-Jalalayn

6 - **There has certainly been for you** O nation of Muhammad, the answer to an implied oath **in them is a good example for him who** a substitute for inclusion from **how much** by repeating the preposition **hopes for God and the Last Day** that is, fears them or thinks of reward and punishment **and whoever turns away** by befriending the disbelievers **then indeed, God is the Free of need** of His creation **the Praiseworthy** for the people of His obedience.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **There has certainly been for you in them an excellent pattern** means that God Almighty says: "There has certainly been for you, O believers, an excellent pattern in those mentioned by Abraham and those with him of the prophets, may God's prayers be upon them, and the messengers, "for whoever hopes in God and the Last Day" means: whoever among you hopes to meet God, and God's reward, and salvation on the Last Day.

And His statement, **And whoever turns away - then indeed, God is the Free of need, the Praiseworthy.** God Almighty says: And whoever turns away from what God has commanded him to do and urged him to do, from among you and others, and turns away from it and turns away arrogantly, and befriends the enemies of God, and expresses love towards them - then indeed, God is the One who is free from his faith in Him, his obedience to Him, and from all of His creation. He is Praiseworthy with the people of knowledge for His favors and blessings upon them.

Tafsir al-Qurtubi

God Almighty says: **There has certainly been for you in them** meaning in Abraham and the prophets and saints who were with him, **an excellent pattern** meaning in disavowing the disbelievers. It was said that it was repeated for emphasis, and it was said that the second was revealed after the first by a period of time, and there are many repetitions in the Qur'an in this manner. **And whoever turns away** meaning from Islam and accepting these sermons, **then indeed, God is the Free of need** meaning He did not worship them because of His need for them, **the Praiseworthy** in Himself and His attributes.

Tafsir Ibn Kathir

God Almighty says to His believing servants whom He commanded to be sworn to, be hostile to, avoid, and disavow the disbelievers: **There has already been for you an excellent example in Abraham and those with him** meaning, and his followers who believed with him "when they said to their people, 'Indeed, we are disassociated from you' meaning, we disavow you "and from whatever you worship other than God. We have disbelieved in you" meaning, in your religion and your way **and there has appeared between us and you forever animosity and hatred** meaning, enmity and hatred have been legislated from now on between us and you, as long as you are in your disbelief, we will forever disavow you and hate you **until you believe in God alone** meaning, until you believe in the Oneness of God and worship Him alone, with no partner or associate, and renounce what you worship along with Him of idols and rivals. And the Almighty said: **Except for the saying of Abraham to his father, 'I will surely ask forgiveness for you,'** meaning, in Abraham and his people you have a good example to follow, except for Abraham's asking forgiveness for his father. It was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disowned him. This was because some of the believers were praying for their fathers who had died as polytheists and asking forgiveness for them, and saying that Abraham was asking forgiveness for his father. So God Almighty revealed: "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire. And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disowned him. Indeed, Abraham was most compassionate and forbearing."

God Almighty said in this verse: "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has come between us and you animosity and hatred forever until you believe in God alone. ' Except for the saying of Abraham to his father, 'I will surely ask forgiveness for you, but I do not possess for you anything from God. '" That is, you have no example in that, that is, in asking forgiveness for the polytheists. This is what Ibn Abbas, Mujahid, Qatadah, Muqatil ibn Hayyan, Ad-Dahhak, and others said.

Then God the Almighty said, informing us of the words of Abraham and those with him when they left their people and disowned them, so they turned to God and beseeched Him, saying, **Our Lord, in You we have relied, and to You we turn back, and to You is the final destination.** That is, we have relied on You in all matters, and we have entrusted our affairs to You and

delegated them to You, and to You is the final destination, that is, the return in the Hereafter. **Our Lord, do not make us a trial for those who disbelieve.** Mujahid said: Its meaning is, do not punish us by their hands or by a punishment from You, lest they say, **If these people had been on the truth, this would not have happened to them.** Ad-Dahhak said the same. Qatadah said: Do not make them prevail over us, lest they tempt us with that, seeing that they only prevailed over us because of a right they had. Ibn Jarir chose this. Ali ibn Abi Talhah said on the authority of Ibn Abbas: Do not give them power over us, lest they tempt us.

And the Almighty's saying: "And forgive us, our Lord. Indeed, You are the Exalted in Might, the Wise." That is, conceal our sins from others and pardon them between us and You. **Indeed, You are the Exalted in Might**, that is, the One who does not wrong those who seek Your side. **The Wise** in Your words, deeds, law, and destiny. Then the Almighty said: **Indeed, you have in them an excellent pattern for whoever hopes in God and the Last Day.** This is an emphasis on what came before, and what came before is also excluded from it, because this established pattern here is the first one itself. The Almighty's saying: **For whoever hopes in God and the Last Day**, is an exhortation to that for every believer in God and the Hereafter. And the Almighty's saying: **And whoever turns away**, that is, from what God has commanded, **then indeed, God is the Free of need, the Praiseworthy**, like His saying: **If you disbelieve, you and whoever is on the earth entirely, then indeed, God is Free of need, Praiseworthy.** Ali bin Abi Talha said on the authority of Ibn Abbas: The Rich is the One who is perfect in His richness, and He is God. This is His description, and it is not appropriate for anyone but Him. He has no equal, and there is nothing like Him. Glory be to God, the One, the Compeller. The Praiseworthy, the One to be praised by His creation, meaning He is the One to be praised in all His words and actions. There is no god but Him and no Lord but Him.

Fath al-Qadir

6- **There has certainly been for you in them an excellent pattern.** That is, there has certainly been for you in Abraham and those with him an excellent example. This was repeated for emphasis and emphasis. It was said that this was revealed some time after the first verse. **For whoever hopes in God and the Last Day.** This was instead of saying **for you** instead of *some* for *all*. The meaning is that this example is only for whoever fears God and fears the punishment of the Hereafter, or hopes for good from God in this world and the Hereafter. **And whoever turns away - then indeed, God is the Free of need, the Praiseworthy.** This means that he turns away from that, for God is the Free of need of His creation and is Praiseworthy towards His friends.

Tafsir al-Baghawi

6- **There has certainly been for you in them**, meaning in Abraham and those with him, **an excellent pattern**

for anyone whose hope is in God and the Last Day. This is instead of saying **for you**, and it is a clarification that this pattern is for anyone who fears God and fears the punishment of the Hereafter. **But whoever turns away**, turns away from faith and befriends the disbelievers, **then indeed, God is the Free of need**, of His creation, **the Praiseworthy**, of His friends and those who obey Him.

Tafsir al-Baidawi

6- **Indeed, in them you have an excellent example to follow.** This is a repetition to further emphasize the example of Abraham. Therefore, it begins with an oath and replaces the statement, **For whoever hopes in God and the Last Day**, with **For you**. This indicates that a believer should not abandon their example, and abandoning it is a sign of bad faith. Therefore, it is followed by the statement, **And whoever turns away - then indeed, God is the Free of need, the Praiseworthy.** This is because it is worthy of being promised to the unbelievers.

Surat al-Mumtahanah 60:7

Perhaps God will establish affection between you and those among them with whom you are at enmity. And God is All-Powerful, and God is Forgiving and Merciful.

Surat al-Mumtahanah 60:7

Perhaps God will establish affection between you and those among them with whom you are at enmity. And God is All-Powerful, and God is Forgiving and Merciful.

Tafsir al-Jalalayn

7 - **Perhaps God will establish affection between you and those among them with whom you have been hostile** from the disbelievers of Mecca, obedience to God the Most High *affection* by guiding them to faith so that they become your allies **and God is Able** to do that, and He did so after the conquest of Mecca **and God is Forgiving** of them for what has passed **and Merciful** to them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Perhaps God will, O believers, establish love between you and those of My enemies from among the polytheists of Quraysh with whom you are hostile. So God did that with them, as many of them converted to Islam and became their allies and parties.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Perhaps God will establish affection between you and those of them with whom you are at enmity**, he said: These polytheists He has done so. He has brought them into peace and established affection between them when Islam was at the time of the conquest.

And His statement, **And God is All-Powerful**, means: God has the ability to establish affection between you and those polytheists with whom you are hostile. **And God is Forgiving and Merciful**, means: God is Forgiving of the sins of those who show affection to the polytheists if they repent from them, and Merciful to them that He does not punish them after they repent from them.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, "Perhaps God will establish affection between you and those among you with whom you are at enmity. And God is competent to do that." **And God is Forgiving and Merciful**. He forgives many sins and is Merciful to His servants.

Tafsir al-Qurtubi

When this verse was revealed, the Muslims were hostile to their polytheist relatives. God knew the severity of the Muslims' anxiety over this, so He revealed: **Perhaps God will establish affection between you and those among you with whom you have been at enmity**. This means that the disbeliever will convert to Islam. Some of them converted to Islam after the conquest of Mecca, and the Muslims mingled with them, such as Abu Sufyan ibn Harb, Al-Harith ibn Hisham, Suhayl ibn Amr, and Hakim ibn Hizam. It was said that the affection was the marriage of the Prophet, may God bless him and grant him peace, to Umm Habibah, the daughter of Abu Sufyan. At that time, Abu Sufyan's temper softened, and his resolve in the enmity relaxed. Ibn Abbas said: She was married to Abdullah ibn Jahsh, and she and her husband were among the emigrants to Abyssinia. As for her husband, he converted to Christianity and asked her to follow him in his religion, but she refused and remained patient in her religion. Her husband died as a Christian, so the Prophet, may God bless him and grant him peace, sent to the Negus and proposed to her. The Negus said to his companions: Who among you has the right to her? They said: Khalid ibn Sa'id ibn al-'As. He said: Then marry her to your Prophet. So he did, and the Negus gave her a dowry of four hundred dinars from his own money. It was also said: The Prophet (peace and blessings of God be upon him) proposed to her and sent her to him. Abu Sufyan, who was a polytheist, said when he heard that the Prophet (peace and blessings of God be upon him) had married his daughter: That stallion will not have his nose cut off. *Yaqda`* with the non-voweled dal, it is said: This is a stallion whose nose will not be cut off, meaning he will not have his nose cut off. This is if he is noble.

Tafsir Ibn Kathir

God says to His believing servants, after commanding them to be hostile to the disbelievers, **Perhaps God will establish affection between you and those among you with whom you are enemies affection** meaning love after hatred, affection after estrangement, and harmony after division. **And God is Able** meaning He has power to do whatever He wills of bringing together opposing, disparate, and different things. He brings hearts together after enmity and harshness, so that they become united and in agreement, as God the Almighty said, expressing gratitude to the Ansar, "And remember God's favor upon you - when you were enemies and He brought your hearts together so that by His favor you became brothers. And you were on the brink of a pit of Fire, and He saved you from it" (al-Ansar 2:17). And the Prophet (peace and blessings of God be upon him) also said to them, **Did I not find you astray and God guided you through me? And you were divided and God brought you together through**

me? God Almighty said: "It is He who supported you with His victory and with the believers * And brought their hearts together. If you had spent all that is in the earth, you could not have brought their hearts together. But God brought them together. Indeed, He is Exalted in Might and Wise." And in the hadith: "Love your beloved moderately, for perhaps he will one day become your enemy. And hate your enemy moderately, for perhaps he will one day become your beloved." And the poet said:

God may bring together two people who are separated after they think they will never meet again.

God Almighty says: **And God is Forgiving and Merciful**, meaning He forgives the unbelievers their unbelief if they repent from it, turn to their Lord, and submit to Him. He is the Forgiving and Merciful to everyone who repents to Him for whatever sin it may be.

Muqatil ibn Hayyan said: This verse was revealed about Abu Sufyan Sakhr ibn Harb, as the Messenger of God (peace and blessings of God be upon him) married his daughter, and this was a form of affection between them. What Muqatil said is questionable, as the Messenger of God (peace and blessings of God be upon him) married Umm Habibah bint Abu Sufyan before the conquest, and Abu Sufyan only converted to Islam on the night of the conquest without dispute. Better than this is what Ibn Abi Hatim narrated, where he said: It was narrated to Muhammad ibn Aziz, Salamah told me, Uqayl told me, Ibn Shihab told me that the Messenger of God (peace and blessings of God be upon him) appointed Abu Sufyan Sakhr ibn Harb over some of Yemen, and when the Messenger of God (peace and blessings of God be upon him) died, he came and met Dhu al-Khimar as an apostate, so he fought him. He was the first to fight in apostasy and struggle for the religion. Ibn Shihab said: He is one of those about whom God revealed: **Perhaps God will establish between you and those among them with whom you have been at enmity** the verse. In Sahih Muslim, on the authority of Ibn Abbas, that Abu Sufyan said: O Messenger of God, give me three things. He said: Yes. He said: Do you command me to fight the infidels as I used to fight the Muslims? He said: Yes. He said: And Muawiyah, make him your scribe? He said: Yes. He said: And I have with me the most handsome and beautiful of the Arabs, Umm Habibah bint Abu Sufyan, I will marry her to you - the hadith - and the discussion of it has already been presented.

God the Almighty says: {God does not forbid you from those who do not fight you because of religion and do not expel you from your homes} meaning, do not help in expelling you. That is, He does not forbid you from treating the disbelievers who do not fight you because of religion, such as women and the weak among them, **from being righteous toward them** meaning, be good to them, **and acting justly toward them** meaning, be fair **for God loves those who act justly**. Imam Ahmad said: Abu Mu'awiyah told us, Hisham ibn Urwah told us, on the authority of Fatimah bint al-Mundhir, on the authority of Asma' bint Abi Bakr, may God be pleased with them both, who said: My mother came while she was a polytheist during the time of the Quraysh when they had made a treaty, so I came to the Prophet, may God bless him and grant him peace, and said: O

Messenger of God, my mother has come and she is desirous, should I uphold the ties of kinship with her? He said: **Yes, uphold the ties of kinship with your mother**. Both of them narrated it. Imam Ahmad said: Aarem narrated to us, Abdullah bin Mubarak narrated to us, Mus'ab bin Thabit narrated to us, Amir bin Abdullah bin Az-Zubayr narrated to us on the authority of his father who said: A woman, Qatila, was brought to her daughter Asma bint Abi Bakr with gifts of saffron, yogurt, and ghee, and she was a polytheist. Asma refused to accept her gift or to let her into her house. Aisha asked the Prophet (peace and blessings of God be upon him), so God revealed: **God does not forbid you from those who do not fight you because of religion** to the end of the verse. So He commanded her to accept her gift and to let her into her house.

Thus, Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Mus'ab ibn Thabit, and in a narration by Ahmad and Ibn Jarir, there is Qutaylah bint 'Abd al-'Uzza ibn 'Abd As'ad from Banu Malik ibn Hasal. Ibn Abi Hatim added to the period that existed between the Quraysh and the Messenger of God (peace and blessings of God be upon him). Abu Bakr Ahmad ibn 'Amr ibn 'Abd al-Khaliq al-Bazzar said: 'Abdullah ibn Shabib narrated to us, Abu Bakr ibn Abi Shaybah narrated to us, Abu Qatada al-'Adawi narrated to us, from the nephew of al-Zuhri, from al-Zuhri, from 'Urwah, from 'Aishah and Asma', that they both said: Our mother came to us in Medina while she was a polytheist, during the truce that was between the Messenger of God (peace and blessings of God be upon him) and the Quraysh. We said: O Messenger of God, our mother has come to us in Medina and she is eager, should we separate from her? He said: **Yes, should we separate from her?** Then he said: We do not know of this hadith being narrated from al-Zuhri, from 'Urwah, from 'Aishah, except through this chain of narration.

I said: It is rejected in this context because Umm Aisha is Umm Ruman and she was a Muslim emigrant, and Umm Asma is someone else as is stated by name in these hadiths above, and God knows best. And the Almighty's statement: **Indeed, God loves those who act justly** has been explained in Surat Al-Hujurat, and the authentic hadith has been mentioned: **The just will be on pulpits of light to the right of the Throne, those who act justly in their judgment, their families, and what they are entrusted with.**

God the Almighty says: **God only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - that you make friends with them**. That is, He only forbids you from making friends with those who have declared enmity towards you, fought you, expelled you, and aided in your expulsion. God the Almighty forbids you from making friends with them and commands you to be hostile to them. Then He emphasized the threat against making friends with them, saying: **And whoever makes friends with them - then it is those who are the wrongdoers**. Like His Almighty saying: "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever makes friends with them among you - then indeed, he is of them. Indeed, God does not guide the wrongdoing people."

Surat al-Mumtahanah 60:7

Perhaps God will establish affection between you and those among them with whom you are at enmity. And God is All-Powerful, and God is Forgiving and Merciful.

Fath al-Qadir

7- Perhaps God will establish affection between you and those among you with whom you are at enmity by them becoming Muslim and becoming of the people of your religion. Some of them did become Muslim after the conquest of Mecca, and their Islam was good, and affection arose between them and those who preceded them in Islam, and they fought and did deeds that bring them closer to God. It was said that what is meant by affection here is the marriage of the Prophet (peace and blessings of God be upon him) to Umm Habibah bint Abu Sufyan. There is no basis for this specification, even though it was among the things that became a cause for affection. Abu Sufyan later abandoned his enmity towards the Messenger of God (peace and blessings of God be upon him), but affection did not come about except through his conversion to Islam on the day of the conquest and after it. **And God is All-Powerful** meaning His power is abundant and great. **And God is Forgiving and Merciful** meaning His power is abundant and great.

Tafsir al-Baghawi

Muqatil said: When God commanded the believers to be hostile to the disbelievers, the believers became hostile to their polytheist relatives and showed them enmity and disavowal. God knows the intensity of the believers' distress at this, so He revealed:

7- Perhaps God will establish between you and those among them with whom you have been at enmity, meaning the infidels of Mecca, *affection*. So God did that, as many of them converted to Islam and became their allies and brothers, and they mingled with them and married them. **And God is All-Powerful, and God is Forgiving and Merciful.**

Tafsir al-Baidawi

7- It may be that God will establish between you and those among them with whom you have been enemies **affection** when the verse **Do not take** was revealed. The believers became enemies of their polytheist relatives and disowned them, so God promised them that and fulfilled it, as most of them converted to Islam and became their allies. **And God is Able** to do that. **And God is Forgiving and Merciful** for what you neglected in your friendship with them before and for what remained in your hearts of kinship.

Surat al-Mumtahanah 60:8

God does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, God loves those who act justly.

Tafsir al-Jalalayn

8 - **God does not forbid you from those who do not fight you** of the infidels **because of religion and do not expel you from your homes - from being righteous toward them** a substitute for inclusion from those **and acting justly** you judge **towards them** with justice, that is, with fairness. This is before the command to fight them **indeed, God loves those who act justly** the just.

Tafsir al-Suyuti

Al-Bukhari narrated on the authority of Asma bint Abi Bakr, who said: My mother came to me wanting to visit the Prophet, may God bless him and grant him peace, so I asked him if I could visit her. He said: Yes. Then God revealed about her: God does not forbid you from those who do not fight you because of religion.

Ahmad, Al-Bazzar, and Al-Hakim narrated, and authenticated it, on the authority of Abdullah bin Al-Zubayr, who said: A woman was brought to her daughter, Asma bint Abi Bakr, whom Abu Bakr had divorced during the pre-Islamic period. She was brought to her daughter with gifts, but Asma refused to accept them from her or to let her into her home until she sent to Aisha, "Ask the Messenger of God, may God bless him and grant him peace, about this." She told him, and he ordered her to accept her gifts and let her into her home. Then God revealed, **God does not forbid you from those who do not fight you because of religion**.

Tafsir al-Tabari

God Almighty says, **God does not forbid you from those who do not fight you because of religion** of the people of Mecca **and do not expel you from your homes - from being righteous toward them and acting justly toward them** meaning, and being just toward them by being kind to them and being righteous toward them.

The commentators differed about who was meant by this verse. Some of them said that it meant those who believed in Mecca but did not emigrate, so God gave permission to the believers to be kind to them and treat them well.

Who said that?

Muhammad ibn Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **God does not forbid you from those who do not fight you because of religion** that you ask forgiveness for them, and **be righteous toward**

them and act justly toward them, he said: They are those who believed in Mecca and did not emigrate.

Others said: It means those who did not emigrate from outside Mecca.

Who said that?

Muhammad bin Ibrahim Al-Anmati told me: Harun bin Maruf told us: Bishr bin Al-Sarri told us: Mus'ab bin Thabit told us, on the authority of his uncle, 'Amir bin 'Abdullah bin Al-Zubayr, on the authority of his father, who said: This was revealed concerning Asma' bint Abi Bakr. They had a mother in the pre-Islamic period called Qutaylah bint 'Abd Al-'Uzza. She brought her gifts, a jug of dates, dried yogurt, and butter. She said: I will not accept any gift from you, and do not enter upon me until the Messenger of God (peace and blessings of God be upon him) gives permission. 'Aishah mentioned that to the Messenger of God (peace and blessings of God be upon him), and God revealed: **God does not forbid you from those who do not fight you because of religion** until His saying: **those who are just**.

He said: Ibrahim bin Al-Hajjaj told us, he said: Abdullah bin Al-Mubarak told us, he said: Mus'ab bin Thabit told us, on the authority of 'Amir bin Abdullah bin Al-Zubayr, on the authority of his father, he said: Qatilah bint 'Abd Al-'Uzza bin Sa'd from Banu Malik bin Hasal came to visit her daughter Asma bint Abi Bakr, and he mentioned something similar.

Others said: Rather, what he meant by it were the polytheists of Mecca who did not fight the believers, nor did they expel them from their homes. He said: And God abrogated that later with the command to fight them.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, and I asked him about the statement of God Almighty: **God does not forbid you**, so he said: This has been abrogated. Fighting abrogated it. They were ordered to return to them with swords, and to fight them with them, to strike them, and God set for them a deadline of four months, either slaughter or Islam.

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 does not forbid you**, he said: It was abrogated by **Kill the polytheists wherever you find them** (al-Tawbah 9:5).

The most correct of the sayings on this matter is the saying of the one who said: What is meant by that is, God does not forbid you from those who do not fight you because of religion, from all kinds of religions and faiths, from being good to them, connecting with them, and being just to them, because God Almighty included in His saying **those who do not fight you because of religion and do not expel you from your homes** all those who are like that, so He did not specify some over others. And there is no meaning to the saying of the one who said: That is abrogated, because the believer's kindness to those who are at war with him, those who are related to him by blood, or those who are not related to him or have no blood relationship, is not forbidden and is not prohibited if

Surat al-Mumtahanah 60:8

God does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, God loves those who act justly.

there is no indication in that for him or for the people at war of the vulnerability of the people of Islam, or to strengthen them with a leg or weapon. The correctness of what we said on that matter has been demonstrated by the report that we mentioned on the authority of Ibn al-Zubayr in the story of Asma and her mother.

His saying, **God loves those who are just**, means that God loves those who are just and who treat people fairly, give them their rights and justice, are righteous to those who are righteous to them, and are good to those who are good to them.

Tafsir al-Qurtubi

The Almighty's saying: **God does not forbid you from those who do not fight you because of religion**. There are three issues in this:

First: This verse is a dispensation from God Almighty regarding the relationship with those who did not fight or oppose the believers. Ibn Zayd said: This was in the beginning of Islam when the truce was made and the command to fight was abandoned, then it was abrogated. Qatada said: **Then kill the polytheists wherever you find them** (al-Tawbah 9:5). It was said: This ruling was for a reason, which was the peace treaty. When the peace treaty was abolished with the conquest of Mecca, the ruling was abrogated and the form remained and is recited.

It was said: It is specific to the allies of the Prophet, may God bless him and grant him peace, and to those between whom and him there was a covenant that he did not break. This was said by Al-Hasan.

Al-Kalbi: They are Khuza'ah and Banu al-Harith ibn Abd Manaf. Abu Salih said the same, and he said: They are Khuza'ah. Mujahid said: It is specific to those who believed but did not emigrate. It was said: He meant by it women and children because they are among those who do not fight, so God permitted being good to them. Some of the commentators narrated it. Most of the people of interpretation said: It is decisive and they provided evidence: "Asma' bint Abi Bakr asked the Prophet (peace and blessings of God be upon him): Should she visit her mother when she came to her as a polytheist? He said: Yes." Narrated by al-Bukhari and Muslim.

It was said that the verse was revealed about it, and Aamer bin Abdullah bin Al-Zubayr narrated on the authority of his father, that Abu Bakr Al-Siddiq divorced his wife who had been killed in the pre-Islamic period, and she was the mother of Asma bint Abi Bakr. She came to them during the period in which there was a truce between the Messenger of God, may God bless him and grant him peace, and the infidels of Quraysh, and she presented Asma bint Abi Bakr Al-Siddiq with an earring and some things, but she was reluctant to accept them until she came to the Messenger of God,

may God bless him and grant him peace, and mentioned that to him, so God Almighty revealed: **God does not forbid you from those who do not fight you because of religion**. This report was mentioned by Al-Mawardi and others, and Abu Dawud Al-Tayalisi included it in his Musnad.

The second: The Almighty's saying: **that you be righteous toward them** (*that*) is in the accusative case as a substitute for (*those*), meaning that God does not forbid you from being righteous toward those who did not fight you, and they are Khuza'ah, who made a peace treaty with the Prophet (peace and blessings of God be upon him) that they would not fight him or aid anyone against him, so he ordered that they be righteous toward them and that they be fulfilled until their appointed time, as narrated by Al-Farra', and **that you be just toward them** meaning that you give them a share of your wealth as a form of connection, and he does not mean by it justice, for justice is obligatory for those who fight and for those who do not fight, as Ibn Al-Arabi said.

Third: Judge Abu Bakr said in his book, Al-Ahkam: "Some of those who are tied to it have used it as evidence that a Muslim son is obligated to provide for his infidel father. This is a great mistake, because permission for something or not prohibiting it does not indicate its obligation, but rather it gives you permission in particular. We have explained that Ismail bin Ishaq Al-Qadi had a dhimmi come to him and he honoured him, so those present took issue with him about that, so he recited this verse to them."

Tafsir Ibn Kathir

God says to His believing servants, after commanding them to be hostile to the disbelievers, **Perhaps God will establish between you and those among you with whom you are enemies affection** meaning love after hatred, affection after estrangement, and harmony after division. **And God is Able** meaning He has power to do whatever He wills of bringing together opposing, disparate, and different things. He brings hearts together after enmity and harshness, so that they become united and in agreement, as God the Almighty said, expressing gratitude to the Ansar, "And remember God's favor upon you - when you were enemies and He brought your hearts together so that by His favor you became brothers. And you were on the brink of a pit of Fire, and He saved you from it" (al-Ansar 2:17). And the Prophet (peace and blessings of God be upon him) also said to them, **Did I not find you astray and God guided you through me? And you were divided and God brought you together through me?** God Almighty said: "It is He who supported you with His victory and with the believers * And brought their hearts together. If you had spent all that is in the earth, you could not have brought their hearts together. But God brought them together. Indeed, He is Exalted in Might and Wise." And in the hadith: "Love your

beloved moderately, for perhaps he will one day become your enemy. And hate your enemy moderately, for perhaps he will one day become your beloved." And the poet said:

God may bring together two people who are separated after they think they will never meet again.

God Almighty says: **And God is Forgiving and Merciful**, meaning He forgives the unbelievers their unbelief if they repent from it, turn to their Lord, and submit to Him. He is the Forgiving and Merciful to everyone who repents to Him for whatever sin it may be.

Muqatil ibn Hayyan said: This verse was revealed about Abu Sufyan Sakhr ibn Harb, as the Messenger of God (peace and blessings of God be upon him) married his daughter, and this was a form of affection between them. What Muqatil said is questionable, as the Messenger of God (peace and blessings of God be upon him) married Umm Habibah bint Abu Sufyan before the conquest, and Abu Sufyan only converted to Islam on the night of the conquest without dispute. Better than this is what Ibn Abi Hatim narrated, where he said: It was narrated to Muhammad ibn Aziz, Salamah told me, Uqayl told me, Ibn Shihab told me that the Messenger of God (peace and blessings of God be upon him) appointed Abu Sufyan Sakhr ibn Harb over some of Yemen, and when the Messenger of God (peace and blessings of God be upon him) died, he came and met Dhu al-Khimar as an apostate, so he fought him. He was the first to fight in apostasy and struggle for the religion. Ibn Shihab said: He is one of those about whom God revealed: **Perhaps God will establish between you and those among them with whom you have been at enmity** the verse. In Sahih Muslim, on the authority of Ibn Abbas, that Abu Sufyan said: O Messenger of God, give me three things. He said: Yes. He said: Do you command me to fight the infidels as I used to fight the Muslims? He said: Yes. He said: And Muawiyah, make him your scribe? He said: Yes. He said: And I have with me the most handsome and beautiful of the Arabs, Umm Habibah bint Abu Sufyan, I will marry her to you - the hadith - and the discussion of it has already been presented.

God the Almighty says: {God does not forbid you from those who do not fight you because of religion and do not expel you from your homes} meaning, do not help in expelling you. That is, He does not forbid you from treating the disbelievers who do not fight you because of religion, such as women and the weak among them, **from being righteous toward them** meaning, be good to them, **and acting justly toward them** meaning, be fair **for God loves those who act justly**. Imam Ahmad said: Abu Mu'awiyah told us, Hisham ibn Urwah told us, on the authority of Fatimah bint al-Mundhir, on the authority of Asma' bint Abi Bakr, may God be pleased with them both, who said: My mother came while she was a polytheist during the time of the Quraysh when they had made a treaty, so I came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, my mother has come and she is desirous, should I uphold the ties of kinship with her? He said: **Yes, uphold the ties of kinship with your mother**. Both of them narrated it. Imam Ahmad said: Aareem narrated to us, Abdullah bin Mubarak narrated to us, Mus'ab bin Thabit narrated to us, Amir bin

Abdullah bin Az-Zubayr narrated to us on the authority of his father who said: A woman, Qatila, was brought to her daughter Asma bint Abi Bakr with gifts of saffron, yogurt, and ghee, and she was a polytheist. Asma refused to accept her gift or to let her into her house. Aisha asked the Prophet (peace and blessings of God be upon him), so God revealed: **God does not forbid you from those who do not fight you because of religion** to the end of the verse. So He commanded her to accept her gift and to let her into her house.

Thus, Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Mus'ab ibn Thabit, and in a narration by Ahmad and Ibn Jarir, there is Qutaylah bint 'Abd al-'Uzza ibn 'Abd As'ad from Banu Malik ibn Hasal. Ibn Abi Hatim added to the period that existed between the Quraysh and the Messenger of God (peace and blessings of God be upon him). Abu Bakr Ahmad ibn 'Amr ibn 'Abd al-Khaliq al-Bazzar said: 'Abdullah ibn Shabib narrated to us, Abu Bakr ibn Abi Shaybah narrated to us, Abu Qatada al-'Adawi narrated to us, from the nephew of al-Zuhri, from al-Zuhri, from 'Urwah, from 'Aishah and Asma', that they both said: Our mother came to us in Medina while she was a polytheist, during the truce that was between the Messenger of God (peace and blessings of God be upon him) and the Quraysh. We said: O Messenger of God, our mother has come to us in Medina and she is eager, should we separate from her? He said: **Yes, should we separate from her?** Then he said: We do not know of this hadith being narrated from al-Zuhri, from 'Urwah, from 'Aishah, except through this chain of narration.

I said: It is rejected in this context because Umm Aisha is Umm Ruman and she was a Muslim emigrant, and Umm Asma is someone else as is stated by name in these hadiths above, and God knows best. And the Almighty's statement: **Indeed, God loves those who act justly** has been explained in Surat Al-Hujurat, and the authentic hadith has been mentioned: **The just will be on pulpits of light to the right of the Throne, those who act justly in their judgment, their families, and what they are entrusted with**.

God the Almighty says: **God only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - that you make friends with them**. That is, He only forbids you from making friends with those who have declared enmity towards you, fought you, expelled you, and aided in your expulsion. God the Almighty forbids you from making friends with them and commands you to be hostile to them. Then He emphasized the threat against making friends with them, saying: **And whoever makes friends with them - then it is those who are the wrongdoers**. Like His Almighty saying: "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever makes friends with them among you - then indeed, he is of them. Indeed, God does not guide the wrongdoing people."

Fath al-Qadir

Then, when He, the Almighty, mentioned what is appropriate for the believers in terms of antagonizing the disbelievers and abandoning friendship with them,

Surat al-Mumtahanah 60:8

God does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, God loves those who act justly.

He distinguished between those among them whom it is permissible to be kind to and those whom it is not, saying: 8- **God does not forbid you from those who do not fight you because of religion and do not expel you from your homes** meaning He does not forbid you from these people **from being kind to them** this is a substitute for the relative pronoun, a substitute of inclusion. And similarly His statement: **and be just to them** it is said **I was just to a man** if you treat him justly. Al-Zajaj said: The meaning is and be just between you and them in fulfilling the covenant **for God loves those who are just** meaning the just. The meaning of the verse is that God, the Almighty, does not forbid being kind to the people of the covenant from the disbelievers who made a covenant with the believers to refrain from fighting and not to support the disbelievers against them. Nor does He forbid treating them justly. Ibn Zayd said: This was in the beginning of Islam when the truce was made and the command to use force was abandoned, then it was abrogated. Qatada said: It was abrogated by **Then kill the polytheists wherever you find them**. It was also said that this ruling was established in the peace treaty between the Prophet (peace and blessings of God be upon him) and the Quraysh, but when the peace treaty was ended with the conquest of Mecca, the ruling was abrogated. It was also said that it applies specifically to the allies of the Prophet (peace and blessings of God be upon him) and those between whom he had a covenant. This was said by Al-Hasan. Al-Kalbi said: They are Khuza'ah and Banu Al-Harith ibn Abd Manaf. Mujahid said: It applies specifically to those who believed but did not emigrate. It was also said that it applies specifically to women and children. Al-Qurtubi narrated from most of the commentators that it is decisive.

Tafsir al-Baghawi

Then God Almighty permitted the connection of those who did not fight the believers and did not fight them, saying:

8- **God does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them,** meaning God does not forbid you from being righteous toward those who do not fight you, **and from being just toward them**, be fair and kind to them, **for God loves those who are just**. Ibn Abbas said: It was revealed about Khuza'ah, who had made a peace treaty with the Prophet, may God bless him and grant him peace, on the condition that they would not fight him or support anyone against him, so God permitted being righteous toward them.

Abdullah bin Al-Zubayr said: It was revealed about Asma bint Abi Bakr. Her mother, Qutaylah bint Abd Al-Uzza, came to her in Madinah with gifts of dates, dried yogurt, and butter, and she was a polytheist. Asma said: I will not accept any gift from you, and do

not enter my house until I ask permission from the Messenger of God, may God bless him and grant him peace. So she asked the Messenger of God, may God bless him and grant him peace, and God revealed this verse. The Messenger of God, may God bless him and grant him peace, commanded her to enter her house, accept her gift, honor her, and treat her well.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Qutaybah told us, Hatim told us, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Asma bint Abi Bakr, may God be pleased with them both, who said: "My mother came to me while she was a polytheist during the time of the Quraysh when they made a treaty with the Messenger of God, may God bless him and grant him peace, and their agreement with her father. So I asked the Messenger of God, may God bless him and grant him peace, and I said: O Messenger of God, my mother has come to me and she is in need. Should I maintain ties with her? He said: Maintain ties with her."

It was narrated on the authority of Ibn Uyaynah that he said: God revealed about it: **God does not forbid you from those who do not fight you because of religion**.

Tafsir al-Baidawi

8- **God does not forbid you from those who do not fight you because of religion and do not expel you from your homes** meaning He does not forbid you from being kind to these people because His statement, **that you be kind to them** is a substitute for **those who** and **and act justly toward them** and **act justly toward them** meaning justice. **Indeed, God loves the just** the just. It was narrated that Qutaylah bint Abd al-Uzza came as a polytheist to her daughter Asma bint Abi Bakr with gifts, but she did not accept them and did not give her permission to enter, so this was revealed.

Surat al-Mumtahanah 60:9

God only forbids you from those who fight you because of religion and expel you from your homes and support each other in your expulsion - from taking them as allies. And whoever takes them as allies - then it is those who are the wrongdoers.

Tafsir al-Jalalayn

9 - (God only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - from taking them as allies. And whoever takes them as allies - then it is those who are the wrongdoers.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "God only forbids you, O believers, from those who fight you because of religion, from among the disbelievers of Mecca, and expel you from your homes and aid in your expulsion, from making friends with them." He says: And aid those who expelled you from your homes in expelling you, from making friends with them, so that you will be their allies and supporters. **And whoever makes them allies**, He says: And whoever makes them allies from among you or from others, **then it is those who are the wrongdoers**. He says: So it is those who made friends with other than those whom they are permitted to make friends with, and placed their allies in the wrong place, and disobeyed God's command in that.

And similar to what we said about the meaning of His statement, **those who fought you because of religion**, 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **God only forbids you from those who fight you because of religion**. He said: The infidels of the people of Mecca.

Tafsir al-Qurtubi

The Almighty says: **God only forbids you from those who fight you because of religion** meaning those who strive against you for religion, **and expel you from your homes** and they are the rebellious people of Mecca, **and aid** meaning those who aided in expelling you, and they are the polytheists of Mecca, **from taking them as allies** (*that*) is in the accusative case as a substitute, as mentioned previously in (*that you be righteous toward them*), **and whoever takes them as allies** meaning takes them as allies, supporters, and loved ones, **then it is those who are the wrongdoers**.

Tafsir Ibn Kathir

God says to His believing servants, after commanding them to be hostile to the disbelievers, **Perhaps God will establish between you and those among you with whom you are enemies affection** meaning love after hatred, affection after estrangement, and harmony after division. **And God is Able** meaning He has power to do whatever He wills of bringing together opposing, disparate, and different things. He brings hearts together after enmity and harshness, so that they become united and in agreement, as God the Almighty said, expressing gratitude to the Ansar, "And remember God's favor upon you - when you were enemies and He brought your hearts together so that by His favor you became brothers. And you were on the brink of a pit of Fire, and He saved you from it" (al-Ansar 2:17). And the Prophet (peace and blessings of God be upon him) also said to them, **Did I not find you astray and God guided you through me? And you were divided and God brought you together through me?** God Almighty said: "It is He who supported you with His victory and with the believers * And brought their hearts together. If you had spent all that is in the earth, you could not have brought their hearts together. But God brought them together. Indeed, He is Exalted in Might and Wise." And in the hadith: "Love your beloved moderately, for perhaps he will one day become your enemy. And hate your enemy moderately, for perhaps he will one day become your beloved." And the poet said:

God may bring together two people who are separated after they think they will never meet again.

God Almighty says: **And God is Forgiving and Merciful**, meaning He forgives the unbelievers their unbelief if they repent from it, turn to their Lord, and submit to Him. He is the Forgiving and Merciful to everyone who repents to Him for whatever sin it may be.

Muqatil ibn Hayyan said: This verse was revealed about Abu Sufyan Sakhr ibn Harb, as the Messenger of God (peace and blessings of God be upon him) married his daughter, and this was a form of affection between them. What Muqatil said is questionable, as the Messenger of God (peace and blessings of God be upon him) married Umm Habibah bint Abu Sufyan before the conquest, and Abu Sufyan only converted to Islam on the night of the conquest without dispute. Better than this is what Ibn Abi Hatim narrated, where he said: It was narrated to Muhammad ibn Aziz, Salamah told me, Uqayl told me, Ibn Shihab told me that the Messenger of God (peace and blessings of God be upon him) appointed Abu Sufyan Sakhr ibn Harb over some of Yemen, and when the Messenger of God (peace and blessings of God be upon him) died, he came and met Dhu al-Khimar as an apostate, so he fought him. He was the first to fight in apostasy and struggle for the religion. Ibn Shihab said: He is one of those about whom God revealed: **Perhaps God will establish between you and those among them with whom you have been at enmity** the verse. In Sahih Muslim, on the authority of Ibn Abbas, that Abu Sufyan said: O Messenger of God, give me three things. He said: Yes. He said: Do you command me to fight the infidels as I used to fight the Muslims? He said: Yes. He said: And Muawiyah, make him your scribe? He

Surat al-Mumtahanah 60:9

God only forbids you from those who fight you because of religion and expel you from your homes and support each other in your expulsion - from taking them as allies. And whoever takes them as allies - then it is those who are the wrongdoers.

said: *Yes*. He said: And I have with me the most handsome and beautiful of the Arabs, Umm Habibah bint Abu Sufyan, I will marry her to you - the hadith - and the discussion of it has already been presented.

God the Almighty says: {God does not forbid you from those who do not fight you because of religion and do not expel you from your homes} meaning, do not help in expelling you. That is, He does not forbid you from treating the disbelievers who do not fight you because of religion, such as women and the weak among them, **from being righteous toward them** meaning, be good to them, **and acting justly toward them** meaning, be fair **for God loves those who act justly**. Imam Ahmad said: Abu Mu'awiyah told us, Hisham ibn Urwah told us, on the authority of Fatimah bint al-Mundhir, on the authority of Asma' bint Abi Bakr, may God be pleased with them both, who said: My mother came while she was a polytheist during the time of the Quraysh when they had made a treaty, so I came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, my mother has come and she is desirous, should I uphold the ties of kinship with her? He said: **Yes, uphold the ties of kinship with your mother**. Both of them narrated it. Imam Ahmad said: Aarem narrated to us, Abdullah bin Mubarak narrated to us, Mus'ab bin Thabit narrated to us, Amir bin Abdullah bin Az-Zubayr narrated to us on the authority of his father who said: A woman, Qatila, was brought to her daughter Asma bint Abi Bakr with gifts of saffron, yogurt, and ghee, and she was a polytheist. Asma refused to accept her gift or to let her into her house. Aisha asked the Prophet (peace and blessings of God be upon him), so God revealed: **God does not forbid you from those who do not fight you because of religion** to the end of the verse. So He commanded her to accept her gift and to let her into her house.

Thus, Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Mus'ab ibn Thabit, and in a narration by Ahmad and Ibn Jarir, there is Qutaylah bint 'Abd al-'Uzza ibn 'Abd As'ad from Banu Malik ibn Hasal. Ibn Abi Hatim added to the period that existed between the Quraysh and the Messenger of God (peace and blessings of God be upon him). Abu Bakr Ahmad ibn 'Amr ibn 'Abd al-Khalik al-Bazzar said: 'Abdullah ibn Shabib narrated to us, Abu Bakr ibn Abi Shaybah narrated to us, Abu Qatada al-'Adawi narrated to us, from the nephew of al-Zuhri, from al-Zuhri, from 'Urwah, from 'Aishah and Asma', that they both said: Our mother came to us in Medina while she was a polytheist, during the truce that was between the Messenger of God (peace and blessings of God be upon him) and the Quraysh. We said: O Messenger of God, our mother has come to us in Medina and she is eager, should we separate from her? He said: **Yes, should we separate from her?** Then he said: We do not know of this hadith being narrated from al-Zuhri, from 'Urwah, from 'Aishah, except through this chain of narration.

I said: It is rejected in this context because Umm Aisha is Umm Ruman and she was a Muslim emigrant, and

Umm Asma is someone else as is stated by name in these hadiths above, and God knows best. And the Almighty's statement: **Indeed, God loves those who act justly** has been explained in Surat Al-Hujurat, and the authentic hadith has been mentioned: **The just will be on pulpits of light to the right of the Throne, those who act justly in their judgment, their families, and what they are entrusted with.**

God the Almighty says: **God only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - that you make friends with them.** That is, He only forbids you from making friends with those who have declared enmity towards you, fought you, expelled you, and aided in your expulsion. God the Almighty forbids you from making friends with them and commands you to be hostile to them. Then He emphasized the threat against making friends with them, saying: **And whoever makes friends with them - then it is those who are the wrongdoers.** Like His Almighty saying: "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever makes friends with them among you - then indeed, he is of them. Indeed, God does not guide the wrongdoing people."

Fath al-Qadir

Then the Almighty explained who it is not permissible to be kind to him or to treat him justly, saying: 9- **God only forbids you from those who fight you because of religion and expel you from your homes** and they are the leaders of disbelief from Quraysh **and aided in your expulsion** meaning they aided those who fought you in that, and they are all the people of Mecca and those who entered into their covenant with them, and His saying: **that you take them as allies** is a substitute for inclusion from the relative pronoun as mentioned previously, **and whoever takes them as allies - then those are the wrongdoers** meaning those who are complete in wrongdoing because they took as allies someone who deserved enmity because he was an enemy of God, His Messenger, and His Book, and they made them their allies.

Ibn al-Mundhir and al-Hakim narrated, and authenticated it, on the authority of Ibn Abbas, **Except for the saying of Abraham to his father**. He said: They were forbidden to take as an example Abraham's seeking forgiveness for his father, and his saying, **Our Lord, do not make us a trial for those who disbelieve**, "Do not punish us by their hands or with a punishment from You," so they would say, **If these people had been on the truth, this would not have happened to them**. Ibn al-Mundhir, Ibn Abi Hatim, and al-Hakim narrated, and authenticated it, on his authority, **Indeed, in them you have a good example to follow**, he said: In all of Abraham's actions except his seeking forgiveness for his father, who was a polytheist. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim also narrated on his authority, regarding his saying, **Do not make us a trial for those who disbelieve**, he said: Do not give

them power over us so that they would tempt us. Ibn Mardawayh narrated on the authority of al-Zuhri, on the authority of Abu Salamah ibn Abd al-Rahman, on the authority of Abu Hurayrah, who said: The first to fight the apostates for the sake of establishing the religion of God was Abu Sufyan ibn Harb, and this verse was revealed about him: **Perhaps God will establish between you and those among them with whom you have been hostile, affection.** Ibn Abi Hatim narrated on the authority of Al-Zuhri that the Messenger of God (peace and blessings of God be upon him) appointed Abu Sufyan ibn Harb over some of Yemen. When the Messenger of God (peace and blessings of God be upon him) died, Dhu al-Khimar came as an apostate. He was the first to fight in the apostasy and struggle for the religion. He said: He is among those about whom God said: **Perhaps God will establish between you and those among you with whom you have been at enmity, affection.** Abd ibn Hamid, Ibn al-Mundhir, Ibn Adi ibn Mardawayh, Al-Bayhaqi in Al-Dala'il, and Ibn Asakir narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas regarding the verse: The affection that was established between them was the marriage of the Prophet (peace and blessings of God be upon him) to Umm Habibah bint Abi Sufyan, so she became the Mother of the Believers, and Muawiyah became the maternal uncle of the believers. In Sahih Muslim, on the authority of Ibn Abbas, "Abu Sufyan said: 'O Messenger of God, give me three things.' He said: 'Yes.' He said: 'Will you command me to fight the infidels as I used to fight the Muslims?' He said: 'Yes.' He said: 'And Muawiyah, make him your scribe?' He said: 'Yes.' He said: 'And I have with me the most handsome and beautiful of the Arabs, Umm Habibah bint Abi Sufyan, I will marry her to you.'" Al-Tayalisi, Ahmad, Al-Bazzar, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, An-Nahhas in his Naskh, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Abdullah ibn Az-Zubayr, who said: Qutaylah bint Abd Al-Uzza came to her daughter Asma' bint Abi Bakr with gifts of: dried yogurt, ghee, and butter, while she was a polytheist. Asma' refused to accept her gift or let her into her house until she sent word to Aisha, 'Ask the Messenger of God (peace and blessings of God be upon him) about this.' She asked him. Then God revealed: **God does not forbid you from those who do not fight you because of religion 1:17**, and He ordered her to accept her gift and bring it into her house. Ibn Abi Hatim added to the period of time that existed between the Quraysh and the Messenger of God (peace and blessings of God be upon him). In Bukhari and others, on the authority of Asma bint Abi Bakr, she said: "My mother came to me, desiring to be with her, while she was a polytheist during the time of the Quraysh when they made a treaty with the Messenger of God (peace and blessings of God be upon him). I asked the Prophet (peace and blessings of God be upon him): Should I maintain ties with her? Then God revealed: "God does not forbid you" 1:17, and he said: Yes, maintain ties with your mother."

Tafsir al-Baghawi

Then he mentioned those whom he forbade from

connecting with, saying:

9- God only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion, and they are the polytheists of Mecca, "from taking them as allies. And whoever takes them as allies - then it is those who are the wrongdoers."

Tafsir al-Baidawi

9- God only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion such as the polytheists of Mecca, some of whom sought to expel the believers and some of them aided those who were expelled. **That you take them as allies** instead of *those* is a substitute for inclusion. **Whoever takes them as allies - then it is those who are the wrongdoers** because they put the alliance in the wrong place.

Surat al-Mumtahanah 60:10

O you who have believed, when believing women come to you as emigrants, examine them. God knows best about their faith. And if you ascertain that they are believers, do not send them back to the disbelievers. They are not lawful for them, nor are they lawful for them. And give them what they spend. And there is no blame upon you for marrying them when they have been given [a gift]. You have given them their due compensation, and do not retain the marriage bonds of unbelieving women. And ask what you have spent, and let them ask what they have spent. That is the decision of God; He judges between you, and God is Knowing and Wise.

Surat al-Mumtahanah 60:10

O you who have believed, when believing women come to you as emigrants, examine them. God knows best about their faith. And if you ascertain that they are believers, do not send them back to the disbelievers. They are not lawful for them, nor are they lawful for them. And give them what they spend. And there is no blame upon you for marrying them when they have been given [a gift]. You have given them their due compensation, and do not retain the marriage bonds of unbelieving women. And ask what you have spent, and let them ask what they have spent. That is the decision of God; He judges between you, and God is Knowing and Wise.

Tafsir al-Jalalayn

10 - **O you who have believed, when believing women come to you as emigrants** from the disbelievers after the peace treaty with them at Al-Hudaybiyyah on the condition that whoever of them came to the believers would be returned **then examine them** by swearing that they did not leave except out of a desire for Islam, not out of hatred for their disbelieving husbands nor love for Muslim men. This is how the Prophet, may God bless him and grant him peace, made them swear (God knows best about their faith. But if you ascertain that they are believers, then do not return them to the disbelievers. They are not lawful for them, nor are they lawful for them. And give them) that is, give the disbelievers their husbands **what they spent** on them of dowries **and there is no blame upon you if you marry them** on the condition **when you have given them their due compensation** their dowries **and do not hold on** with emphasis and with emphasis **to the marriage bonds of disbelieving women** your wives, in order to sever your Islam to them on the condition, or those who join the polytheists as apostates, in order to sever your Islam to them on the condition. **And ask ask for what you spent** on them of dowries in the case of apostasy from those who married unbelievers **and let them ask for what they spent** on the emigrant women as it was mentioned that they were given it **that is the judgment of God; He judges between you** by it **and God is Knowing and Wise**

Tafsir al-Suyuti

And the two sheikhs narrated on the authority of Al-Miswar and Marwan bin Al-Hakam that when the Messenger of God, may God bless him and grant him peace, made a treaty with the infidels of Quraysh on the day of Al-Hudaybiyah, believing women came to him, so God revealed: O you who have believed, when believing women come to you as emigrants, until His

saying: And do not hold fast to the bonds of disbelieving women.

And Al-Tabarani narrated with a sound chain of transmission on the authority of Abdullah bin Abi Ahmad, who said: Umm Kulthum bint Uqbah bin Abi Mu'ayt migrated during the truce, so her brother Ammarah and Al-Walid, the sons of Uqbah, went out until they came to the Messenger of God, may God bless him and grant him peace, and spoke to him about Umm Kulthum, asking him to return her to them. Then God broke the covenant between him and the polytheists, especially with regard to women, and prevented them from being returned to the polytheists. Then God revealed the verse of testing.

K and Ibn Abi Hatim narrated on the authority of Yazid bin Abi Habib that he was informed that it was revealed about Umaimah bint Bishr, the wife of Abu Hassan Al-Dahdaha.

K and he narrated on the authority of Muqatil that a woman named Sa'idah was married to Saifi bin Al-Rahib, who was a polytheist from the people of Mecca. She came during the time of the truce and they said, **Return her to us**. So it was revealed.

K and Ibn Jarir narrated on the authority of Al-Zuhri that it was revealed to him while he was at the bottom of Al-Hudaybiyah and he had made peace with them that whoever came to him would be returned to them. So when the women came to him, this verse was revealed.

K and Ibn Mani' narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas, who said: Omar bin Al-Hattab converted to Islam, but his wife stayed behind among the polytheists, so God revealed: **And do not hold fast to the bonds of disbelieving women**.

Tafsir al-Tabari

God Almighty says to the believers from the companions of the Messenger of God, may God bless him and grant him peace: **O you who have believed, when believing women come to you as emigrants from the land of disbelief to the land of Islam, examine them**. And the Messenger of God, may God bless him and grant him peace, examined them when they came as emigrants:

Abu Kurayb narrated to us, saying: Yunus bin Bakir narrated to us, on the authority of Qais bin Ar-Rabi', on the authority of Al-Aghar bin Al-Sabah, on the authority of Khalifa bin Husayn, on the authority of Abu Nasr Al-Asadi, who said: Ibn Abbas was asked: How did the

Messenger of God, may God bless him and grant him peace, test the women? He said: He would test them by God, as long as they left out of hatred for their husbands, and by God, as long as they left out of desire for one land to another, and by God, as long as they left out of worldly gain, and by God, as long as they left out of love for God and His Messenger.

Abu Kuraib told us: Al-Hasan bin Atiyah told us, on the authority of Qais, who said: Al-Aghar bin Al-Sabah told us, on the authority of Khalifa bin Husayn, on the authority of Abu Nasr, on the authority of Ibn Abbas: **O you who have believed, when believing women come to you as emigrants, examine them.** He said: When a woman came to the Messenger of God, may God bless him and grant him peace, he would make her swear by God that she would not go out, then he mentioned something similar.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, that Aisha said: The Messenger of God, may God bless him and grant him peace, did not test the believing women except with the verse. God said, **When believing women come to you to pledge allegiance to you that they will not associate anything with God,** and no, no.

Yunus ibn Abd al-A'la told me: Ibn Wahb told us: Yunus told me, on the authority of Ibn Shihab: Urwah ibn al-Zubayr told me that Aisha, the wife of the Prophet, may God bless him and grant him peace, said: When the believing women migrated to the Messenger of God, may God bless him and grant him peace, they were tested by the words of God: **O Prophet, when the believing women come to you pledging allegiance to you** to the end of the verse. Aisha said: Whoever among the believing women acknowledges this has acknowledged love. So when the Messenger of God, may God bless him and grant him peace, acknowledged this in their words, he would say to them: Go, for I have given you my allegiance. By God, the hand of the Messenger of God, may God bless him and grant him peace, never touched the hand of a woman, except that he gave them his allegiance verbally. Aisha said: By God, the Messenger of God, may God bless him and grant him peace, never took a pledge from the women except by what God Almighty commanded him to do. And he would say to them when he took a pledge from them: I have given you my allegiance verbally.

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, **O you who have believed, when believing women come to you as emigrants** to His statement, **All-Knowing, All-Wise**, their test was to testify that there is no god but God, and that Muhammad is His servant and Messenger.

Muhammad ibn Amr told me, he said: Ibn Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Then examine them**, he said: Ask them what brought them about. If what brought them about was anger at their husbands, or his displeasure, or something else, and he did not

believe, then return them to their husbands.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then test them.** Their test was that they would be succeeded by God. **What drove you out was disobedience, and what drove you out was nothing but love for Islam and its people, and eagerness for it.** So if they said that, he would accept it from them.

Ibn Abd al-A'la told us: Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Then examine them**, he said: They swear that they did not go out except out of a desire for Islam and love for God and His Messenger.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of his father or Ikrimah, **If believing women come to you as emigrants, examine them.** He said: It is said: Nothing brought you except the love of God, nor did it bring you the love of a man from among us, nor did it bring you fleeing from your husband. So that is what His saying **examine them** means.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: When a woman from among the polytheists became angry with her husband, and there was a conversation between them, she would say: By God, I will migrate to Muhammad, may God bless him and grant him peace, and his companions. So God Almighty said: **When believing women come to you as emigrants, examine them.** If she was brought on by anger, then reject her, but if she was brought on by Islam, then do not reject her.

Yunus told me, he said: Ibn Wahb told us, he said: Amr ibn al-Harith told me, on the authority of Bakir ibn al-Ashja, he said: Their test was that nothing made you leave except religion.

His saying, **God knows best about their faith**, means: God knows best about the faith of the women who came to you as immigrants.

And His statement, **And if you know them to be believers, do not return them to the disbelievers**, means: If they acknowledge during the trial what would make the contract of faith for them and their entry into Islam valid, then do not return them to the disbelievers at that time. This was only said to the believers because the covenant had been made between the Messenger of God, may God bless him and grant him peace, and the polytheists of Quraysh in the Treaty of Hudaibiyyah that the Muslims would return to the polytheists whoever came to them as Muslims. So that condition was nullified for the women if they came as believing emigrants and were tested, and the Muslims found them to be believers, and this was valid for them from what we mentioned before. And they were commanded not to return them to the polytheists if they were known to be believers. And God, Most High, said to them, "And if you know them to be believers, do not return them to the disbelievers. They are not lawful for them, nor are they lawful for them," meaning: Neither are the believing women lawful for the disbelievers, nor are the disbelievers lawful for the believing women.

The traces came in a similar manner to what we said.

Surat al-Mumtahanah 60:10

O you who have believed, when believing women come to you as emigrants, examine them. God knows best about their faith. And if you ascertain that they are believers, do not send them back to the disbelievers. They are not lawful for them, nor are they lawful for them. And give them what they spend. And there is no blame upon you for marrying them when they have been given [a gift]. You have given them their due compensation, and do not retain the marriage bonds of unbelieving women. And ask what you have spent, and let them ask what they have spent. That is the decision of God; He judges between you, and God is Knowing and Wise.

Mentioning some of what was narrated in this regard:

Ibn Humayd narrated to us, saying: Salamah narrated to us, on the authority of Muhammad ibn Ishaq, on the authority of al-Zuhri, who said: I entered upon Urwah ibn al-Zubayr, while he was writing a letter to Ibn Abi Hunayd, the companion of al-Walid ibn Abd al-Malik. He wrote to him asking him about the words of God, the Exalted, **When believing women come to you as emigrants** until His words, **And God is Knowing and Wise**. Urwah ibn al-Zubayr wrote to him: The Messenger of God, may God bless him and grant him peace, had made a treaty with the Quraysh in the year of al-Hudaybiyyah on the condition that he would return to them whoever came without the permission of his guardian. But when the women emigrated to the Messenger of God, may God bless him and grant him peace, and to Islam, God refused to return them to the polytheists when they were tested by the ordeal of Islam, and they knew that they had only come out of a desire for it.

And His saying, **And give them what they spent**, God Almighty says: And give to the polytheists whose women came to you as believers, if you know them to be believers and you have not returned them to them, what they spent in marrying them as a dowry.

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

Who said that?

Muhammad ibn Sa'd 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, **O you who have believed, when believing women come to you as emigrants**, to His statement, **All-Knowing, All-Wise**, he said: Their test was that they should testify that there is no god but God and that Muhammad is His servant and Messenger. Then, if they knew that this was true of them, they would not return them to the disbelievers, and her husband, one of the disbelievers for whom the Messenger of God (blessings and peace of God be upon him) had made a contract, would be given the dowry that he had given her.

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' both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And give them what they spent** and give their husbands their dowries.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, "O you who have believed, when believing women come to you as emigrants, examine them. God

knows best about their faith," until he reached, **And God is Knowing and Wise**. This is a ruling that God, the Exalted, the Majestic, has made between the people of guidance and the people of misguidance. If you flee from the polytheists who had a treaty with the Prophet of God (peace and blessings of God be upon him) and his companions, then marry them, and send their dowries to their husbands from the polytheists who had a treaty with the Prophet of God (peace and blessings of God be upon him). And if you flee from the Companions of the Prophet of God (peace and blessings of God be upon him) to the polytheists who had a treaty with the Prophet of God (peace and blessings of God be upon him), then send their dowries to their husbands from the Companions of the Prophet of God (peace and blessings of God be upon him).

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, who said: It was revealed to him while he was at the foot of al-Hudaybiyyah. The Prophet, may God bless him and grant him peace, had made peace with them, that whoever came to him from among them he would return them to them. When the women came to him, this verse was revealed to him, and he was commanded to return the dowry to their husbands. He ruled similarly for the polytheists: if a Muslim woman came to them, they should return the dowry to their husbands. He said: **And do not hold on to the ties of marriage of disbelieving women**.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say regarding His statement, "Then test them. God knows best as to their faith." The Prophet of God, may God bless him and grant him peace, had made a treaty with the polytheists and the People of the Book. He made a treaty with them and they made a treaty with him. One of the conditions was that they should return the wealth and women. So when the Prophet of God missed one of the wives of the believers and she joined the treaty, abandoning her religion and choosing polytheism, he would return and ask her, **What brought you out from your people?** If he found her leaving seeking Islam, the Messenger of God, may God bless him and grant him peace, would accept her and return to her husband what he had spent on her. But if he found her fleeing from her husband to another with whom she was related, and she was clinging to polytheism, the Messenger of God, may God bless him and grant him peace, would return her to her husband from among the polytheists.

Yunus ibn Abd al-A'la told me, saying: Ibn Wahb told us, saying: Ibn Zayd said, regarding the statement, **O you who have believed, when believing women come to you as emigrants, examine them** and the entire

verse, he said: When the Messenger of God, may God bless him and grant him peace, made a truce with the polytheists, one of the conditions he stipulated was that you should return to us whoever comes to you from us, and we will return to you whoever comes to us from you. So the Prophet, may God bless him and grant him peace, said, **Whoever comes to us from you, we will return him to you, and whoever comes to you from us and chooses disbelief over belief, we have no need of them.** He said: But God refused that for the Prophet, may God bless him and grant him peace, and did not pay attention to the men, so God, the Exalted, said, **When believing women come to you as emigrants, examine them** until His statement, **and give them what they spent** their husbands.

Yunus told me, he said: Ibn Wahb told us, he said: Amr ibn al-Harith told me, on the authority of Bakir ibn al-Ashja, he said: There was a truce between the Messenger of God, may God bless him and grant him peace, and the polytheists regarding the women who had fled. So if a polytheist woman fled, the Muslims would give her husband his support, and the Muslims would do the same. And if these people were not given the support, the Muslims would give the Muslim whose wife had fled her support.

And His statement, **And there is no blame upon you if you marry them if you have given them their dowries**, God Almighty says: "And there is no blame upon you, O believers, if you marry these emigrant women who have joined you from the land of war, separated from their husbands, even if they have husbands in the land of war, if you know them to be believers, then you have given them their dowries." By *dowries*, he means the charity. Qatada used to say: "All of them, if they fled from the polytheists who had a treaty with the Prophet of God, may God bless him and grant him peace, and his companions, and they married them, they sent their dowries to their husbands from the polytheists who had a treaty with the Prophet of God, may God bless him and grant him peace.

Bishr told us that, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada.

Al-Zuhri used to say: God only ordered that their dowries be returned to them if they were withheld from them, if they returned to the Muslims the dowries of the women they had withheld from them.

Ibn Hamid told us that. He said: Salamah told us, on the authority of Ibn Ishaq, on the authority of Al-Zuhri.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, "And there is no blame upon you if you marry them," and she has a husband then, because Islam separated them, if they have purified their wombs.

And His saying, **And do not hold on to the bonds of disbelieving women**, God Almighty says to the believers in Him from the companions of the Messenger of God, may God bless him and grant him peace: Do not hold on, O believers, to the ropes and ties of disbelieving women. Disbelieving women is the plural of disbeliever, and bonds are the plural of bond, which is what one holds on to from the knot and the ties. This is a prohibition from God to the believers

from proceeding to marry polytheistic women from the people of idols, and He commands them to separate from them.

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

Who said that?

Yaqub ibn Ibrahim told me: Yahya ibn Sa'id al-Qattan told us: 'Abdullah ibn al-Mubarak told us: Mu'ammarr told 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, that believing women came to the Prophet, may God bless him and grant him peace, after he had written the treaty between him and the Quraysh. Then God revealed: **O you who have believed, when believing women come to you as emigrants, until He reached: By the protection of the disbelieving women.** So 'Umar divorced on that day two of his wives who had been his partners in polytheism, and he married one of them, Mu'awiyah ibn Abi Sufyan, and the other, Safwan ibn Umayyah.

Yunus told me, he said: Ibn Wahb told us, he said: Yunus told me, on the authority of Ibn Shihab, he said: Rather, we know that the verse of the trial in which the Messenger of God (peace and blessings of God be upon him) extended the time of the infidels of Quraysh was because of the treaty that was between the infidels of Quraysh and the Prophet (peace and blessings of God be upon him). The Prophet (peace and blessings of God be upon him) would return to the infidels of Quraysh what they spent on their women who converted to Islam and emigrated while their husbands were infidels, because of the treaty that was between the Prophet (peace and blessings of God be upon him) and them. If they had been at war and there was no period or contract between them and the Prophet (peace and blessings of God be upon him), he would not have returned to them anything of what they spent. God ruled for the believers over the people of the treaty from the infidels in a similar manner. God said: **O you who have believed, when believing women come to you as emigrants, until He reached: And God is Knowing and Wise.** So the believers divorced every infidel woman who was married to a man from among them when this verse was revealed. Umar ibn al-Khattab **may God be pleased with him** divorced his wife, the daughter of Abu Umayyah ibn al-Mughira from Banu Makhzum, and Muawiyah ibn Abi Sufyan married her, and the daughter of Jarwal from Khuza'ah. Abu Jahm married her from the cleverness of Al-Adawi, and God made that a ruling by which he ruled between the believers and the polytheists during this period that was.

Ibn Humayd told us: Salamah told us, on the authority of Muhammad ibn Ishaq, who said: Al-Zuhri said: When this verse was revealed: **O you who have believed, when believing women come to you** until His saying: **And do not hold fast to the marriage bonds of disbelieving women**, among those whom Umar ibn al-Khattab, may God be pleased with him, divorced was the daughter of Abu Umayyah ibn al-Mughira, and Muawiyah ibn Abi Sufyan married her after him, while they were still polytheists in Mecca. Umm Kulthum, the daughter of Jarwal al-Khuza'iyyah, the mother of Abdullah ibn Umar, and Abu Jahm ibn Hudhaqah ibn

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O you who have believed, when believing women come to you as emigrants, examine them. God knows best about their faith. And if you ascertain that they are believers, do not send them back to the disbelievers. They are not lawful for them, nor are they lawful for them. And give them what they spend. And there is no blame upon you for marrying them when they have been given [a gift]. You have given them their due compensation, and do not retain the marriage bonds of unbelieving women. And ask what you have spent, and let them ask what they have spent. That is the decision of God; He judges between you, and God is Knowing and Wise.

Ghanim, a man from his people, married her, while they were still polytheists. Talhah ibn Ubayd God ibn Uthman ibn Amr al-Taymi had Arwa bint Rabi'ah ibn al-Harith ibn Abd al-Muttalib with him, and Islam separated them when the Qur'an forbade holding fast to the marriage bonds of disbelieving women. Talhah had migrated while she was in Mecca following the religion of her people, and then Khalid ibn Sa'id ibn al-'As ibn Umayyah ibn Abd Shams married her in Islam after Talhah. He was among those who fled to the Messenger of God, may God bless him and grant him peace, from... The women of the infidels who had no covenant with the Messenger of God, may God bless him and grant him peace, so he imprisoned her and married her to a Muslim man, Umamah bint Bishr al-Ansariyyah, then one of the women of Banu Umayyah ibn Zayd from Aws God, she was married to Thabit ibn al-Dahdaha, so she fled from him while he was a disbeliever to the Messenger of God, may God bless him and grant him peace, so the Messenger of God, may God bless him and grant him peace, married her to Sahl ibn Hunaif, one of Banu Amr ibn Awf, and she gave birth to Abdullah ibn Sahl.

Ibn Abd al-A'la told me: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, that God said: **And do not hold on to the bonds of disbelieving women.** Al-Zuhri said: So Umar divorced two of his wives in Mecca.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And do not hold on to the bonds of disbelieving women.** He said: The companions of Muhammad were ordered to divorce their disbelieving wives in Mecca, so they stayed with the disbelievers.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And do not hold on to the bonds of the disbelieving women,** referring to the polytheistic Arab women who refused Islam. He ordered that they be set free.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And do not hold on to the ties of disbelieving women,** if a woman disbelieves, do not hold on to her, leave her alone. Separation occurred between her and her husband when she disbelieved.

The reciters differed in their recitation of His statement, **And do not hold on.** The majority of the reciters of the Hijaz, Medina, Kufa, and the Levant read it as **And do not hold on** with a light *seen*. Abu Amr read it as **And do not hold on** with a heavy *seen*. He mentioned that it was the recitation of Al-Hasan, and he considered whoever read it with a light *seen*, and holding on is

known.

The correct thing to say about this is that they are two well-known readings and two famous languages, narrated from the Arabs, which I have held on to and held on to.

And His statement, **And ask what you have spent, and let them ask what they have spent,** says the Almighty to the wives of those believers who joined the polytheists in Mecca from the disbelievers of Quraysh, "And ask, O believers whose wives have gone and joined the polytheists, what you spent on your wives who joined them of dowry from those whom you married from among them, and let the polytheists among them whose wives joined you as believers ask you, when they married from among you, what they spent on them of dowry."

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

Who said that?

Yunus told me: He said: Ibn Wahb told us: He said: Yunus told me, on the authority of Ibn Shihab, who said: The believers acknowledged God's ruling and paid what they were commanded to do regarding the expenses of the polytheists that they spent on their women, and the polytheists refused to acknowledge God's ruling regarding what He imposed upon them regarding paying the expenses of the Muslims.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **And ask what you have spent, and let them ask what they have spent,** he said: Whatever wives of the Companions of Muhammad, may God bless him and grant him peace, went to the infidels, let the infidels give them their dowries and let them keep them. And whatever wives of the infidels went to the Prophet, may God bless him and grant him peace, the same applies to the peace treaty that was between Muhammad, may God bless him and grant him peace, and the Quraysh.

And His statement, **That is the judgment of God, He judges between you,** God Almighty says: This is the judgment that I have judged between you, O believers, regarding your affair with the polytheists, regarding what you spent on your wives who joined them, and He ordered them to ask you the same regarding their wives who joined you. It is God's judgment between you, so do not transgress it, for the truth is that which no one else hears. So the believers from the companions of the Messenger of God, may God bless him and grant him peace, referred to God's command

and judgment, and the polytheists refused it and demanded that the conditions that they had stipulated between them in that peace treaty be fulfilled. And this is what came in the reports and narrations from the people of biography and others.

The narration mentioned that:

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, who said: As for the believers, they acknowledged God's ruling, but as for the polytheists, they refused to acknowledge it, so God Almighty revealed: **And if any of your wives have escaped you to the disbelievers,** the verse.

Ibn Humayd narrated to us: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Az-Zuhri, who said: **That is the judgment of God; He judges between you.** So the Messenger of God, may God bless him and grant him peace, kept the women and returned the men, and asked the one whom God had commanded to ask from the dowries of the women whom they had kept back, and to return to them the same as they return to them if they did so. And were it not for the judgment that God had decreed, the Messenger of God, may God bless him and grant him peace, would have returned the women, just as he returned the men. And were it not for the truce and treaty that was between him and the Quraysh on the day of Al-Hudaybiyyah, he would have kept the women and not returned their dowries. And this is what He does with those Muslim women who came to him before the treaty. His statement: **And God is Knowing and Wise** means, may His praise be exalted: God is All-Knowing and All-Wise in His management of them.

Tafsir al-Qurtubi

The Almighty said: **O you who have believed, when believing women come to you as emigrants, examine them.** There are sixteen issues in this:

First: The Almighty's saying: **O you who have believed, when believing women come to you,** when He commanded the Muslims to abandon the friendship of polytheists, this required the Muslims to emigrate from the lands of polytheism to the lands of Islam, and marriage was one of the most important reasons for friendship, so He explained the rulings on the emigration of women.

Ibn Abbas said: The peace treaty with the polytheists of Quraysh took place in the year of Al-Hudaybiyyah, on the condition that whoever came to him from the people of Mecca would be returned to them. Sa'idah bint Al-Harith Al-Aslamiah came after the treaty was completed, and the Prophet, may God bless him and grant him peace, was still at Al-Hudaybiyyah. Her husband came, and he was an unbeliever, Saifi bin Al-Rahib, or it was said, Musafir Al-Makhzumi. He said: O Muhammad, return my wife to me, for you stipulated that! This clay of the Book had not yet dried, so God Almighty revealed this verse. It was said: "Umm Kulthum bint Uqbah ibn Abi Mu'ayt came, and her family came asking the Messenger of God, may God bless him and grant him peace, to return her. It was

said: She ran away from her husband Amr ibn al-'As, and with her were her two brothers, 'Ammarah and al-Walid. The Messenger of God, may God bless him and grant him peace, returned her two brothers and imprisoned her. They said to the Prophet, may God bless him and grant him peace: Return her according to the condition. He, may God bless him and grant him peace, said: The condition was for men, not for women, so God Almighty revealed this verse." And on the authority of 'Urwah, he said: Among the conditions that Suhayl ibn 'Amr stipulated for the Prophet, may God bless him and grant him peace, on the day of al-Hudaybiyyah was: **No one from us should come to you, even if he is of your religion, except that you return him to us, until God Almighty revealed what He revealed regarding the believing women.** This indicates that the condition regarding the return of women was abrogated by that. It was said: The one who came, Umamah bint Bishr, was with Thabit ibn al-Shamrakh, so she ran away from him while he was a disbeliever at that time. So Sahl ibn Hunayf married her, and she bore him 'Abdullah. Zayd ibn Habib said this. Al-Mawardi: Umamah bint Bishr was married to Thabit bin Al-Shamrakh. Al-Mahdawi said: Ibn Wahb narrated on the authority of Khalid that this verse was revealed about Umamah bint Bishr from Banu Amr bin Awf, and she was the command of Hassan bin Al-Dahdah. After her migration, Sahl bin Hanif married her. Muqatil said that she was Sa'idah, the wife of Saifi bin Al-Rahib, a polytheist from the people of Mecca. Most of the scholars said that she was Umm Kulthum bint Uqba.

Second: The scholars differed as to whether women were included in the truce contract verbally or generally. A group of them said: The condition of returning them was explicitly stated in the truce contract, so God abrogated their return from the contract and forbade it, and the men remained as they were. This indicates that the Prophet, may God bless him and grant him peace, could exert his own judgment in rulings, but God did not allow him to be wrong. A group of the scholars said: Their return was not stipulated in the contract verbally, but rather the contract was made general in returning those who converted to Islam, so the apparent generality included them along with the men. God the Most High explained their exclusion from its generality, and differentiated between them and men for two reasons: First, that they have private parts and are forbidden to them, and second, that they are more tender-hearted and quicker to change than them. As for those of them who remain in their polytheism, they are returned to them.

Third: The Almighty's saying: **Then test them.** It was said that if one of them wanted to harm her husband, she said: "I will migrate to Muhammad, may God bless him and grant him peace." Therefore, may God bless him and grant him peace, he ordered that they be tested. There are three opinions about what he tested them with:

First: Ibn Abbas said: The test was that she would swear by God that she did not leave because of hatred for her husband, nor desire from one land to another, nor seeking worldly gain, nor love for any man among us, but rather out of love for God and His Messenger. So if she swore by God that there is no god but Him on

Surat al-Mumtahanah 60:10

O you who have believed, when believing women come to you as emigrants, examine them. God knows best about their faith. And if you ascertain that they are believers, do not send them back to the disbelievers. They are not lawful for them, nor are they lawful for them. And give them what they spend. And there is no blame upon you for marrying them when they have been given [a gift]. You have given them their due compensation, and do not retain the marriage bonds of unbelieving women. And ask what you have spent, and let them ask what they have spent. That is the decision of God; He judges between you, and God is Knowing and Wise.

that, the Prophet, may God bless him and grant him peace, would give her husband her dowry and what he spent on her and would not return her. That is what God Almighty said: "But if you ascertain that they are believers, do not return them to the disbelievers. They are not lawful for the disbelievers, nor are they lawful for them."

Second: The ordeal was to testify that there is no god but God and that Muhammad is the Messenger of God. This was also said by Ibn Abbas.

Third: With what He explained in the Surah after the words of God Almighty: **O Prophet, when believing women come to you**, Aisha, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, was not tested except by the verse in which God said: **When believing women come to you to pledge allegiance to you**, narrated by Muammar on the authority of Al-Zuhri on the authority of Urwa Aisha. Al-Tirmidhi included it and said: This is a good and authentic hadith.

Fourth: Most scholars are of the opinion that this abrogates what the Prophet (peace and blessings of God be upon him) had covenanted with the Quraysh, that he would return to them whoever came to him as a Muslim. He abrogated that with regard to women. This is a view of which abrogation of the Sunnah by the Qur'an was taken. Some scholars said: It was abrogated with regard to men and women. It is not permissible for the imam to make a truce with the enemy on the condition that he returns to them whoever came to him as a Muslim, because it is permissible for a Muslim to stay in a land of polytheism. This is the view of the Kufians, and concluding a peace treaty on that basis is permissible according to Malik. The Kufians have cited as evidence for what they have said with regard to that the hadith of Ismail ibn Abi Khalid on the authority of Qays ibn Abi Hazim, "On the authority of Khalid ibn al-Walid: that the Messenger of God (peace and blessings of God be upon him) sent him to a people from Khatham, and they held fast to prostration, so he killed them. The Messenger of God (peace and blessings of God be upon him) paid them half the blood money, and said: I am innocent of every Muslim who stayed with a polytheist in the land of war, the fire of which cannot be seen." They said: This abrogates the return of Muslims to the polytheists, since the Messenger of God (peace and blessings of God be upon him) had absolved whoever stayed with them in the land of war. The view of Malik and al-Shafi'i is that this The ruling is not abrogated. Al-Shafi'i said: No one has the right to this contract except the Caliph or a man he orders, because he is in charge of all the money. So whoever concludes this contract other than the Caliph, it is rejected.

Fifth: The Almighty's statement: **God knows best about their faith**, meaning this is a test for you, and God knows best about their faith, because He is the One who takes care of secrets. **And if you ascertain them to be believers**, meaning by what is apparent of faith. It was said that if you ascertain them to be believers before the test, "then do not return them to the disbelievers. They are not lawful for them, nor are they lawful for them," meaning God has not made it lawful for a believing woman to marry a disbeliever, nor for a believing man to marry a polytheist.

This is the clearest evidence that what made a Muslim woman's separation from her husband was her conversion to Islam, not her abandonment. Abu Hanifa said: What separated them was the difference between the two abodes.

There is an allusion to this in the Maliki school of thought, or rather an expression, and the first is correct, because God Almighty said: **They are not lawful for them, nor are they lawful for them**. So He made it clear that the reason for the lack of permissibility is Islam and not the difference in the abode, and God knows best. Abu Omar said: There is no difference between the two abodes, neither in the Book nor in the Sunnah nor in analogy, but rather the consideration in that is the two religions, so the ruling is based on their difference and their meeting, not on the abode, and God is the source of help.

Sixth: The Almighty's saying: **And give them what they spent**. God Almighty commanded that if a Muslim woman keeps her, her husband should return what he spent. This is from fulfilling the covenant, because when he was prevented from his family due to the sanctity of Islam, he commanded that the money be returned to him so that they would not suffer loss from both sides: the wife and the money.

Seventh: There is no penalty unless the infidel husband demands it. If he comes and demands it, we prevent her and we pay. If she died before the husband came, we do not pay the dowry, as the prevention did not happen. If the specified amount was wine or pork, we do not pay anything, because it has no value. Al-Shafi'i has two opinions on this verse: One of them is that this is abrogated. Al-Shafi'i said: If a free woman from the people of the truce comes to us, a Muslim, emigrating from the land of war to the imam in the land of Islam or in the land of war, then whoever requests her from a guardian other than her husband, he is prevented from her without compensation. If her husband requests her for himself or someone else through his agency, then there are two opinions: One of them is that compensation is given, and the opinion is what God Almighty said. Another opinion is that the polytheist husband whose wife came as a Muslim is

not given the honor, because the condition of the imam was to return the women. The condition, and the Messenger of God, may God bless him and grant him peace, was not to return the women. It was a condition of the condition of returning the women, and it was abrogated, and there is no compensation for it, because the abrogated condition is invalid and there is no compensation for invalidity.

Eighth: God Almighty has commanded that what they spent be returned to their wives, and that the one addressed by this Imam should implement what is in his possession from the public treasury that has no designated expenditure. Muqatil said: The dowry that marries her from the Muslims should be returned, and if no Muslim marries her, then her unbelieving husband has nothing. Qatada said: The ruling on returning the dowry is only for women of the people of the covenant, but as for those who have no covenant between them and the Muslims, the dowry should not be returned to them, and the matter is as he said.

Ninth: The Almighty's saying: **And there is no blame upon you if you marry them**, meaning if they convert to Islam and their waiting period has ended, because it has been proven that marrying a polytheist woman or a woman in her waiting period is forbidden. If she converts to Islam before consummation, the marriage is valid immediately and she is permitted to marry.

Tenth: The Almighty's saying: **If you have given them their due compensation**, permits marrying her on the condition of a dowry, because Islam differentiated between her and her infidel husband.

Eleventh: The Almighty's saying: **And do not hold on to the bonds of disbelieving women**. The general reading is with a light emphasis on the word *holding*, which is the choice of Abu Ubaid, based on the Almighty's saying: **Then keep them in kindness**. Al-Hasan, Abu Al-Aaliyah, and Abu Amr read **And do not hold on** with the accusative of the ta', meaning do not hold on. The word *'asm* is the plural of *'asma*, which is what he holds on to. What is meant by *'asma* here is marriage. He says: Whoever has a disbelieving wife in Mecca should not take her into account, for she is not his wife, for her bondsmanship has been severed due to the difference between the two abodes. And from Al-Nakha'i: She is a Muslim woman who joins the abode of war and becomes a disbeliever. The disbelievers used to marry Muslim women and the Muslims used to marry polytheistic women, then that was abrogated in this verse, so Umar ibn Al-Khattab then divorced his two wives in Mecca who were polytheists: Quraibah bint Abi Umayyah, whom Mu'awiyah ibn Abi Sufyan married while they were still polytheists in Mecca, and Umm Kulthum bint Amr Al-Khuza'iyyah, the mother of Abdullah ibn Al-Mughira, whom Abu Jahm ibn Hudhafah married while they were still Their polytheism. When Umar took over the caliphate, Abu Sufyan said to Muawiyah: Divorce your relative so that Umar does not see his spoils in your house. Muawiyah refused. Talhah ibn Abdullah had Arwa bint Rabi'ah ibn al-Harith ibn Abd al-Muttalib, but Islam separated them. Then, in Islam, Khalid ibn Sa'd ibn al-'As married her. She was one of the infidel women who fled to the Prophet (peace and blessings of God be upon him). The Prophet (peace and

blessings of God be upon him) imprisoned her and married her to Khalid. The Prophet (peace and blessings of God be upon him) married his daughter Zaynab - who was a disbeliever - to Abu al-'As ibn al-Rabi'. Then she embraced Islam and her husband embraced Islam after her. Abd al-Razzaq narrated from Ibn Jurayj from a man from Ibn Shihab who said: Zaynab, the daughter of the Prophet (peace and blessings of God be upon him), embraced Islam and migrated after the Prophet (peace and blessings of God be upon him) in the first migration. Her husband, Abu al-'As ibn al-Rabi', Abd al-'Uzza, was a polytheist in Mecca. The hadith says that she embraced Islam after her. Al-Sha'bi said the same. Al-Sha'bi said: Zaynab, the daughter of the Messenger of God (peace and blessings of God be upon him), was the wife of Abu al-'As bint al-Rabi'. She converted to Islam and then joined the Prophet (peace and blessings of God be upon him). Then her husband came to Madinah and she felt safe with him. He converted to Islam and the Prophet (peace and blessings of God be upon him) returned her to him. Abu Dawud narrated from 'Ikrimah from Ibn 'Abbas: **Based on the first marriage, and nothing new happened**. Muhammad ibn 'Umar said in his hadith: **After six years**. Al-Hasan ibn 'Ali said: **She should count for two years**. Abu 'Umar said: "If this is correct, then there are two possibilities: Either she did not menstruate until her husband converted to Islam, or the command in this case was abrogated by the statement of God, the Almighty: "And their husbands have better right to take them back during that period." (Al-Baqarah 2:228) meaning during their waiting period. There is no disagreement among the scholars that it refers to the waiting period. Ibn Shihab al-Zuhri **may God have mercy on him** said regarding this story of Zaynab: "It happened before the laws of sharee'ah were revealed." Qatadah said: "This happened before Surat al-Bara'ah was revealed about the severance of treaties between them and the polytheists." And God knows best.

Twelfth: The Almighty said: **By the protection of the disbelieving women**. What is meant by disbelieving women here are idol worshippers whom it is not permissible to marry. It is specific to disbelieving women from outside the People of the Book. It was said that it is general, and that the women of the People of the Book are excluded from it. If the verse was taken to mean the apparent meaning, then a disbeliever would not be permissible at all. According to the first opinion, if a pagan or Zoroastrian converts to Islam and his wife does not, then they should be separated. This is the opinion of some scholars. It is important to say that she should wait until her waiting period is complete. What he said about if Islam is offered to her and she does not convert to Islam - Malik ibn Anas. This is the opinion of Al-Hasan, Tawus, Mujahid, Ata', 'Ikrimah, Qatadah and Al-Hakam. They argued with the verse: **And do not hold on to the marriage bonds of disbelieving women**. Az-Zuhri said: **She should wait for her waiting period**. This is the opinion of Ash-Shafi'i and Ahmad. They argued with the fact that Abu Sufyan ibn Harb converted to Islam before his wife Hind bint Utbah. He converted to Islam in Marr Adh-Dhahran, then he returned to Makkah while Hind was there, remaining a disbeliever. She grabbed his beard and said: **Kill the misguided old**

Surat al-Mumtahanah 60:10

O you who have believed, when believing women come to you as emigrants, examine them. God knows best about their faith. And if you ascertain that they are believers, do not send them back to the disbelievers. They are not lawful for them, nor are they lawful for them. And give them what they spend. And there is no blame upon you for marrying them when they have been given [a gift]. You have given them their due compensation, and do not retain the marriage bonds of unbelieving women. And ask what you have spent, and let them ask what they have spent. That is the decision of God; He judges between you, and God is Knowing and Wise.

man. Then she converted to Islam a few days after him, and they remained married because her waiting period had not expired. They said: The same applies to Hakim ibn Hizam, who converted to Islam before his wife, then she converted to Islam after him, so she remained married. Al-Shafi'i said: "There is no proof for those who cite the words of God the Almighty: **And do not hold on to the marriage bonds of disbelieving women**, because Muslim women are forbidden to disbelievers, just as disbelieving women, idolaters, and Jewish women are not permissible for Muslims, as God the Almighty says: **They are not lawful for them, nor are they lawful for them.** Then the Sunnah clarifies that what God meant by this statement is that they are not lawful for one another unless the other one converts to Islam during the waiting period. As for the Kufians, namely Sufyan, Abu Hanifa, and his companions, they said regarding disbelieving dhimmis: If the woman converts to Islam, Islam is offered to the husband; he must convert, otherwise they are separated. They said: If they are at war with each other, she is his wife until she has had three menstrual periods if they are both in the land of war or in the land of Islam. If one of them is in the land of Islam and the other is in the land of war, the marriage bond between them is severed, so they consider the land, but it is of no consequence. This has been mentioned previously.

Thirteenth: This difference is only with regard to the woman who has been consummated with. If she has not been consummated with, then we do not know of any difference of opinion about the severance of the marriage bond between them, as there is no waiting period for her. This is what Malik says about a woman who apostatizes while her husband is Muslim: the marriage bond between them is severance. His proof is **And do not hold on to the marriage bond of disbelieving women.** This is the opinion of Al-Hasan Al-Basri and Al-Hasan bin Salih. The doctrine of Al-Shafi'i and Ahmad is that he waits for her to complete her waiting period.

Fourteenth: If both spouses are Christians and the wife converts to Islam, there is also a difference of opinion regarding this. The doctrine of Malik, Ahmad and al-Shafi'i is to wait until the waiting period is complete. This is the opinion of Mujahid. Similarly, if a pagan converts his wife to Islam, if he converts to Islam during her waiting period, he has more right to her, just as Safwan ibn Umayya and Karmah ibn Abi Jahl had more right to their wives when they converted to Islam during their waiting periods, according to the hadith of Ibn Shihab, which Malik mentioned in al-Muwatta'. Ibn Shihab said: There was about a month between Safwan's conversion to Islam and his wife's conversion to Islam. Ibn Shihab said: We have not been informed that a woman migrated to the Messenger of God (peace and blessings of God be

upon him) while her husband was a disbeliever residing in a land of war, except that her migration caused separation between them, unless her husband migrated before her waiting period was over. Some scholars say: The marriage contract between them is annulled. Yazid ibn Alqamah said: My grandfather converted to Islam, but my grandmother did not, so Umar, may God be pleased with him, separated them. This is the opinion of Tawus. And a group other than him, including Ata', Al-Hasan, and Ikrimah, said: There is no way to resolve the issue except through a marriage proposal.

Fifth: The Almighty said: **And ask what you have spent, and let them ask what they have spent.** The commentators said: If a Muslim woman went as apostates to the unbelievers among the people of a treaty, it would be said to the unbeliever: **Give her dowry.** And it would be said to the Muslims if a Muslim woman who had emigrated came to them: **Give her dowry to the unbelievers.** This was fair and just between the two cases. This was the ruling of God specifically for that time in that particular case by the consensus of the ummah, as stated by Ibn al-Arabi.

Sixteenth: The Almighty's saying: **That is the judgment of God**, meaning what was mentioned in this verse. **He will judge between you, and God is Knowing and Wise**, was mentioned in more than one place.

Tafsir Ibn Kathir

It was mentioned in Surat Al-Fath in the mention of the Treaty of Hudaibiyyah that took place between the Messenger of God, may God bless him and grant him peace, and the infidels of Quraysh, and it was in it: On the condition that no man from us comes to you, even if he is of your religion, except that you return him to us. In another narration: On the condition that no one from us comes to you, even if he is of your religion, except that you return him to us. This is the saying of Urwah, Ad-Dahhak, Abd al-Rahman ibn Zayd, Az-Zuhri, Muqatil ibn Hayyan, and As-Suddi. According to this narration, this verse is specific to the Sunnah, and this is one of the best examples of that, and according to the method of some of the early Muslims, it is abrogating. God, the Almighty, commanded His believing servants, when women come to them as emigrants, to test them. If they know that they are believers, then they should not return them to the infidels, for they are not lawful for them, nor are they lawful for them. We have mentioned in the biography of Abdullah ibn Abi Ahmad ibn Jahsh in Al-Musnad Al-Kabir, on the authority of Abu Bakr ibn Abi Asim, on the authority of Muhammad ibn Yahya Al-Dahli, on the authority of Yaquub ibn Muhammad, on the authority of

Abd Al-Aziz ibn Imran, on the authority of Majma' ibn Yaqub, on the authority of Hunayn ibn Abi Labana, on the authority of Abdullah Ibn Abi Ahmad said: Umm Kulthum bint Uqbah ibn Abi Mu'ayt migrated during the migration, so her two brothers, Ammarah and Al-Walid, left until they came to the Messenger of God, may God bless him and grant him peace, and they spoke to him about her and asked him to return her to them. Then God broke the covenant between him and the polytheists regarding women in particular, so He prevented them from returning them to the polytheists, and God revealed the verses of testing.

Ibn Jarir said: Abu Kurayb told us, Yunus ibn Bakir told us, on the authority of Qais ibn al-Rabi', on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifa ibn Husayn, on the authority of Abu Nasr al-Asadi, who said: Ibn Abbas was asked how the Messenger of God, may God bless him and grant him peace, tested women. He said: He would test them by God, as long as they left out of hatred for their husbands, by God, as long as they left out of desire for one land to another, by God, as long as they left seeking this world, and by God, as long as they left only out of love for God and His Messenger. Then he narrated it from another chain of transmission on the authority of al-Aghar ibn al-Sabah, and al-Bazzar narrated it likewise from his chain of transmission and mentioned in it that the one who used to make them swear on the command of the Messenger of God, may God bless him and grant him peace, was 'Umar ibn al-Khattab. Al-'Awfi said on the authority of Ibn Abbas regarding the words of God, the Most High: **O you who have believed, when believing women come to you as emigrants, examine them**, and their test was that they testify that there is no god but God and that Muhammad is the servant and Messenger of God. Mujahid said: **Examine them** so ask them about what brought them, and if he brought them out of anger at their husbands or displeasure or something else and they did not believe, then return them to their husbands. And he said: Ikrimah: It will be said to her, **Nothing brought you except the love of God and His Messenger, and nothing brought you out of love for a man from among us, nor fleeing from your husband**. This is what He said: **Then test them**. Qatada said: Their test was that they would swear by God that **nothing brought you out because of disobedience, and nothing brought you out except the love of Islam and its people and keenness on it**. So if they said that, they would accept it.

God Almighty's saying: **If you know them to be believers, do not return them to the disbelievers** indicates that faith can be known with certainty. God the Almighty says: **They are not lawful for them, nor are they lawful for them**. This is the verse that forbade Muslim women to polytheists. It was permissible at the beginning of Islam for a polytheist to marry a believing woman. For this reason, Abu al-'As ibn al-Rabi' married the daughter of the Prophet (peace and blessings of God be upon him) Zaynab **may God be pleased with her**. She was a Muslim, and he followed the religion of his people. When he was captured on the day of Badr, his wife Zaynab sent a necklace of hers that had belonged to her mother Khadija to ransom him. When the Messenger of God (peace and blessings of God be upon him) saw her, he felt very

sorry for her and said to the Muslims: **If you see fit to release her prisoner for her, then do so**. They did so, and the Messenger of God (peace and blessings of God be upon him) released him on the condition that he send his daughter to him. He fulfilled his promise and was honest in his promise, and sent her to the Messenger of God (peace and blessings of God be upon him) with Zayd ibn Haritha **may God be pleased with him**. She stayed in Madinah after the Battle of Badr. She remained in Madinah after the Battle of Badr. This happened in the year two, until her husband, Abu al-'As ibn al-Rabi', converted to Islam in the year eight. He returned her to him based on the first marriage, but did not give her a dowry.

Imam Ahmad said: Yaqub told us, my father told us, Ibn Ishaq told us, Dawud ibn al-Husayn told us, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, returned his daughter Zaynab to Abu al-'As. Her migration was six years before his conversion to Islam, based on the first marriage, and he did not issue a testimony or a dowry. It was narrated by Abu Dawood, al-Tirmidhi and Ibn Majah, and some of them say two years later, which is authentic, because his conversion to Islam was two years after Muslim women were forbidden to polytheists. Al-Tirmidhi said: Its chain of transmission is sound, and we do not know the source of this hadith, and perhaps it came from the memory of Dawud ibn al-Husayn. I heard 'Abd ibn Humayd say: I heard Yazid ibn Harun mentioning this hadith on the authority of Ibn Ishaq and the hadith of Ibn al-Hajjaj, meaning Ibn Artah, on the authority of 'Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, that the Messenger of God, may God bless him and grant him peace, returned his daughter to Abu al-'As ibn al-Rabi' with a new dowry and a new marriage. Yazid said: The hadith of Ibn Abbas has a better chain of transmission, and the hadith of 'Amr ibn Shu'ayb is to be acted upon. Then I said: The hadith of al-Hajjaj ibn Artah on the authority of 'Amr ibn Shu'ayb was narrated by Imam Ahmad and al-Tirmidhi. Ibn Majah declared it weak by Imam Ahmad and others, and God knows best.

The majority responded to the hadith of Ibn Abbas by saying that it was a specific case, and it is possible that her waiting period from him had not expired because the majority opinion is that when the waiting period expires and he has not converted to Islam, her marriage to him is annulled. Others said that when the waiting period expires, she has a choice. If she wishes, she may remain in the marriage and continue, or if she wishes, she may annul it and go and get married again. They based the hadith of Ibn Abbas on this, and God knows best. God's statement, **And give them what they spent** means the husbands of the emigrant women from among the polytheists. Give them what they owed them from the dowries. This was stated by Ibn Abbas, Mujahid, Qatadah, Az-Zuhri and others. God's statement, **And there is no blame upon you if you marry them when you have given them their dowries** means if you have given them their dowries, then marry them, i.e. marry them on the condition that the waiting period has expired, the guardian is present, etc. God's statement, **And do not hold on to the marriage bonds of disbelieving women** is a prohibition from God, the Almighty, for His believing servants to

Surat al-Mumtahanah 60:10

O you who have believed, when believing women come to you as emigrants, examine them. God knows best about their faith. And if you ascertain that they are believers, do not send them back to the disbelievers. They are not lawful for them, nor are they lawful for them. And give them what they spend. And there is no blame upon you for marrying them when they have been given [a gift]. You have given them their due compensation, and do not retain the marriage bonds of unbelieving women. And ask what you have spent, and let them ask what they have spent. That is the decision of God; He judges between you, and God is Knowing and Wise.

marry polytheist women and continue with them.

In Sahih, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Al-Miswar and Marwan bin Al-Hakam, that when the Messenger of God, may God bless him and grant him peace, made a treaty with the infidels of Quraysh on the day of Al-Hudaybiyyah, believing women came to him, so God, the Almighty, revealed: "O you who have believed, when believing women come to you as emigrants, examine them. God knows best about their faith. And if you ascertain that they are believers, do not return them to the disbelievers. They are not lawful for them, nor are they lawful for them. And give them what they have spent. There is no blame upon you for marrying them when you have given them their due compensation. And do not hold on to the marriage bonds of disbelieving women." So on that day, Umar bin Al-Khattab divorced two women. One of them married Muawiyah bin Abi Sufyan and the other Safwan bin Umayya. Ibn Thaur said on the authority of Muammar on the authority of Al-Zuhri: This verse was revealed to the Messenger of God, may God bless him and grant him peace, while he was at the foot of Al-Hudaybiyyah when he made peace with them, on the condition that whoever came to him from them he would return them to them. When he came to the women, this verse was revealed and he ordered him to return the dowry to their husbands, and he ruled the same for the polytheists if a Muslim woman came to them, that they should return the dowry to their husbands and he said: **And do not hold on to the bonds of disbelieving women.**

Thus, Abd al-Rahman ibn Zayd ibn Aslam said: God judged them thus because of the covenant that existed between them. Muhammad ibn Ishaq said on the authority of Al-Zuhri: On that day, Umar divorced Quraibah bint Abi Umayyah ibn al-Mughira. Muawiyah married her, and Umm Kulthum bint Amr ibn Jarwal al-Khuza'iyyah, who was the mother of Ubaydullah. Abu Jahm ibn Hudhayfah ibn Ghanim, a man from his tribe, married her while they were still polytheists. Talhah ibn Ubaydullah divorced Arwa bint Rabia ibn al-Harith ibn Abd al-Muttalib, and after him, Khalid ibn Sa'd ibn al-'As married her. God the Almighty said: {And ask what you have spent, and let them ask what they have spent} meaning, demand what you spent on your wives who went to the disbelievers if they went, and demand what they spent on their wives who migrated to the Muslims.

And the Almighty said: **That is the judgment of God, which He judges between you**, meaning in reconciliation and the exclusion of women from it, and the command to do all of this is the judgment of God, by which He judges between His creation. **And God is Knowing and Wise**, meaning He knows what is best for

His servants, and He is Wise in that. Then the Almighty said: **And if any of your wives have passed away to the disbelievers, and you retaliate, then give those whose wives have gone away the equivalent of what they spent.** Mujahid and Qatadah said: This is regarding the disbelievers who have no treaty, if a woman flees to them and they do not give her husband anything, then if a woman comes to them, nothing is given to her husband until he pays to the husband of the one who went to them the equivalent of his expenses on her. Ibn Jarir said: Yunus told us, Ibn Wahb told us, Yunus told me on the authority of Al-Zuhri, who said: The believers acknowledged the judgment of God, so they paid what they were commanded to do of the expenses of the polytheists that they spent on their women, and the polytheists refused to acknowledge the judgment of God in what He imposed upon them of paying the expenses of the Muslims, so God the Almighty said to the believers in Him: "And if any of your wives have passed away to the disbelievers, and you retaliate, then give those whose wives have gone away the equivalent of what they spent. And fear God, Who is Knowing and Wise." You are believers in Him.

If, after this verse, a believing woman were to go to the polytheists, the believers would return to her husband the maintenance he spent on her from the offspring in their hands, which they were ordered to return to the polytheists from their expenses, which they spent on their wives who believed and emigrated. Then they would return to the polytheists any surplus they had left. The offspring is what remained from the dowries of the disbelieving women when they believed and emigrated. Al-Awfi said that Ibn Abbas spoke about this verse, meaning that if the wife of a man from the emigrants joined the disbelievers, the Messenger of God (blessings and peace of God be upon him) would command that she be given the equivalent of what he spent from the spoils. Mujahid said the same, **Then you have taken spoils** means you have taken spoils from Quraysh or others. **Then give those whose wives have gone away the equivalent of what they spent** meaning a dowry similar to hers. Masruq, Ibrahim, Qatadah, Muqatil, Ad-Dahhak, Sufyan ibn Husayn, and Az-Zuhri also said the same. This does not contradict the first opinion, because if the first is possible, then it is preferable. Otherwise, it is from the spoils taken from the hands of the disbelievers. This is broader and is the opinion of Ibn Jarir, praise and thanks be to God.

Fath al-Qadir

When God Almighty mentioned the ruling on the two groups of disbelievers regarding the permissibility of kindness and fairness to the first group but not to the

second group, He mentioned the ruling on the one who shows faith, saying: 10- **O you who have believed, when believing women come to you as emigrants** from among the disbelievers. This is because when the Prophet, may God bless him and grant him peace, made peace with the Quraysh on the day of Al-Hudaybiyyah on the condition that he would return to them the Muslims who had come to them, but when the women emigrated to him, God refused to return them to the polytheists, and He ordered that they be tested, saying: **Then test them**, meaning put them to the test. There is a difference of opinion about what they were tested with. It was said that they would swear by God that they did not leave out of hatred for their husbands, nor out of desire for a new land, nor out of worldly gain, but out of love for God and His Messenger and desire for His religion. If she swore thus, the Prophet, may God bless him and grant him peace, would give her husband her dowry and what he spent on her, and would not return it to him. It was also said that the test was for her to testify that there is no god but God and that Muhammad is the Messenger of God. It was also said that the test was only for the Messenger of God, may God bless him and grant him peace, to recite to them the verse, which is: **O Prophet, when believing women come to you** to the end of it.

Scholars differed over whether women were included in the truce or not. There are two opinions. According to the opinion that women were included, this verse is specific to that covenant, and this is what the majority said. According to the opinion that it was not, there is no abrogation or specification. **God knows best about their faith.** This sentence is an interjection to clarify that the reality of their situation is only known to God, the Most High. He did not command you to do that, but rather commanded you to test them until what indicates the truth of their claim to desire Islam becomes clear to you. **Then if you ascertain that they are believers**, that is, if you ascertain that based on the outward appearance after the test that you commanded him to do, **then do not return them to the disbelievers**, that is, to their disbelieving husbands. The sentence **They are not lawful for them, nor are they lawful for them** is an explanation for the prohibition against returning them. And in it is evidence that a believing woman is not permissible for a non-Muslim, and that a woman's conversion to Islam necessitates her separation from her husband, not merely her emigrating. The repetition is to emphasize the sanctity, or the first to show the annulment of the marriage, and the second to prevent a new marriage. **And give them what they spent** meaning, give the husbands of those who emigrated and converted to Islam the same as what they spent on them in dowries. Al-Shafi'i said: If someone other than the husband among her relatives demands it, he is prevented from it without compensation. **And there is no blame upon you if you marry them** because they have become people of your religion. **When you have given them their due compensation** meaning their dowries, and that is after the expiration of their waiting period, as is indicated by the evidence for the obligation of the waiting period.

And do not hold on to the marriage bonds of disbelieving women. The majority of scholars read *Tasmakwa* with a light *Imsak* pronunciation of

Imsak. Abu Ubaid chose this reading, based on the statement, **Then keep them in acceptable terms.** Al-Hasan, Abu Al-Aaliyah, and Abu Amr read it with a heavy *Tasmak* pronunciation of *Ismah*, which is what one holds on to. What is meant here is the marriage bond of a contract. The meaning is that whoever has a disbelieving wife, she is not his wife because her marriage bond is severed due to a difference in religion. Al-Nakha'i said: She is a Muslim woman who goes to the land of war and becomes a disbeliever. Disbelievers used to marry Muslims, and Muslims used to marry polytheistic women, but this was abrogated by this verse. This is specific to disbelieving polytheistic women and not disbelieving People of the Book. It was said that it is general and applies to all disbelieving women, except for the exclusion of the People of the Book. The majority of scholars are of the view that if a pagan or People of the Book converts to Islam, they should not be separated until their waiting period has expired. Some scholars said: They are separated merely by the husband's conversion to Islam. This only applies if the woman has been consummated with. However, if she has not been consummated with, there is no disagreement among scholars that the bond between them is severed by Islam, as she does not have to observe the waiting period. **And ask for what you have spent** means ask for the dowries of your wives who have gone on to marry the infidels. **And let them ask for what they have spent** means the commentators said: If a Muslim woman who had apostatized went to the infidels among the people of the covenant had her dowry, it would be said to the infidels: Bring her dowry. And it would be said to the Muslims: If a woman from the infidels came to the Muslims and converted to Islam, they would return her dowry to her infidel husband. **That is the judgment of God** means that what was mentioned about returning the dowries from both sides is the judgment of God. His statement: **He will judge between you** is in the accusative case as a state, or it is a new sentence. **And God is Knowing and Wise** means He is eloquent in knowledge; nothing is hidden from Him. He is eloquent in wisdom in His words and actions.

Tafsir al-Baghawi

God Almighty says: 10- **O you who have believed, when believing women come to you as emigrants, examine them**, the verse.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yahya bin Bakir told us, Al-Layth told us, on the authority of Aqeel, on the authority of Ibn Shihab, Urwah bin Al-Zubayr told me that he heard Marwan and Al-Miswar bin Makhramah narrating on the authority of the Companions of the Messenger of God, may God bless him and grant him peace, they said: "When Suhayl bin Amr wrote to the Prophet, may God bless him and grant him peace, on that day, among the conditions that Suhayl bin Amr stipulated to the Prophet, may God bless him and grant him peace, was: that no one from us should come to you - even if he was of your religion - except

Surat al-Mumtahanah 60:10

O you who have believed, when believing women come to you as emigrants, examine them. God knows best about their faith. And if you ascertain that they are believers, do not send them back to the disbelievers. They are not lawful for them, nor are they lawful for them. And give them what they spend. And there is no blame upon you for marrying them when they have been given [a gift]. You have given them their due compensation, and do not retain the marriage bonds of unbelieving women. And ask what you have spent, and let them ask what they have spent. That is the decision of God; He judges between you, and God is Knowing and Wise.

that you return him to us and leave us alone with him. The believers disliked that and Suhayl refused to do anything else, so the Prophet, may God bless him and grant him peace, wrote to him on that day, and the Prophet, may God bless him and grant him peace, returned Abu Jandal to his father Suhayl bin Amr, and no man came to him except that he returned him during that period, even if he was a Muslim. The believing women came as emigrants, and Umm Kulthum bint Uqbah bin Abi Mu'ayt was among those who went out to the Messenger of God, may God bless him and grant him peace, on that day as an emigrant, and she was a free woman. Her family came asking the Prophet, may God bless him and grant him peace, to return her to them, but he did not return her to them because God revealed about them: "When believing women come to you as emigrants, examine them. God knows best about their faith" to **nor are they lawful for them**.

Urwa said: Aisha, may God be pleased with her, told me that the Messenger of God, may God bless him and grant him peace, used to test them with this verse: **O Prophet, when believing women come to you**, until His saying: **Forgiving, Most Merciful**.

Urwa said: Aisha, may God be pleased with her, said: Whoever among them acknowledged this condition, the Messenger of God, may God bless him and grant him peace, would say to her, **I have pledged allegiance to you**, with words he spoke to her. By God, his hand never touched a woman's hand in pledging allegiance. He only pledged allegiance to them with his words.

Ibn Abbas said: The Messenger of God (peace and blessings of God be upon him) came to perform Umrah, and when he reached Al-Hudaybiyyah, the polytheists of Mecca made peace with him on the condition that whoever came to him from the people of Mecca would be returned to them, and whoever came to the people of Mecca from the Companions of the Messenger of God (peace and blessings of God be upon him) would not be returned to him. They wrote a letter to that effect and sealed it. Subay'ah bint Al-Harith Al-Aslamiyah came as a Muslim after the letter was finished. Her husband, a traveler from Banu Makhzum - Muqatil said: He was Saifi bin Al-Rahib - came looking for her, and he was a disbeliever. He said: O Muhammad, return my wife to me, for you stipulated that you would return to us whoever came to you from us. This fold of the letter had not yet dried. Then God, the Almighty, revealed: **O you who have believed, when believing women come to you as emigrants from the land of disbelief to the land of Islam, test them**.

Ibn Abbas said: Her test is that she swears that she did

not go out of hatred for her husband, nor out of love for a Muslim man, nor out of desire for one land to another, nor because of an event she had started, nor to seek worldly gain. She only went out of a desire for Islam and love for God and His Messenger.

He said: The Messenger of God, may God bless him and grant him peace, made her swear to do so, and she swore, but he did not reject her. He gave her husband her dowry and what he had spent on her. Then Umar ibn al-Khattab, may God be pleased with him, married her. He used to reject any men who came to him and detain any women who came to him after testing them, and he would give their husbands their dowries.

God knows best about their faith, meaning this is a test for you, and God knows best about them. "And if you ascertain that they are believers, do not return them to the disbelievers. They are not lawful for them, nor are they lawful for them," what God has made lawful for a believing woman to a disbeliever. **And give them**, meaning their disbelieving husbands, **what they spent**, on them, meaning the dowry that they paid to them. **And there is no blame upon you if you marry them when you have given them their due compensation**, meaning their dowries. God has permitted them to be married to Muslims, even if they have husbands in the land of disbelief, because Islam has differentiated between them and their disbelieving husbands. **And do not hold on**, Abu Amr and Ya'qub read it with a shaddah, and the others read it with a light shaddah, from holding on, **to the bonds of the disbelieving women**. "Braces is the plural of bondage," which is what one holds on to through marriage and lineage. "Disbelieving women **is the plural of** disbelieving woman."

God forbade believers from marrying polytheistic women. He said: If someone has a non-Muslim wife in Mecca, then she should not be counted, because the marital bond between them has been broken.

Al-Zuhri said: When this verse was revealed, Umar ibn al-Khattab **may God be pleased with him** divorced two polytheist wives he had in Mecca: Quraibah bint Abi Umayyah ibn al-Mughira, who was married to Muawiyah ibn Abi Sufyan after him, while they were still polytheists in Mecca. The other was Umm Kulthum bint Amr ibn Jarwal al-Khuza'iyyah, the mother of his son Abdullah ibn Umar, who was married to Abu Jahm ibn Hudhafah ibn Ghanim, while they were still polytheists. Arwa bint Rabia ibn al-Harith ibn Abd al-Muttalib was married to Talha ibn Ubaydullah, but Talha migrated while she was in Mecca following the religion of her people, and Islam caused a separation between them. After Islam, Khalid ibn Sa'id ibn al-'As ibn Umayyah married her.

Al-Sha'bi said: Zainab, the daughter of the Messenger of God, may God bless him and grant him peace, was the wife of Abu al-'As ibn al-Rabi'. She converted to Islam and joined the Prophet, may God bless him and grant him peace. Abu al-'As stayed in Mecca as a polytheist, then came to Medina and converted to Islam. The Messenger of God, may God bless him and grant him peace, returned her to him.

And ask, O believers, **what you have spent**, meaning: If a woman from among you joins the polytheists as an apostate, then ask what you have spent of the dowry if they withhold it from the one from whom she marries them, **and let them ask**, meaning: the polytheists whose wives have joined you, **what they have spent**, of the dowry from the one from among you who marries her. **That is the judgment of God; He judges between you, and God is Knowing and Wise**. Al-Zuhri said: If it were not for the truce and treaty that was between the Messenger of God, may God bless him and grant him peace, and the Quraysh on the day of Al-Hudaybiyyah, he would have kept the women and not returned the dowry, and this is what he did with the Muslim women who came to him before the treaty.

Tafsir al-Baidawi

10- "O you who have believed, when believing women come to you as emigrants, examine them." Test them with what you think is most likely to agree with their hearts and tongues in faith. "God knows best about their faith," for He is the One who knows what is in their hearts. "And if you ascertain that they are believers," the knowledge that you can acquire, which is the most likely assumption through oaths and the appearance of signs. He only called it knowledge to indicate that it is like knowledge in that it is obligatory to act upon it. "Then do not return them to the disbelievers," meaning to their disbelieving husbands, because He said: "They are not lawful for them, nor are they lawful for them." The repetition is for consistency and emphasis, or the first is to cause separation and the second is to prevent a new marriage. "And give them what they spent," what they paid to them of dowries, because the Treaty of Hdaybiyyah was based on: "Whoever among you comes to us, we will return him." But when it was impossible for him to pledge it, because of the prohibition of that, he was obliged to return their dowries. It was narrated that, peace and blessings be upon him, "After Al-Hdaybiyyah, Subay'ah bint Al-Harith Al-Aslamiyyah came to him as a Muslim. Her husband, Musafir Al-Makhzumi, came seeking her, so the verse was revealed." The Messenger of God, peace and blessings be upon him, made her swear an oath, and she swore. He gave her husband what he had spent, and Umar, may God be pleased with him, married her. **There is no blame upon you if you marry them**, for Islam prevented them from marrying their disbelieving husbands. **When you have given them their due compensation** stipulated the condition of giving the dowry in their marriage, indicating that what their husbands were given does not take the place of the dowry. **And do not hold on to the bonds of disbelieving women** to which disbelieving women hold

on, such as a contract and a reason for the plural of bonds. What is meant is to forbid believers from continuing to marry polytheistic women. The two Basrans read **and do not hold on** with emphasis. **And ask what you have spent** of the dowries of your wives who joined the disbelievers. **And let them ask what they have spent** of the dowries of their emigrant wives. **That is the decree of God** meaning all of what was mentioned in the verse. **He judges between you** is a resumption or a state of judgment based on the omission of the pronoun, or making the judgment a judge based on exaggeration. **And God is All-Knowing, All-Wise** He legislates what His wisdom requires.

Surat al-Mumtahanah 60:11

And if any of your wives have passed away to the disbelievers and you punish them, then give those whose wives have passed away the equivalent of what they spent, and fear God, in whom you are believers.

Surat al-Mumtahanah 60:11

And if any of your wives have passed away to the disbelievers and you punish them, then give those whose wives have passed away the equivalent of what they spent, and fear God, in whom you are believers.

Tafsir al-Jalalayn

11 - **And if any of your wives have passed away to you** meaning one or more of them or any of their dowries due to them going **to the disbelievers** as apostates **and you punish them** so you raid and take spoils **then give those whose wives have passed away** from the spoils **the equivalent of what they spent** due to it being lost to them due to the disbelievers **and fear God in whom you are believers** and the believers did what they were commanded to do of giving to the disbelievers and the believers, then this ruling was lifted.

Tafsir al-Suyuti

And Ibn Abi Hatim narrated on the authority of Al-Hasan regarding his statement, **And if any of your wives escape you** *verse*, he said, **It was revealed regarding Umm Al-Hakam bint Abi Sufyan, who apostatized and a Thaqaifi man married her, and no other woman from Quraysh apostatized except her.**

Tafsir al-Tabari

God Almighty says to the believing companions of the Messenger of God, may God bless him and grant him peace, **And if you, O believers, have lost any of your wives to the disbelievers**, then he will join them.

The interpreters of the Quran differed regarding the unbelievers meant by His statement, **to the unbelievers**. Who are they? Some of them said: They are the unbelievers who had no covenant with the Messenger of God, may God bless him and grant him peace. They said: The meaning of the statement is: And if you miss any of your wives, to those with whom you have no covenant from the unbelievers.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **And if any of your wives have passed away to the disbelievers**, those with whom there is no covenant.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And if any of your wives escape to the disbelievers** if they fled from the companions of the Prophet, may God bless him and grant him peace, to disbelievers between whom and the Messenger of God, may God bless him and grant him peace, there was no covenant.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Habib bin Abi Thabit, on the authority of Mujahid: **And if any of your wives have passed away to the disbelievers**, he said: There was no covenant between them.

Others said: Rather, they are the infidels of Quraysh who were people of a truce, and this is what Al-Zuhri said.

Yunus told me this. He said: Ibn Wahb told us. He said: Yunus told me on his authority.

And his saying, **So you punished**: The reciters differed in their recitation of that, so the majority of the reciters of the regions read it as **So you punished** with an alif, on the example of *Fa'altum*, meaning: you inflicted a consequence on them. And Hamid al-A'raj read it, as was mentioned from him, as **So you punished** with the example of *Fa'altum*, with a doubled qaf. And they are in the difference of wording with them similar to his saying, **And do not turn your cheek away from people** (Luqman 31:18), and turning away despite the closeness of their meanings.

Abu Jaafar said: The more correct of the two readings in my opinion is the reading of the one who read it *fa'aqabtum* with an alif, due to the consensus of the authoritative reciters on it.

His statement, **Then give those whose wives have gone to the unbelievers the equivalent of what they spent on them as a dowry**, means: Give those among you whose wives have gone to the unbelievers the equivalent of what they spent on them as a dowry.

The commentators differed regarding the money that he was ordered to give to the one whose wife had gone to the polytheists. Some of them said: They were ordered to give them the dowry of the polytheist women who had joined them.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Yunus told me, on the authority of Al-Zuhri, he said: The believers acknowledged the ruling of God and paid what they were commanded to pay of the expenses of the polytheists that they spent on their wives, and the polytheists refused to acknowledge the ruling of God regarding what He imposed upon them regarding paying the expenses of the Muslims, so God said to the believers: "And if any of your wives have gone to the disbelievers and you have punished them, then give those whose wives have gone the equivalent of what they spent. And fear God, in whom you are believers." So if, after this verse, a woman from the wives of the believers were to go to the polytheists, the believers would return to her husband the expenses that he spent on her from the heirs that they had in their hands, which they were commanded to return to the polytheists from their expenses that they spent on their wives who believed and emigrated, then they would return to the polytheists any surplus if it remained for them, and the heirs are what was in the

hands of the believers from the dowries of the women of the disbelievers when they believed and emigrated.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, who said: God revealed, **And if any of your wives have passed away to the disbelievers and you have punished them, then give those whose wives have passed away an equivalent to what they spent.** So God commanded the believers to return the dowry if a Muslim woman passes away and she has a husband, that the Muslims return to him the dowry of his wife from the dowry if it is in their hands from what they were commanded to return to the polytheists.

Others said: Rather, they were ordered to give him from the spoils or the booty.

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn `Abbas, regarding his statement, "And if any of your wives have gone to the disbelievers and you have punished them, then give those whose wives have gone away an equivalent to what they spent. And fear God, in whom you are believers," meaning: If the wife of a man from the Muhajireen joins the disbelievers, the Messenger of God, may God bless him and grant him peace, commanded that he be given from the spoils an equivalent to what he spent.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, that they were ordered to return to them some of the spoils, and Mujahid used to recite **So you punished.**

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Then you punished** he says: you took spoils from Quraysh or others, **then give those whose wives have gone the equivalent of what they spent** their dowries in exchange.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Habib ibn Abi Thabit, on the authority of Mujahid: **And if any of your wives have passed away to the disbelievers** he said: If there was no treaty between them and a woman who went to the polytheists, then her husband should be given a dowry similar to hers **and you punished** and obtained booty **then give those whose wives have passed away the equivalent of what they spent and fear God** he said: A dowry similar to hers should be given to her husband.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And if any of your wives have gone to the disbelievers and you have punished them, then give those whose wives have gone away an equivalent of what they spent and fear God,** when the companions of the Prophet (peace and blessings of God be upon him) fled to the disbelievers, there was no covenant between them and the Prophet of God, and the companions of the Messenger of God (peace and blessings of God be upon him) took spoils, her husband would be given what he brought to her from

all the spoils, then they would divide their spoils.

Ahmad bin Yusuf told me, he said: Al-Qasim told us, he said: I heard Al-Kisa'i narrating on the authority of Za'idah, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, that he read it as **So you punished** and interpreted it as **So you gained.**

Ahmad told us, he said: Al-Qasim told us, he said: Hisham told us, on the authority of Mughira, on the authority of Ibrahim, regarding his statement, **Then you punished,** he said: You gained booty.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: We asked Al-Zuhri about this verse and the statement of God, **And if any of your wives have passed away to the disbelievers,** he said: He says: If any of you has passed away to the disbelievers, and no woman comes to you, for whom you can take the same as what they take from you, then compensate her from the spoils of war if you obtain it.

Others said about this:

Yunus narrated to me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And if any of your wives have passed away to the disbelievers, and you have punished [her],** he said: A woman from among the people of Islam went out to the polytheists, and no one else went out. He said: Then a woman from among the polytheists came, and the people said: This is your punishment that has come to you. So God said, **And if any of your wives have passed away to the disbelievers, and you have punished [her],** meaning: You have kept what came to you from them because of what you have with them. **Then give those whose wives have passed away the equivalent of what they spent.** Then God informed them that there is no blame on them if they do what they did if they marry them after her womb is purified. He said: So the Messenger of God (blessings and peace of God be upon him) called the one whose wife had gone to the disbelievers, and he said to the one who had come from the polytheists: This is the husband of the one who went away. Should I marry him to you? She said: O Messenger of God, God has excused this wife of his if she runs away from him. No, by God, I have no need of him. So the Bukhtari called a large man and said: This one? She said: Weeping, and she was one of those who had come from Mecca.

The most correct of the sayings on this matter is to say: God Almighty commanded the believers in this verse to give to the wife of a believer whose wife fled to the unbelievers if they had a consequence against the unbelievers, either by way of spoils that they obtain from them, or by having the women of some of them join them, like what they spent on the one who fled from them to them. He did not specify that they be given that from money rather than money, so they must give them that from all the money that we mentioned.

And His statement: **And fear God, in whom you believe,** means: And fear God, in whom you believe, O believers, so fear Him by performing His obligations and avoiding His sins.

Surat al-Mumtahanah 60:11

And if any of your wives have passed away to the disbelievers and you punish them, then give those whose wives have passed away the equivalent of what they spent, and fear God, in whom you are believers.

Tafsir al-Qurtubi

It has three issues:

First: The Almighty said: **And if any of your wives escape you.** In al-Naba 78: The Muslims said: We are satisfied with what God has judged, and they wrote to the polytheists, but they stopped, so this verse was revealed: **And if any of your wives escape you to the disbelievers, and you retaliate, then give those whose wives have gone away the equivalent of what they spent.** Az-Zuhri narrated on the authority of Urwah on the authority of Aisha, may God be pleased with her, who said: God, the Almighty, has judged between you, and He, the Almighty, said: **And ask what you have spent, and let them ask what they have spent.** So the Muslims wrote to them: God, the Almighty, has judged between us that if a woman from us comes to you, you should send us her dowry, and if a woman from you comes to us, we will send you her dowry. So they wrote to them: As for us, you do not know of anything with us for you, so if we have something with you, then send it. So God, the Almighty, revealed: **And if any of your wives escape you to the disbelievers, and you retaliate, then give those whose wives have gone away the equivalent of what they spent.** Ibn Abbas said about the verse {That is the judgment of God, which He judges between you}, meaning between the Muslims and the infidels from among the people of Mecca who have a treaty, they shall be returned to each other. Az-Zuhri said: Were it not for the treaty, the women would have been kept back, even if they were returned to them in full. Qatadah and Mujahid said: They were only commanded to give those whose wives God has taken away, like what they spent from the spoils of war. They said: This applies to those with whom we have a treaty, but there is no treaty between us. They said: The meaning of {then you punished} is: you took revenge. {Then give those whose wives have taken away, like what they spent}, meaning the zakat. So it is general and applies to all infidels. Qatadah also said: And if any of your wives go to the infidels with whom you have a treaty, then give those whose wives have taken away, like what they lost. Then this was abrogated in Surat Bara'ah. Az-Zuhri said: This was cut off in the year of the Conquest. Sufyan ath-Thawri said: It is not implemented today. Some people said: It is still the established rule, as narrated by al-Qushayri.

The second: The Almighty's saying: **So you punished** The general reading is **So you punished**. Alqamah, An-Nakha'i, and Hamid Al-A'raj read **So you punished** with a shaddah. Mujahid read **So you punished** and said: You did as they did to you. Az-Zuhri said: **So you punished** with a light *alif* and changed. Masruq and Shaqiq bin Salamah read **So you punished** with a kasrah on the qaf and a light **light one**. He said: You gained booty. All of them are languages with the same meaning. It is said like *aqab* and *aqab* and *aqab* and *aqaba* and *taqaba* and *itaqaba* and *takab* if you gained booty. Al-Qutbi said: **So you punished** and *fought*

"mu'aqibeen" meaning **fight after fight**. Ibn Bahr said: That is, you punished the apostate by killing her, so her husband gets her dowry from the spoils of the Muslims.

Third: The Almighty said: {Then give those whose wives have gone away the equivalent of what they spent.} Ibn Abbas said: He means: If a believing woman joins the infidels of Mecca, and there is no treaty between you and them, and she has a Muslim husband before you, and you capture spoils, then give this Muslim husband his dowry from the spoils before it is divided into fifths. Az-Zuhri said: It is to be given from the spoils of war. And from him: It is to be given from the dowry of those who join us. It was said: That is, if they refuse to pay the dowry of this woman who has gone away to them, then abandon the treaty with them until you capture it, then take it from them. Al-A'mash said: It has been abrogated. Ata' said: Rather, its ruling remains in effect. All of this has been mentioned previously. Al-Qushayri: The verse was revealed about Umm Al-Hakam bint Abi Sufyan. She apostatized and left her husband, Ayyad ibn Ghanam Al-Qurashi. No other woman from Quraysh apostatized and then returned to Islam. Al-Tha'labi narrated on the authority of Ibn Abbas: There are six women who renounced Islam and joined the polytheists from among the believing emigrant women: Umm Al-Hakam bint Abi Sufyan, who was married to Ayyad ibn Abi Shaddad Al-Fihri. Fatima bint Abi Umayya ibn Al-Mughira, the sister of Umm Salamah, who was married to Umar ibn Al-Khattab. When Umar emigrated, she refused and apostatized. Baru' bint Uqba, who was married to Shammas ibn Uthman. Abda bint Abd Al-Uzza, who was married to Hisham ibn Al-As. Umm Kulthum bint Jarwal, who was married to Umar ibn Al-Khattab. And Shahba bint Ghailan. So the Prophet (peace and blessings of God be upon him) gave them the dowries of their women from the spoils of war. **And fear God** Beware of transgressing what you have been commanded to do.

Tafsir Ibn Kathir

It was mentioned in Surat Al-Fath in the mention of the Treaty of Hudaibiyyah that took place between the Messenger of God, may God bless him and grant him peace, and the infidels of Quraysh, and it was in it: On the condition that no man from us comes to you, even if he is of your religion, except that you return him to us. In another narration: On the condition that no one from us comes to you, even if he is of your religion, except that you return him to us. This is the saying of Urwah, Ad-Dahhak, Abd al-Rahman ibn Zayd, Az-Zuhri, Muqatil ibn Hayyan, and As-Suddi. According to this narration, this verse is specific to the Sunnah, and this is one of the best examples of that, and according to the method of some of the early Muslims, it is abrogating. God, the Almighty, commanded His believing servants, when women come to them as emigrants, to test them. If they know that they are

believers, then they should not return them to the infidels, for they are not lawful for them, nor are they lawful for them. We have mentioned in the biography of Abdullah ibn Abi Ahmad ibn Jahsh in Al-Musnad Al-Kabir, on the authority of Abu Bakr ibn Abi Asim, on the authority of Muhammad ibn Yahya Al-Dahli, on the authority of Yaqub ibn Muhammad, on the authority of Abd Al-Aziz ibn Imran, on the authority of Majma' ibn Yaqub, on the authority of Hunayn ibn Abi Labana, on the authority of Abdullah ibn Abi Ahmad said: Umm Kulthum bint Uqbah ibn Abi Mu'ayt migrated during the migration, so her two brothers, Ammarah and Al-Walid, left until they came to the Messenger of God, may God bless him and grant him peace, and they spoke to him about her and asked him to return her to them. Then God broke the covenant between him and the polytheists regarding women in particular, so He prevented them from returning them to the polytheists, and God revealed the verses of testing.

Ibn Jarir said: Abu Kurayb told us, Yunus ibn Bakir told us, on the authority of Qais ibn al-Rabi', on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifa ibn Husayn, on the authority of Abu Nasr al-Asadi, who said: Ibn Abbas was asked how the Messenger of God, may God bless him and grant him peace, tested women. He said: He would test them by God, as long as they left out of hatred for their husbands, by God, as long as they left out of desire for one land to another, by God, as long as they left seeking this world, and by God, as long as they left only out of love for God and His Messenger. Then he narrated it from another chain of transmission on the authority of al-Aghar ibn al-Sabah, and al-Bazzar narrated it likewise from his chain of transmission and mentioned in it that the one who used to make them swear on the command of the Messenger of God, may God bless him and grant him peace, was 'Umar ibn al-Khattab. Al-'Awfi said on the authority of Ibn Abbas regarding the words of God, the Most High: **O you who have believed, when believing women come to you as emigrants, examine them**, and their test was that they testify that there is no god but God and that Muhammad is the servant and Messenger of God. Mujahid said: **Examine them** so ask them about what brought them, and if he brought them out of anger at their husbands or displeasure or something else and they did not believe, then return them to their husbands. And he said: Ikrimah: It will be said to her, **Nothing brought you except the love of God and His Messenger, and nothing brought you out of love for a man from among us, nor fleeing from your husband**. This is what He said: **Then test them**. Qatada said: Their test was that they would swear by God that **nothing brought you out because of disobedience, and nothing brought you out except the love of Islam and its people and keenness on it**. So if they said that, they would accept it.

God Almighty's saying: **If you know them to be believers, do not return them to the disbelievers** indicates that faith can be known with certainty. God the Almighty says: **They are not lawful for them, nor are they lawful for them**. This is the verse that forbade Muslim women to polytheists. It was permissible at the beginning of Islam for a polytheist to marry a believing woman. For this reason, Abu al-'As ibn al-Rabi' married the daughter of the Prophet (peace and

blessings of God be upon him) Zaynab **may God be pleased with her**. She was a Muslim, and he followed the religion of his people. When he was captured on the day of Badr, his wife Zaynab sent a necklace of hers that had belonged to her mother Khadija to ransom him. When the Messenger of God (peace and blessings of God be upon him) saw her, he felt very sorry for her and said to the Muslims: **If you see fit to release her prisoner for her, then do so**. They did so, and the Messenger of God (peace and blessings of God be upon him) released him on the condition that he send his daughter to him. He fulfilled his promise and was honest in his promise, and sent her to the Messenger of God (peace and blessings of God be upon him) with Zayd ibn Haritha **may God be pleased with him**. She stayed in Madinah after the Battle of Badr. She remained in Madinah after the Battle of Badr. This happened in the year two, until her husband, Abu al-'As ibn al-Rabi', converted to Islam in the year eight. He returned her to him based on the first marriage, but did not give her a dowry.

Imam Ahmad said: Yaqub told us, my father told us, Ibn Ishaq told us, Dawud ibn al-Husayn told us, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, returned his daughter Zaynab to Abu al-'As. Her migration was six years before his conversion to Islam, based on the first marriage, and he did not issue a testimony or a dowry. It was narrated by Abu Dawood, al-Tirmidhi and Ibn Majah, and some of them say two years later, which is authentic, because his conversion to Islam was two years after Muslim women were forbidden to polytheists. Al-Tirmidhi said: Its chain of transmission is sound, and we do not know the source of this hadith, and perhaps it came from the memory of Dawud ibn al-Husayn. I heard 'Abd ibn Humayd say: I heard Yazid ibn Harun mentioning this hadith on the authority of Ibn Ishaq and the hadith of Ibn al-Hajaj, meaning Ibn Artah, on the authority of 'Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, that the Messenger of God, may God bless him and grant him peace, returned his daughter to Abu al-'As ibn al-Rabi' with a new dowry and a new marriage. Yazid said: The hadith of Ibn Abbas has a better chain of transmission, and the hadith of 'Amr ibn Shu'ayb is to be acted upon. Then I said: The hadith of al-Hajaj ibn Artah on the authority of 'Amr ibn Shu'ayb was narrated by Imam Ahmad and al-Tirmidhi. Ibn Majah declared it weak by Imam Ahmad and others, and God knows best.

The majority responded to the hadith of Ibn Abbas by saying that it was a specific case, and it is possible that her waiting period from him had not expired because the majority opinion is that when the waiting period expires and he has not converted to Islam, her marriage to him is annulled. Others said that when the waiting period expires, she has a choice. If she wishes, she may remain in the marriage and continue, or if she wishes, she may annul it and go and get married again. They based the hadith of Ibn Abbas on this, and God knows best. God's statement, **And give them what they spent** means the husbands of the emigrant women from among the polytheists. Give them what they owed them from the dowries. This was stated by Ibn Abbas, Mujahid, Qatadah, Az-Zuhri and others. God's statement, **And there is no blame upon you if**

Surat al-Mumtahanah 60:11

And if any of your wives have passed away to the disbelievers and you punish them, then give those whose wives have passed away the equivalent of what they spent, and fear God, in whom you are believers.

you marry them when you have given them their dowries means if you have given them their dowries, then marry them, i.e. marry them on the condition that the waiting period has expired, the guardian is present, etc. God's statement, **And do not hold on to the marriage bonds of disbelieving women** is a prohibition from God, the Almighty, for His believing servants to marry polytheist women and continue with them.

In Sahih, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Al-Miswar and Marwan bin Al-Hakam, that when the Messenger of God, may God bless him and grant him peace, made a treaty with the infidels of Quraysh on the day of Al-Hudaybiyyah, believing women came to him, so God, the Almighty, revealed: "O you who have believed, when believing women come to you as emigrants, examine them. God knows best about their faith. And if you ascertain that they are believers, do not return them to the disbelievers. They are not lawful for them, nor are they lawful for them. And give them what they have spent. There is no blame upon you for marrying them when you have given them their due compensation. And do not hold on to the marriage bonds of disbelieving women." So on that day, Umar bin Al-Khattab divorced two women. One of them married Muawiyah bin Abi Sufyan and the other Safwan bin Umayya. Ibn Thaur said on the authority of Muammar on the authority of Al-Zuhri: This verse was revealed to the Messenger of God, may God bless him and grant him peace, while he was at the foot of Al-Hudaybiyyah when he made peace with them, on the condition that whoever came to him from them he would return them to them. When he came to the women, this verse was revealed and he ordered him to return the dowry to their husbands, and he ruled the same for the polytheists if a Muslim woman came to them, that they should return the dowry to their husbands and he said: **And do not hold on to the bonds of disbelieving women.**

Thus, Abd al-Rahman ibn Zayd ibn Aslam said: God judged them thus because of the covenant that existed between them. Muhammad ibn Ishaq said on the authority of al-Zuhri: On that day, Umar divorced Quraibah bint Abi Umayyah ibn al-Mughira. Muawiyah married her, and Umm Kulthum bint Amr ibn Jarwal al-Khuza'iyyah, who was the mother of Ubaydullah. Abu Jahm ibn Hudhayfah ibn Ghanim, a man from his tribe, married her while they were still polytheists. Talhah ibn Ubaydullah divorced Arwa bint Rabia ibn al-Harith ibn Abd al-Muttalib, and after him, Khalid ibn Sa'd ibn al-'As married her. God the Almighty said: {And ask what you have spent, and let them ask what they have spent} meaning, demand what you spent on your wives who went to the disbelievers if they went, and demand what they spent on their wives who migrated to the Muslims.

And the Almighty said: **That is the judgment of God, which He judges between you**, meaning in reconciliation and the exclusion of women from it, and the command to do all of this is the judgment of God,

by which He judges between His creation. **And God is Knowing and Wise**, meaning He knows what is best for His servants, and He is Wise in that. Then the Almighty said: **And if any of your wives have passed away to the disbelievers, and you retaliate, then give those whose wives have gone away the equivalent of what they spent.** Mujahid and Qatadah said: This is regarding the disbelievers who have no treaty, if a woman flees to them and they do not give her husband anything, then if a woman comes to them, nothing is given to her husband until he pays to the husband of the one who went to them the equivalent of his expenses on her. Ibn Jarir said: Yunus told us, Ibn Wahb told us, Yunus told me on the authority of Al-Zuhri, who said: The believers acknowledged the judgment of God, so they paid what they were commanded to do of the expenses of the polytheists that they spent on their women, and the polytheists refused to acknowledge the judgment of God in what He imposed upon them of paying the expenses of the Muslims, so God the Almighty said to the believers in Him: "And if any of your wives have passed away to the disbelievers, and you retaliate, then give those whose wives have gone away the equivalent of what they spent. And fear God, Who is Knowing and Wise." You are believers in Him.

If, after this verse, a believing woman were to go to the polytheists, the believers would return to her husband the maintenance he spent on her from the offspring in their hands, which they were ordered to return to the polytheists from their expenses, which they spent on their wives who believed and emigrated. Then they would return to the polytheists any surplus they had left. The offspring is what remained from the dowries of the disbelieving women when they believed and emigrated. Al-Awfi said that Ibn Abbas spoke about this verse, meaning that if the wife of a man from the emigrants joined the disbelievers, the Messenger of God (blessings and peace of God be upon him) would command that she be given the equivalent of what he spent from the spoils. Mujahid said the same, **Then you have taken spoils** means you have taken spoils from Quraysh or others. **Then give those whose wives have gone away the equivalent of what they spent** meaning a dowry similar to hers. Masruq, Ibrahim, Qatadah, Muqatil, Ad-Dahhak, Sufyan ibn Husayn, and Az-Zuhri also said the same. This does not contradict the first opinion, because if the first is possible, then it is preferable. Otherwise, it is from the spoils taken from the hands of the disbelievers. This is broader and is the opinion of Ibn Jarir, praise and thanks be to God.

Fath al-Qadir

Al-Qurtubi said: This was specific to that time and to that particular calamity by the consensus of the Muslims. **And if any of your wives have passed away to the disbelievers** When the previous verse was revealed, the Muslims said: We are satisfied with God's judgment, and they wrote to the polytheists, but

they refused. Then the following verse was revealed: **And if any of your wives have passed away to the disbelievers** from what you had paid to them of the dowries of the Muslim women. It was said that the meaning is: And if one of your women escapes from you to the disbelievers, such that a Muslim woman apostatizes, **and you punish** Al-Wahidi said: The commentators said: So you punished and gained spoils. Al-Zajjaj said: Its interpretation is: And the final outcome was yours: meaning the spoils were yours until you gained spoils. **Then give those whose wives have passed away the equivalent of what they spent** of the dowry of the emigrant woman whom they married, and give it to the disbelievers, but do not give it to her disbelieving husband. Qatada and Mujahid said: They were only commanded to give those whose wives had died an equivalent to what they had spent from the spoils of war. This verse was abrogated and its ruling was discontinued after the conquest. The gist of it is that **of your wives** may be related to your loss, i.e., from your wives, and what is meant by *something* is the dowry that the husband paid. It may also be related to something omitted as a description of something. Then, it is possible for *something* to mean the dowry, but in this case, there must be an omitted complement: i.e., from the dowry of your wives, so that the described and its description are consistent. It may be meant by *something* to refer to women:

There is a type and category of them, and this is apparent from His statement: **of your wives** and His statement: **then give to those whose wives have gone** meaning: that they give to the one whose wife went to the polytheists and disbelieved and the polytheists did not return her dowry as God had ruled, like the dowry that he spent on her from the spoils. **And fear God in whom you are believers** meaning beware of exposing yourselves to something that would necessitate punishment upon you, because the faith that you are characterized by necessitates that of its owner.

Tafsir al-Baghawi

When this verse was revealed, the believers acknowledged the ruling of God Almighty and paid what they were commanded to do regarding the expenses of the polytheists on their women. The polytheists refused to acknowledge the ruling of God regarding what they were commanded to do regarding the expenses of the Muslims on their women, so God Almighty revealed:

11- And if any of your wives have passed you by to the disbelievers, so they joined them as apostates, **then you punished them**, the commentators said: its meaning is you took spoils, meaning you raided and took from the disbelievers a consequence, which is the spoils. It was also said: you were victorious and the consequence was yours. It was also said: you inflicted punishment on them in battle until you took spoils. Hamid Al-A'raj read *Faqabtum* with a shaddah. Az-Zuhri read: *Faqabtum* without an alif. Mujahid read *Faqabahum*, meaning you did to them as they did to you. All of these are languages with the same meaning. It is said: a'qab, a'qab, and a'qab, and a'qab, ta'taba', and it'raqab: if you took spoils. It was also said: ta'qeeb

means raid after raid. **Then give those whose wives have gone**, to the disbelievers among you, **the equivalent of what they spent**, on them from the spoils that came into your hands from the disbelievers' money. It was also said: you punished the apostate by killing them.

It was narrated on the authority of Ibn Abbas, may God be pleased with him, who said: Six women from the believing women and emigrants joined the polytheists: Umm Al-Hakam bint Abi Sufyan, who was married to Ayyad bin Shaddad Al-Fihri; Fatima bint Abi Umayya bin Al-Mughira, the sister of Umm Salamah, who was married to Umar bin Al-Khattab, but when Umar wanted to emigrate, she refused and apostatized; Bara' bint Uqba, who was married to Shammash bin Uthman; 'Uzza bin 'Abd Al-'Aziz bin Nadlah, whose husband was 'Amr bin 'Abd Wudd; Hind bint Abi Jahl bin Hisham, who was married to Hisham bin Al-'As bin Wa'il; and Umm Kulthum bint Jarwal, who was married to 'Umar bin Al-Khattab. All of them reverted from Islam, so the Messenger of God, may God bless him and grant him peace, gave their husbands the dowries of their women from the spoils of war.

And fear God, in whom you believe. There is a difference of opinion as to whether returning the dowry of women who convert to Islam to their husbands is obligatory or recommended.

The origin of the truce was that it included the return of the women. There are two opinions: One of them is that it included the return of both men and women, based on what we have narrated: **No one from us comes to you, even if he is of your religion, except that you return him to us.** Then the ruling regarding the return of the women was abrogated by His statement: **Then do not return them to the disbelievers.** Based on this, returning the dowry was obligatory.

The other opinion is that the peace treaty did not apply to returning the women, because it was narrated from Ali: **No man from us comes to you, even if he is of your religion, except that you return him to us.** This is because there is no fear for a man from the temptation of returning him as there is fear for a woman from being harmed by a polytheist, and there is no guarantee for her from apostasy if she is afraid and forced to do so due to the weakness of her heart and the lack of guidance to the way out of it by declaring the word of disbelief with dissimulation and concealing faith. There is no fear for the man due to his strength and guidance to taqiyya. So based on this, returning the dowry is recommended.

They differed as to whether it must be applied today in returning money if it was stipulated in a contract with infidels?

Some people said: It is not necessary, and they claimed that the verse was abrogated, which is the opinion of Ata', Mujahid, and Qatadah.

Some people said: It is not abrogated and they will be given back what they spent.

Surat al-Mumtahanah 60:11

And if any of your wives have passed away to the disbelievers and you punish them, then give those whose wives have passed away the equivalent of what they spent, and fear God, in whom you are believers.

Tafsir al-Baidawi

11- **And if one of your wives escapes you** and one of your wives gets away from you and escapes from you. **Something of your wives** one of your wives, and it has been read with this reading and the placement of *something* is for disparagement and exaggeration in generalization, or *something* of their dowries. **to the disbelievers and you take turns** so it came, meaning your turn to pay the dowry, the ruling was likened to these paying the dowries of the women of those times and those paying the dowries of the women of those other times by a matter in which they take turns, just as one takes turns in riding and other things. **Then give those whose wives have gone away the equivalent of what they spent** of the dowry of the emigrant woman, and do not give it to her disbelieving husband. It was narrated that when the previous verse was revealed, the polytheists refused to pay the dowry of the disbelieving women, so it was revealed. It was said that its meaning is if one of your wives escapes you and you take a consequence from the disbelievers, which is the spoils, **then give** instead of the lost spoils, **and fear God, in whom you are believers** because belief in Him requires fear of Him.

Surat al-Mumtahanah 60:12

O Prophet, when the believing women come to you pledging allegiance to you that they will not associate anything with God, nor steal, nor commit adultery, nor kill their children, nor bring forth a slander they have invented between their hands and feet, nor disobey you in what is right, then accept their pledge and ask forgiveness for them from God. Indeed, God is All-Wise. Forgiving, Most Merciful

Tafsir al-Jalalayn

12 - O Prophet, when believing women come to you pledging allegiance to you that they will not associate anything with God, nor steal, nor commit adultery, nor kill their children as was done in the pre-Islamic period of burying girls alive for fear of shame and poverty **and not bring forth a slander they have invented between their hands and feet** meaning an abandoned child whom they attribute to the husband and describe as a real child, for when the mother gives birth to him, he falls between her hands and feet **and not disobey you in doing what is right** which is what is in accordance with obedience to God, such as refraining from wailing, tearing clothes, cutting hair, tearing clothes, and scratching the face **then take their pledge** the Prophet (peace and blessings of God be upon him) did that verbally, and he did not shake hands with any of them (and ask God for forgiveness for them. Indeed, God is Forgiving and Merciful)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "O Prophet, when believing women come to you pledging allegiance to you that they will not associate anything with God, nor steal, nor commit adultery, nor kill their children, nor bring forth a slander they have invented between their hands and feet." He says: Nor will they bring forth a lie they have fabricated about a child born between their hands and feet. The meaning of the statement is: And they will not attribute to their husbands anyone other than their children.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And let them not bring forth a slander which they have invented between their hands and their feet**, meaning: No one shall be attributed to their husbands except their children.

His saying: **And they will not disobey you in anything good**, means: And they will not disobey you, O Muhammad, in anything good that God Almighty commands them to do. And he mentioned that the

good thing in which he stipulated that they not disobey the Messenger of God, may God bless him and grant him peace, is wailing.

Who said that?

Ali told us, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And they do not disobey you in what is right**, meaning: they do not bow down.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Abdullah ibn al-Mubarak told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Salim ibn Abi al-Ja'd, **And they do not disobey you in what is right**, he said: wailing.

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Salim bin Abi Al-Jaad, the same.

Ibn Hamid told us: Jarir told us, on the authority of Mansour, on the authority of Salim, the same.

Muhammad bin Ubaid Al-Maharbi told us: Musa bin Umair told us, on the authority of Abu Salih, regarding his statement, **And they do not disobey you in what is right**, he said: in wailing.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Salim ibn Abi al-Ja'd, **And they do not disobey you in what is right**. He said: Wailing.

He said: Mihran told us, on the authority of Sufyan, on the authority of Zayd ibn Aslam, **And they do not disobey you in what is right**. He said: They do not scratch their faces, nor tear their clothes, nor cry out in grief, nor recite poetry.

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, he said: The trial of the women was that the Messenger of God, may God bless him and grant him peace, ordered Umar bin Al-Khattab, may God be pleased with him, and said: Tell them: The Messenger of God, may God bless him and grant him peace, asks you to pledge allegiance that you will not associate anything with God. Hind bint Utbah bin Rabi'ah, who split open the belly of Hamza, may God have mercy on him, was disguised among the women, and she said: I will not speak so that he may recognize me, and if he recognizes me, he will kill me. I only disguised myself out of fear of the Messenger of God, may God bless him and grant him peace. The women who were with Hind remained silent and refused to speak. Hind said, disguised,: How can he accept from women something that he does not accept from men? The Messenger of God (peace and blessings be upon him) looked at her and said to Umar, **Tell them not to steal**. Hind said, **By God, I sometimes commit sins against Abu Sufyan, and I do not know whether they are permissible for me or not**. Abu Sufyan said, **Whatever I have committed, whether in the past or in the future, is permissible for you**. The Messenger of God (peace and blessings be upon him) laughed and recognized her. He called her and she came to him, took his hand and sought refuge with him. He said, **Are you Hind?** She said, **God has**

Surat al-Mumtahanah 60:12

O Prophet, when the believing women come to you pledging allegiance to you that they will not associate anything with God, nor steal, nor commit adultery, nor kill their children, nor bring forth a slander they have invented between their hands and feet, nor disobey you in what is right, then accept their pledge and ask forgiveness for them from God. Indeed, God is All-Wise. Forgiving, Most Merciful

pardoned what is past. The Messenger of God (peace and blessings be upon him) turned away from her and said, **nor should they commit adultery.** She said, **O Messenger of God, does a free woman commit adultery?** He said, **No, by God, a free woman does not commit adultery.** He said, **nor should they kill their children.** Hind said, **You killed them on the Day of Badr, and you and they are more aware.** He said, **nor should they bring forth a slander they have invented between their hands and feet, nor should they disobey you in what is right.** He said, **He forbade them from wailing.** The people of the Age of Ignorance used to tear their clothes, scratch their faces, cut their hair, and call for destruction and woe.”

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **O Prophet, when the believing women come to you to pledge allegiance to you,** until he reached, **then pledge allegiance to them.** He mentioned to us, “That the Prophet of God, may God bless him and grant him peace, took from them on that day the obligation of wailing, and not to speak to men, except to a man among you who is a mahram. Then Abd al-Rahman ibn Awf said, O Prophet of God, we have guests, and we are absent from our women.” He said, “The Messenger of God, may God bless him and grant him peace, said, ‘I did not mean those.’”

Ibn Abd al-A’la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **And let them not disobey you in what is right.** He said: It is wailing. He ordered them not to wail, and not to be alone with men except in the presence of a mahram. He said: Abd al-Rahman ibn Awf said: We are absent and we have guests. He said: That is not what I meant.

Ibn Bashar told us, he said: Sulayman told us, he said: Abu Hilal told us, he said: Qatada told us, regarding His statement, **And let them not disobey you in what is right,** he said: Let them not tell a man.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Ayyash told me, on the authority of Sulayman ibn Sulayman, on the authority of Amr ibn Shu’ayb, on the authority of his father, on the authority of his grandfather, he said: “Umaymah bint Ruqayqah came to the Prophet, may God bless him and grant him peace, to pledge allegiance to him on Islam. The Prophet, may God bless him and grant him peace, said to her: ‘I pledge allegiance to you on the condition that you will not associate anything with God, will not steal, will not commit adultery, will not kill your child, will not fabricate a lie between your hands and feet, will not wail, and will not display your beauty in the manner of the first days of ignorance.’”

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Muhammad ibn al-Munkadir, on the authority of Umamah bint Ruqayqah, who said: Women came to the Prophet,

may God bless him and grant him peace, to pledge allegiance to him. He said: As much as they can. And they were released and said: God and His Messenger are more merciful to us than we are to ourselves.

Muhammad ibn Abdullah ibn Abdul-Hakam narrated: My father and Shuaib ibn al-Layth narrated to us, on the authority of al-Layth, who narrated to us Khalid ibn Yazid, on the authority of Ibn Abi Hilal, on the authority of Ibn al-Munkadir: Umamah informed him that she entered upon the Messenger of God, may God bless him and grant him peace, with some women, and they said: O Messenger of God, extend your hand so that we may shake hands with you. He said: I do not shake hands with women, but I will take a covenant with you. So he took a covenant with us until he reached: **And let them not disobey you in what is right.** Then he said: **In what you have given freedom and are able to do.** They said: God and His Messenger are more merciful to us than we are to ourselves.

Ibn Hamid told us: Harun told us, on the authority of Amr, on the authority of Asim, on the authority of Ibn Sirin, on the authority of Umm Atiyyah al-Ansariyyah, who said: Among the conditions stipulated for us regarding kindness when we pledged allegiance was that we would not wail. A woman from the Banu so-and-so tribe said: The Banu so-and-so tribe made me happy, so I will not repay them until I repay them. So she went and made them happy, then she came and pledged allegiance. He said: None of them fulfilled their promise except her and Umm Sulaym bint Milhan, the mother of Anas ibn Malik.

Abu Kurayb narrated to us, saying: Abu Nu’aym narrated to us, saying: Amr ibn Farukh al-Qattat narrated to us, saying: Mus’ab ibn Nuh al-Ansari narrated to us, saying: I met an old woman of ours who was among those who pledged allegiance to the Messenger of God, may God bless him and grant him peace. She said: So I came to him to pledge allegiance to him, but he took from us something and did not bow. Then an old woman said: O Prophet of God, some people had made me happy when misfortunes had befallen me, and now a misfortune has befallen them, so I want to make them happy. He said: Then go and reward them. Then she came and he pledged allegiance to him. He said: It is the good thing about which God said: **And let them not disobey you in what is right.**

Abu Kurayb told us: We were told by Wakee’, on the authority of Yazid, the freed slave of Al-Sahba’, on the authority of Shahr bin Hawshab, on the authority of Umm Salamah, on the authority of the Messenger of God, may God bless him and grant him peace, regarding his statement, **And they do not disobey you in what is right,** he said: Wailing.

Abu Kurayb narrated to us, saying: Yunus narrated to us, saying: Muhammad ibn Ishaq narrated to us, on

the authority of Muhammad ibn al-Munkadir, on the authority of Umamah bint Ruqaiyah al-Taymiyyah, who said: I pledged allegiance to the Messenger of God, may God bless him and grant him peace, along with some Muslim women. We said to him: We have come to you, O Messenger of God, to pledge allegiance to you that we will not associate anything with God, nor steal, nor commit adultery, nor kill our children, nor fabricate a lie between our hands and feet, nor disobey you in what is right. The Messenger of God, may God bless him and grant him peace, said: To the best of our ability and capacity. We said: God and His Messenger are more merciful to us than we are to ourselves. We said: Give us allegiance, O Messenger of God. He said: Go, for I have pledged allegiance to you. My words to one hundred women are like my words to one woman, and the Messenger of God, may God bless him and grant him peace, did not shake hands with any of us.

Abu Kurayb told us: Yunus bin Bakir told us, on the authority of Isa bin Abdullah al-Tamimi, on the authority of Muhammad bin al-Munkadir, on the authority of Umamah bint Ruqayyah, the aunt of Fatimah, the daughter of the Messenger of God, may God bless him and grant him peace, who said: I heard her say: The Messenger of God, may God bless him and grant him peace, pledged allegiance to us, and he made a covenant with us that we would not associate anything with God, and he mentioned a hadith similar to that of Muhammad bin Ishaq.

Muhammad ibn Bashir narrated to us, he said: Abd al-Rahman narrated to us, he said: Sufyan narrated to us, on the authority of Muhammad ibn al-Munkadir, on the authority of Umamah bint Ruqayyah, she said: I came to the Messenger of God, may God bless him and grant him peace, with some women to pledge allegiance to him. She said: The Prophet, may God bless him and grant him peace, took from us what is in the Qur'an: **That you should not associate anything with God.** Then he said: **As much as you are able to do.** So we said: O Messenger of God, will you not shake hands with us? He said: "I do not shake hands with women. My words to one woman are like my words to a hundred women."

Ibn Abd al-Rahim al-Barqi told us: Amr ibn Abi Salamah told us, on the authority of Zuhair, on the authority of Musa ibn Uqbah, on the authority of Muhammad ibn al-Munkadir, on the authority of Umamah bint Ruqayyah, on the authority of the Messenger of God, may God bless him and grant him peace, in a similar manner.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh, who said: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **And they do not disobey you in what is right**, and what is right is what He stipulated for them in the pledge of allegiance, that they follow his command.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **And let them not disobey you in what is right**, he said: The Messenger of God, may God bless him and grant him peace, is His Prophet and the best of His creation, and he did not make lawful for him any of the matters he commanded except with a condition. He did not say

and let them not disobey you and leave it until he said **in what is right**. So how should anyone be obeyed in what is not right when God stipulated this for His Prophet? He said: He commanded them to do what is right in all matters, and they should not disobey.

"Muhammad ibn Sinan al-Qazzaz narrated to us, on the authority of Ishaq ibn Idris, on the authority of Ishaq ibn Uthman ibn Ya'qub, on the authority of Ismail ibn Abd al-Rahman ibn Atiyah, on the authority of his grandmother Umm Atiyah, who said: When the Messenger of God (peace and blessings of God be upon him) came to Medina, he gathered the women of the Ansar in a house. Then he sent for us 'Umar ibn al-Khattab, who stood at the door and greeted us. We responded, or we responded to him. Then he said: 'I am the messenger of the Messenger of God (peace and blessings of God be upon him) to you.' We said: 'Welcome to the Messenger of God (peace and blessings of God be upon him) and to the Messenger of the Messenger of God.' He said: 'Will you pledge allegiance that you will not associate anything with God, will not steal, and will not commit adultery?' She said: 'We said: Yes.' He extended his hand from outside the door or the house, and we extended our hands from inside the house. Then he said: 'O God, bear witness!' She said: 'And he ordered us to go out on the two Eids, menstruating women and young women, and that there was no Friday prayer for us, and he forbade us from following funeral processions.' Ismail said: 'So I asked my grandmother about the statement of God, 'And they will not disobey you in what is right.' She said: 'Lamentation. .

Muhammad bin Abdul Rahim Al-Barqi told me: Omar bin Abi Salamah told us, on the authority of Zuhair, regarding the statement of God, "And they do not disobey you in what is right," he said: A man should not be alone with a woman.

And His statement, **Then take their pledge of allegiance**, God Almighty says: If the believing women come to you to pledge allegiance to you on these conditions, then take their pledge of allegiance. **And ask forgiveness for them from God**, meaning: Ask God to forgive them their sins and conceal them by His pardoning them for them. **Indeed, God is Forgiving and Merciful**, meaning: God is the One who conceals the sins of whoever repents to Him from his sins, lest He punish him for them after he has repented from them.

Tafsir al-Qurtubi

It contains eight issues:

First: The Almighty said: **O Prophet, when believing women come to you to pledge allegiance to you**. When the Messenger of God, may God bless him and grant him peace, conquered Mecca, the women of Mecca came to pledge allegiance to him, so he ordered them to take an oath that they would not associate partners with God. In Sahih Muslim: On the authority of Aisha, the wife of the Prophet, may God bless him and grant him peace, she said: When the believing women migrated to the Messenger of God, may God bless him and grant him peace, they were tested by the words of

Surat al-Mumtahanah 60:12

O Prophet, when the believing women come to you pledging allegiance to you that they will not associate anything with God, nor steal, nor commit adultery, nor kill their children, nor bring forth a slander they have invented between their hands and feet, nor disobey you in what is right, then accept their pledge and ask forgiveness for them from God. Indeed, God is All-Wise. Forgiving, Most Merciful

God Almighty: **O Prophet, when the believing women come to you pledging allegiance to you that they will not associate anything with God and will not steal and will not commit adultery and will not kill to the end of the verse.** Aisha said: Whoever among the believing women acknowledged this has acknowledged the test. And when the Messenger of God, may God bless him and grant him peace, acknowledged this by their words, the Messenger of God, may God bless him and grant him peace, would say to them: Go, for I have given you my pledge. By God, the hand of the Messenger of God, may God bless him and grant him peace, never touched the hand of a woman, except that he gave them his pledge of allegiance verbally. Aisha said: The Messenger of God, may God bless him and grant him peace, never took a pledge from the women, and when he took a pledge from them, he would say to them: I have given you your pledge verbally.” It was narrated that the Messenger of God, may God bless him and grant him peace, gave the women their pledge of allegiance while there was a garment in front of him and in front of them, and he used to stipulate conditions for them. It was said: When he finished the men’s pledge of allegiance, he sat on Al-Safa with Umar below him, and he began to stipulate conditions for the women to pledge allegiance, and Umar Umm Atiyyah said: When the Messenger of God (peace and blessings of God be upon him) came to Medina, he gathered the women of the Ansar in a house, then he sent Umar ibn al-Khattab to us. He stood up and greeted them, and they returned his greetings. He said: I am the messenger of the Messenger of God (peace and blessings of God be upon him) to you, that you will not associate anything with God. They said: Yes. He extended his hand from outside the house, and we extended our hands from inside the house. Then he said: O God, bear witness. Amr ibn Shu’ayb narrated on the authority of his father, on the authority of his grandfather, that when the Prophet (peace and blessings of God be upon him) pledged allegiance to the women, he called for a cup of water, dipped his hand in it, and then ordered the women to dip their hands in it.

Second: It was narrated:

When the Prophet (peace and blessings of God be upon him) said: **On the condition that they do not associate anything with God**, Hind bint Utbah said, while veiled, fearing that the Prophet (peace and blessings of God be upon him) would recognize her for what she had done to Hamza on the day of Uhud 11: **By God, you are demanding from us something that I have never seen you demand from men.** Men had taken the oath of allegiance at that time only to Islam and jihad. The Prophet (peace and blessings of God be upon him) said: **And they should not steal.** Hind said: **Abu Sufyan is a stingy man, and I take from his wealth what we say.** Abu Sufyan said: **It is lawful for**

you. The Prophet (peace and blessings of God be upon him) laughed and recognized her. He said: **Are you Hind?** She said: **God has pardoned what has passed.** Then he said: **And they should not commit adultery.** Hind said: **And a free woman should not commit adultery!** Then he said: **And they should not kill their children,** meaning they should not bury the girls buried alive or cause miscarriages. Hind said: **We raised them when they were young and killed them when they were adults on the day of Badr, so you and they are more knowledgeable.** Muqatil narrated that she said: **We raised them when they were young and killed them when they were adults, but you and they are more knowledgeable.** Umar ibn al-Khattab laughed until he lay down. Hanzala bin Abi Sufyan, her firstborn, was killed on the day of Badr. Then he said: **And let them not bring forth a slander they have invented between their hands and their feet, nor disobey you in what is right.** It was said that the meaning of **between their hands** is their tongues through backbiting. The meaning of **between their feet** is their private parts. It was also said that what was between their hands was kissing or touching, and what was between their feet was sexual intercourse. It was also said that the meaning is that they should not attribute to their men a child from someone other than them. This is the opinion of the majority. A woman would pick up a child and attribute it to her husband, saying, **This is my child from you.** This was a form of slander and fabrication. It was also said that what was between her hands and her feet is a metaphor for the child, because her womb in which she carries the child is between her hands, and her private parts from which she gives birth are between her legs. This is general in referring to giving birth to a child and attributing it to the husband, even though adultery was previously prohibited. It was narrated that when Hind heard that, she said: By God, slander is an ugly matter. You only command what is most righteous and of noble character! Then He said: **And they shall not disobey you in what is right.** Qatada said: “They shall not wail. And no woman among them shall be alone except with a mahram.” Saeed ibn al-Musayyab, Muhammad ibn al-Sa’ib, and Zayd ibn Aslam said: **It means that they shall not scratch their faces, tear their garments, leave wailing, dishevel their hair, or speak to men except with a mahram.**

Umm Atiyah narrated on the authority of the Prophet, may God bless him and grant him peace: **And they do not disobey you in what is right.** He said: **It is wailing.**

Mus’ab ibn Nuh said: “I met an old woman who pledged allegiance to the Prophet, may God bless him and grant him peace, and she told me about him, may God bless him and grant him peace, in his saying, ‘And they will not disobey you in what is right.’ He said: Nuh.” And in Sahih Muslim:

On the authority of Umm Atiyyah, when this verse was revealed: **They pledge allegiance to you that they will not associate anything with God** - until His Most High’s

saying: **And they will not disobey you in what is right**, he said: It included wailing. She said: So I said, O Messenger of God, except for the family of so-and-so, for they made me happy in the pre-Islamic era, so I must make them happy. So the Messenger of God, may God bless him and grant him peace, said: Except for the family of so-and-so.

It was narrated on her authority that she said: The Messenger of God (peace and blessings of God be upon him) took a pledge from us that we would not wail, and no woman among us fulfilled it except five: Umm Sulaym, Umm al-Ala', Ibn Sabra, the wife of Muadh, or the daughter of Abu Sabra, and the wife of Muadh. It was said: What is known here is obedience to God and His Messenger, as Maymun ibn Mihran said. Bakr ibn Abdullah al-Muzani said: They should not disobey you in every matter in which they are right. Al-Kalbi said: It is general in what is known that God the Almighty and His Messenger have commanded. It was narrated that Hind said at that time: We did not sit in this gathering of ours with the intention of disobeying you in anything.

Third: God the Almighty and His Messenger, peace and blessings be upon him, mentioned various characteristics in the description of the pledge of allegiance, in which he clearly stated the pillars of prohibition in religion, but did not mention the pillars of command. They are also six: testimony, prayer, zakat, fasting, Hajj, and ritual bathing after sexual impurity. This is because prohibition is constant in all times and in all circumstances, so drawing attention to the condition of permanence is more emphatic. It was said that many women committed these prohibitions and their noble lineage did not prevent them from doing so, so they were mentioned specifically for this reason. And similar things.

His saying, peace and blessings be upon him, to the delegation of Abd al-Qays, **He forbade you from gourds, wheat, molasses, and pitch**. So he alerted them to abandon the sin of drinking alcohol, not all other sins, because it was their desire and habit, and if a person abandons his desire for sins, it will be easy for him to abandon all other sins in which there is no desire.

Fourth: When the Prophet (peace and blessings of God be upon him) said about the pledge of allegiance: **And they shall not steal**, Hind said: **O Messenger of God, Abu Sufyan is a poor man, so is there any blame upon me if I take what is sufficient for me and my children?** He said: **No, except in a reasonable manner**. Hind feared that she would limit herself to what he gave her and waste it, or that she would take more than that and thus be a thief who was constantly violating the pledge of allegiance mentioned. So the Prophet (peace and blessings of God be upon him) said to her: *No*, meaning that there is no blame upon you for what you take in a reasonable manner, meaning without going beyond what is necessary. Ibn al-Arabi said: This only applies to what is not stored from her in a veil and is not secured with a lock, because if the wife violates it and takes from it, she is a thief who disobeys him and her hand is cut off.

Fifth: "Ubadah ibn al-Samit said:

The Messenger of God (peace and blessings be upon

him) took from us as he took from women: "Do not associate anything with God, do not steal, do not commit adultery, do not kill your children, do not bite each other, and do not disobey in what is right that He has commanded you." The meaning of *bite* is *bewitchment*. And bite is magic. That is why Ibn Bahr and others said about the words of God the Almighty: **And do not bring forth any slander**, that it refers to sorcery. Ad-Dahhak said: This is a prohibition against slander, meaning that neither a man nor a woman should bite them. **By slander** means by magic. And God knows best. **They fabricate it between their hands and feet, nor...** The majority are of the opinion that the meaning of **by slander** is **a child they fabricate between their hands** is **what you took as a foundling**. "And their feet" is what you gave birth to from adultery. This has been mentioned previously.

Sixth: The Almighty's saying: **And they will not disobey you in what is right**. In Bukhari, on the authority of Ibn Abbas, regarding the Almighty's saying: **And they will not disobey you in what is right**, he said: It is a condition that God has stipulated for women. There is a difference of opinion regarding its meaning, as we have mentioned. The correct view is that it is general in all that the Prophet (peace and blessings of God be upon him) commanded and forbade, so it includes wailing, tearing clothes, cutting hair, being alone with a non-mahram, and other things. All of these are major sins and from the actions of the Jahiliyyah. In Sahih Muslim, on the authority of Abu Malik al-Ash'ari:

The Prophet, may God bless him and grant him peace, said: "These mourners will be placed on the Day of Resurrection in two rows, one on the right and one on the left, barking like dogs bark in a sleep that lasts for fifty thousand years. Then they will be ordered to the Fire."

It was narrated on the authority of 'Umar ibn al-Khattab **may God be pleased with him** that he heard a woman who was mourning, so he went to her and hit her with a whip until her veil fell off her head. It was said: O Commander of the Faithful, a woman, a woman! Her veil has fallen off. He said: She has no sanctity. Jami'ah al-Tha'labi **may God have mercy on him** transmitted it. As for specifying his statement: **in what is right** despite the strength of his statement: **nor will they disobey You**, there are two opinions on this: The first is that it is an explanation of the meaning to support it, as God the Almighty said: **He said, 'My Lord, judge with truth'** (al-Anbiya': 112) because if he had said *judgement*, it would have been sufficient. The second is that what is right was stipulated in the pledge of allegiance to the Prophet (blessings and peace of God be upon him) so that it would be a warning that someone else is more deserving of that, more binding, more binding, and more obligatory for him, and eliminates confusion.

Seventh: Al-Bukhari narrated on the authority of Ubadah bin Al-Samit, who said:

We were with the Prophet (peace and blessings of God be upon him) and he said: **Will you pledge allegiance to me that you will not associate anything with God, nor commit adultery, nor steal?** He recited the verse of An-Nisa. Sufyan's version of the verse is more correct: "And whoever among you fulfills it, his

Surat al-Mumtahanah 60:12

O Prophet, when the believing women come to you pledging allegiance to you that they will not associate anything with God, nor steal, nor commit adultery, nor kill their children, nor bring forth a slander they have invented between their hands and feet, nor disobey you in what is right, then accept their pledge and ask forgiveness for them from God. Indeed, God is All-Wise. Forgiving, Most Merciful

reward is upon God. And whoever commits any of that and is punished, it is an expiation for him. And whoever commits any of that and God conceals it, it is up to God. If He wills, He will punish him, and if He wills, He will forgive him thereof.” “And in the two Sahihs, on the authority of Ibn Abbas, he said: I witnessed the prayer on the day of Eid al-Fitr with the Messenger of God, may God bless him and grant him peace, and Abu Bakr, Umar, and Uthman, and all of them were praying it before the sermon. They were delivering the sermon, and the Prophet of God, may God bless him and grant him peace, came down and it was as if I could see him when the men sat with his hand, then he came and led them away until he came to the women with Bilal and said: “O Prophet, when the believing women come to you pledging allegiance to you that they will not associate anything with God, nor steal, nor commit adultery, nor kill their children, nor bring forth a slander they have invented between their hands and feet” - until he finished the entire verse. Then when he finished he said: **Are you on that?** Then only one woman said, and no one else answered him: **Yes, O Messenger of God.** Al-Hasan did not know who she was. He said: **So give them in charity.** He spread out his garment and they began to throw the bracelets and rings into a thin garment. **Bukhari's wording.** Eighth: Al-Mahdawi said: The Muslims agreed unanimously that the Imam should not stipulate this upon them, and the command to do so is recommended, not obligatory. Some of the people of insight said: If a trial is needed because of the distance between the houses, then it is incumbent upon the Imam of the Muslims to establish the trial.

Tafsir Ibn Kathir

Al-Bukhari said: Ishaq told us, Yaquub bin Ibrahim told us, my nephew Ibn Shihab told us, on the authority of his uncle, who said: Urwah told me that Aisha, the wife of the Prophet, may God bless him and grant him peace, told him that the Messenger of God, may God bless him and grant him peace, used to test the believing women who had migrated to him with this verse: “O Prophet, when the believing women come to you pledging allegiance to you that they will not associate anything with God, nor steal, nor commit adultery, nor kill their children, nor bring forth a slander they have invented between their hands and feet, nor disobey you in what is right, then accept their pledge and ask forgiveness for them from God. Indeed, God is Forgiving and Merciful.”

Urwa said: Aisha said: If any of the believing women acknowledged this condition, the Messenger of God would say to her: **I have pledged allegiance to you** in words. But by God, his hand never touched a woman's hand in pledging allegiance, and he would not pledge allegiance to them except by saying: **I have pledged**

allegiance to you on that. This is the wording of Al-Bukhari.

Imam Ahmad said: Abd al-Rahman ibn Mahdi told us, Sufyan told us, on the authority of Muhammad ibn al-Munkadir, on the authority of Umaimah bint Ruqayqah, who said: I came to the Messenger of God, may God bless him and grant him peace, with some women to pledge allegiance to him. He took from us what is in the Qur'an that we should not associate anything with God, and he said: **To the best of your ability and capacity.** We said: God and His Messenger are more merciful to us than we are to ourselves. We said: O Messenger of God, will you not shake hands with us? He said, “I do not shake hands with women. My words to one woman are like my words to a hundred women.” This is a saheeh isnaad. It was narrated by al-Tirmidhi, al-Nasa'i and Ibn Majah from the hadeeth of Sufyan ibn 'Uyaynah, and al-Nasa'i also from the hadeeth of al-Thawri and Malik ibn Anas, all from Muhammad ibn al-Munkadir from Umaimah with this chain of narration. Al-Tirmidhi said: It is hasan saheeh. We do not know it except from the hadeeth of Muhammad ibn al-Munkadir. Ahmad also narrated it from the hadeeth of Muhammad ibn Ishaq from Muhammad ibn al-Munkadir from Umaimah with this chain of narration, and he added: **And none of us shook hands with a woman.** Ibn Jarir narrated it in the same way from the path of Musa ibn 'Uqbah from Muhammad ibn al-Munkadir with this chain of narration.

Narrated by Ibn Abi Hatim from the hadith of Abu Ja'far al-Razi from Muhammad ibn al-Munkadir, who said: Umaimah bint Ruqayqah, who was the sister of Khadijah and the aunt of Fatimah, told me from her until he mentioned it. Imam Ahmad said: Ya'qub told us, my father told us, from Ibn Ishaq, Salit ibn Ayyub ibn al-Hakam ibn Salim told me, from his mother Salma bint Qays, who was one of the aunts of the Messenger of God (peace and blessings be upon him) and who prayed with him facing both qiblas. She was one of the women of Banu 'Adi ibn al-Najjar, who said: I came to the Messenger of God (peace and blessings be upon him) to pledge allegiance to him with some women from the Ansar. When he stipulated that we would not associate anything with God, nor steal, nor commit adultery, nor kill our children, nor fabricate a lie between our hands and feet, nor disobey him in what is right, he said: **And do not deceive your husbands.** She said: So we pledged allegiance to him and then we left, and I said to one of the women, “Go back and ask the Messenger of God (peace and blessings be upon him) why he deceived our husbands.” She said: So I asked him, and he said: **You take his wealth and favor others with it.**

Imam Ahmad said: Ibrahim bin Abi Al-Abbas told us, Abd Al-Rahman bin Uthman bin Ibrahim bin Muhammad bin Hatib told us, my father told me on the authority of his mother Aisha bint Qudamah, meaning

Ibn Maz'un, who said: I was with my mother, Ra'itah bint Sufyan Al-Khuza'iyah, and the Prophet, may God bless him and grant him peace, was taking the women's pledge of allegiance and saying: "I take your pledge that you will not associate anything with God, will not steal, will not commit adultery, will not kill your children, will not bring forth a slander that you have invented between your hands and feet, and will not disobey me in what is right." They said: **Yes, as much as you are able.** So they said: **Yes, my daughter.** So I said with them, and my mother said to me: *Yes.* So I said as they said. Al-Bukhari said: Abu Mu'ammir told us, Abd al-Warith told us, Ayoub told us, on the authority of Hafsa bint Sirin, on the authority of Umm Atiyyah, who said: We pledged allegiance to the Messenger of God, may God bless him and grant him peace, and he recited to us, **Let them not associate anything with God**, and he forbade us from wailing. A woman withdrew her hand and said, **So-and-so has made me happy, so I want to reward her.** But the Messenger of God, may God bless him and grant him peace, did not say anything to her, so she went and came back, and he pledged allegiance to her. Narrated by Muslim.

In another narration: **None of them fulfilled their promise except for her and Umm Sulaym bint Milhan.** Al-Bukhari narrated on the authority of Umm Atiyyah, who said: "The Messenger of God, may God bless him and grant him peace, took a covenant from us when we pledged allegiance that we would not wail, and none of us fulfilled our promise except for five women." Umm Sulaym, Umm al-Ala', and the daughter of Abu Sabrah, the wife of Mu'adh, and two other women, or the daughter of Abu Sabrah, the wife of Mu'adh, and another woman. The Messenger of God (peace and blessings of God be upon him) used to pledge this allegiance to the women on the day of Eid, as al-Bukhari said: Muhammad ibn Abd al-Rahim told us, Harun ibn Maruf told us, Abdullah ibn Wahb told us, Ibn Jurayj told me that al-Hasan ibn Muslim told him, on the authority of Tawus, on the authority of Ibn Abbas, who said: "I witnessed the prayer on the day of Eid with the Messenger of God (peace and blessings of God be upon him), Abu Bakr, Umar, and Uthman. Each of them would pray it before the sermon, then he would deliver the sermon afterward. The Prophet of God (peace and blessings of God be upon him) came down, and it was as if I could see him when the men sat, with his hand in his hand. Then he came and separated them until he came to the women with Bilal, and said: 'O Prophet, when the believing women come to you pledging allegiance to you that they will not associate anything with God, nor steal, nor commit adultery, nor kill their children, nor bring forth a slander they have invented between their hands and feet, nor disobey you in what is right,' until he finished the entire verse. Then he said when he finished, 'Are you all like that?' One woman said: No one answered him but her: Yes, O Messenger of God. Al-Hasan does not know who she is. He said: Then give charity. Bilal spread out his garment and they began to throw the openings and the seals into Bilal's garment.

Imam Ahmad said: Khalaf ibn al-Walid told us, Ibn Ayyash told us, on the authority of Sulayman ibn Salim, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said:

Umaymah bint Ruqayyah came to the Messenger of God (peace and blessings of God be upon him) to pledge allegiance to him on Islam. He said: "I give you my allegiance that you will not associate anything with God, nor steal, nor commit adultery, nor kill your children, nor fabricate a lie that you have fabricated between your hands and feet, nor wail, nor display yourselves like the display of the times of the first days of ignorance." Imam Ahmad said: Sufyan told us, on the authority of al-Zuhri, on the authority of Abu Idris al-Khawlani, on the authority of Ubadah ibn al-Samit, who said: We were with the Messenger of God (peace and blessings of God be upon him) in a gathering, and he said: **Give me your allegiance that you will not associate anything with God, nor steal, nor commit adultery, nor kill your children** - he recited the verse that was taken from the women: **When believing women come to you** - "So whoever fulfills it, his reward is with God. And whoever commits any of that and is punished for it, it is expiation for him. And whoever commits any of that and God conceals it, it is up to God. If He wills, He will forgive him, and if He wills, He will punish him." Narrated by both of them in the Sahih.

Muhammad bin Ishaq said on the authority of Yazid bin Abi Habib on the authority of Marthad bin Abdullah Al-Yazni, on the authority of Abu Abdullah Abdul Rahman bin Asila Al-Sanabhi on the authority of Ubadah bin Al-Samit, who said: I was among those who attended the first Aqaba, and we were twelve men, so the Messenger of God, may God bless him and grant him peace, took our pledge of allegiance as women took it, and that was before he imposed war, on the condition that we would not associate anything with God, nor steal, nor commit adultery, nor kill our children, nor bring forth slander that we had invented between our hands and feet, and that we would not disobey him in what is right. And he said: **If you fulfill it, then Paradise is for you.** Narrated by Ibn Abi Hatim. Ibn Jarir narrated on the authority of Al-Awfi on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, ordered Umar bin Al-Khattab, saying: "Tell them that the Messenger of God, may God bless him and grant him peace, takes your pledge of allegiance that you will not associate anything with God." And Hind bint Utbah bin Rabi'ah, who split open Hamza's belly, was disguised among the women, so she said: If I speak, he will recognize me, and if he recognizes me, he will kill me. And I only disguised myself out of fear of the Messenger of God, may God bless him and grant him peace, so the women who... With Hind and Abin to speak, Hind said in disguise: How do you accept from women something that you do not accept from men?

The Messenger of God (peace and blessings be upon him) noticed this and said to Umar, **Tell them not to steal.** Hind said, **By God, I sometimes commit sins against Abu Sufyan, and I do not know whether they are permissible for me or not.** Abu Sufyan said, **Whatever I have committed, whether in the past or in the future, is permissible for you.** The Messenger of God (peace and blessings be upon him) laughed and recognized her. He called her and she took his hand and sought refuge with him. He said, **Are you Hind?** She said, **God has pardoned what is past.** The Messenger of God (peace and blessings be upon him)

Surat al-Mumtahanah 60:12

O Prophet, when the believing women come to you pledging allegiance to you that they will not associate anything with God, nor steal, nor commit adultery, nor kill their children, nor bring forth a slander they have invented between their hands and feet, nor disobey you in what is right, then accept their pledge and ask forgiveness for them from God. Indeed, God is All-Wise. Forgiving, Most Merciful

turned away from her and said, **nor should they commit adultery.** She said, **O Messenger of God, would a free woman commit adultery?** He said, **No, by God, a free woman does not commit adultery.** He said, **And they should not kill their children.** Hind said, **You killed them on the Day of Badr, and you and they are more perceptive.** He said, **nor should they bring forth a slander they have invented between their hands and feet.** He said, **nor should they disobey you in what is right.** He said, **He forbade them from wailing.** The people of the Age of Ignorance used to tear their clothes, scratch their faces, and cut their hair, and they would cry out for woe and destruction. This is a strange trace, and some of it is objectionable, and God knows best. When Abu Sufyan and his wife converted to Islam, the Messenger of God did not frighten them, but rather showed them sincerity and love, and this was also the case on his part, peace be upon him, towards them.

Muqatil ibn Hayyan said: This verse was revealed on the Day of the Conquest. The Messenger of God (peace and blessings be upon him) took the pledge of allegiance from the men on Safa, and Umar took the pledge of allegiance from the women beneath it, on the authority of the Messenger of God (peace and blessings be upon him). He mentioned the rest of it as mentioned above and added: When he said: **And do not kill your children,** Hind said: **We raised them when they were young, and you killed them when they were adults.** Umar ibn al-Khattab laughed until he lay down. Narrated by Ibn Abi Hatim. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Umm Ghubatah bint Sulayman told me, my aunt told me, on the authority of her grandmother, on the authority of Aisha, who said: Hind bint Utbah came to the Messenger of God (peace and blessings be upon him) to pledge allegiance to him. He looked at her hand and said: **Go and change your hand.** So she went and changed it with henna, then she came back, and he said: **I give you my pledge that you will not associate anything with God.** So she pledged allegiance to him, and she had two gold bracelets on her hand. She said: **What do you say about these two bracelets?** He said: **Two embers from the fire of Hell.**

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Ibn Fadil narrated to us, on the authority of Hisin, on the authority of Aamer, who is Al-Shaabi, who said: The Messenger of God, peace and blessings be upon him, took the women to pledge allegiance while he was holding a cloth that he had placed over his palm. Then he said: **And do not kill your children.** A woman said: **You will kill their fathers and you entrust us with their children?** He said: After that, whenever the women came to pledge allegiance to him, he would gather them and present it to them. When they acknowledged it, they would return. So the words of God, the Most High: **O Prophet, when believing women come to you pledging allegiance to you** means

whoever among them comes to you pledging allegiance on these conditions, then he pledges her **that they will not associate anything with God and will not steal** the wealth of strangers. But if the husband is negligent in providing for her, then she is permitted to take from his wealth in a reasonable manner, as is customary among her peers, even if it is without his knowledge, in accordance with the hadith of Hind bint Utbah, who said: O Messenger of God, Abu Sufyan is a stingy man and does not give me enough money to support myself and my children. Is there any sin on me if I take from his wealth without his knowledge? The Messenger of God, may God bless him and grant him peace, said: **Take from his wealth, in a reasonable manner, what is sufficient for you and your children.** Narrated by both of them in Sahih al-Bukhari and Sahih Muslim.

God the Almighty said: **And do not commit adultery** is like His saying: "And do not come near adultery. Indeed, it is ever an immorality and an evil way." In the hadith of Samurah, the punishment of adulterers is mentioned as painful torment in the fire of Hell. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: Fatimah bint Utbah came to pledge allegiance to the Messenger of God (peace and blessings of God be upon him), and he took an oath from her: **Not to associate anything with God, nor to steal, nor to commit adultery the verse.** He said: She placed her hand on her head out of modesty, and he was pleased with what he saw from her, so Aisha said: **Recite, O woman, for by God, we only pledged allegiance on this basis.** She said: **Then yes.** So he pledged allegiance to her on the basis of the verse. Ibn Abi Hatim said: Abu Saeed al-Ashj told us, Ibn Fadil told us, on the authority of Hisin, on the authority of Aamer, who is al-Sha'bi, who said: The Messenger of God (peace and blessings of God be upon him) pledged allegiance to the women while he was holding a cloth that he had placed over his palm, then he said: **And do not kill your children.** A woman said: **You kill their fathers and make a will about their children?** He said: After that, when the women came to pledge allegiance to him, he would gather them and present it to them. If they acknowledged it, they would return. And the Almighty said: **And let them not kill their children** This includes killing them after they are born, as the people of ignorance used to kill their children for fear of poverty, and it includes killing them while they are fetuses, as some ignorant women do by aborting themselves so that they do not become pregnant, either for a corrupt purpose or something similar.

God the Almighty said: {And let them not bring forth a slander they have invented between their hands and feet} Ibn Abbas said: This means that they should not attribute to their husbands other than their children. Muqatil said the same. This is supported by the hadith

narrated by Abu Dawud: Ahmad ibn Salih told us, Ibn Wahb told us, Amr told us, meaning Ibn al-Harith, from Ibn al-Haad, from Abdullah ibn Yunus, from Saeed al-Maqburi, from Abu Hurayrah, that he heard the Messenger of God (peace and blessings of God be upon him) say when the verse of cursing was revealed: "Any woman who introduces to a people someone who is not from them has nothing to do with God, and God will not admit her into Paradise. And any man who denies his child while he is looking at him, God will veil himself from him and disgrace him before the first and the last." God the Almighty said: {And let them not disobey you in what is right}, meaning in what you command them to do of right and what you forbid them from doing of wrong. Al-Bukhari said: Abdullah bin Muhammad told us, Wahb bin Jarir told us, my father told us: I heard Az-Zubayr from Ikrimah from Ibn Abbas, regarding the verse: **And let them not disobey you in what is right**, he said: It is a condition that God has stipulated for women. Maymun bin Mihran said: God did not make obedience to His Prophet except in what is right, and what is right is obedience. Ibn Zayd said: God commanded obedience to His Messenger, and he is the best of God's creation in what is right. Others have said on the authority of Ibn Abbas, Anas bin Malik, Salim bin Abi Al-Ja'id, Abu Salih and others: He forbade them from wailing that day. The hadith of Umm Atiyyah on this matter has also been mentioned above.

Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding this verse, it was mentioned to us that the Prophet, may God bless him and grant him peace, took a condition from them regarding wailing and not to speak to men except to a man among you who is a mahram. Abd al-Rahman ibn Awf said: O Messenger of God, we have guests and we are absent from our women. The Messenger of God, may God bless him and grant him peace, said: **It is not those you meant, it is not those you meant**. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim ibn Musa al-Farra' told us, Ibn Abi Za'idah told us, Mubarak told me, on the authority of al-Hasan, who said: Among the conditions the Prophet, may God bless him and grant him peace, took was that they should not speak to men unless she was a mahram, because a man would continue to speak to a woman until he ejaculated between his thighs. Ibn Jarir said: Ibn Humayd told us, Harun told us, on the authority of Amr, on the authority of Asim, on the authority of Ibn Sirin, on the authority of Umm Atiyyah al-Ansariyyah, who said: Among the conditions the Messenger of God, may God bless him and grant him peace, stipulated for us regarding kindness when we pledged allegiance to him was that we should not wail. A woman from the Banu so-and-so tribe said: The Banu so-and-so tribe have made me happy, so I will not repay them. So she went and made them happy, then she came and pledged allegiance. She said: None of them fulfilled them. Other than her and other than Umm Sulaym bint Milhan, the mother of Anas bin Malik.

Al-Bukhari narrated this hadith on the authority of Hafsa bint Sirin, on the authority of Umm Atiyyah Nasiba al-Ansariyya, may God be pleased with her. A similar narration was also narrated from another source. He said: Ibn Jarir told us, Abu Kurayb told us, Abu Nu'aym told us, Umar ibn Farukh al-Qattab told

us, Mus'ab ibn Nuh al-Ansari told me: I met an old woman of ours who was among those who pledged allegiance to the Messenger of God (peace and blessings of God be upon him). She said: I came to him to pledge allegiance to him, and he took from us among what he took that we would not wail. An old woman said: O Messenger of God, some people had made me happy when misfortunes had befallen me, and now a misfortune has befallen them, so I want to make them the happiest. He said: **Then go and reward them**. So she went and rewarded them, then she came to him and pledged allegiance to him. He said: This is the good that God, the Almighty, said: **And let them not disobey you in what is right**. Ibn Abi Hatim said: Ahmad ibn Mansur al-Ramadi told us, al-Qa'nabi told us, al-Hajjaj ibn Safwan told us, on the authority of Asid ibn Abi Asid al-Barad, on the authority of a woman among those who had pledged allegiance. She said: Among what the Messenger of God (peace and blessings of God be upon him) took from us was that we would not disobey him in what is right, that we would not scratch our faces, or touse our hair, or tear our clothes, or cry out in woe.

Ibn Jarir said: Muhammad bin Sinan al-Qazzaz told us, Ishaq bin Idris told us, Ishaq bin Uthman Abu Yaqub told us, Ismail bin Abd al-Rahman bin Atiyah told me on the authority of his grandmother Umm Atiyah, who said: When the Messenger of God (peace and blessings be upon him) arrived, he gathered the women of the Ansar in a house, then he sent for us Umar bin al-Khattab **may God be pleased with him**. He stood at the door and greeted us, and we returned his greetings, then he said: I am the messenger of the Messenger of God (peace and blessings be upon him) to you. We said: Welcome to the Messenger of God and to the messenger of the Messenger of God. He said: Pledge allegiance that you will not associate anything with God, nor steal, nor commit adultery. We said: Yes. He extended his hand from outside the door or the house, and we extended our hands from inside the house. Then he said: O God, bear witness. He ordered us on the two Eids to go out, menstruating women and young women, and there is no Friday prayer for us. He forbade us from following funerals. Ismail said: I asked my grandmother about the words of God the Almighty: **And let them not disobey you in what is right**. She said: Wailing.

In the two Sahihs, through the chain of transmission of Al-A'mash, from Abdullah bin Murrah, from Masruq, from Abdullah bin Masoud, he said: The Messenger of God, may God bless him and grant him peace, said: **He is not one of us who strikes his cheeks, tears his garments, and calls out with the call of the Age of Ignorance**. In the two Sahihs also, on the authority of Abu Musa, that the Messenger of God, may God bless him and grant him peace, disavowed the woman who strikes her cheeks, shaves her hair, and tears her hair. Al-Hafiz Abi Ya'la said: Hudbah bin Khalid told us, Abaan bin Yazid told us, Yahya bin Abi Katheer told us, that Zaid told him, that Abu Salam told him, that Abu Malik Al-Ash'ari told him that the Messenger of God, may God bless him and grant him peace, said: "Four things from the ways of the Age of Ignorance will remain in my nation and they will not abandon them: boasting about lineage, slandering lineage, seeking rain by the stars, and wailing over the dead." He said:

Surat al-Mumtahanah 60:12

O Prophet, when the believing women come to you pledging allegiance to you that they will not associate anything with God, nor steal, nor commit adultery, nor kill their children, nor bring forth a slander they have invented between their hands and feet, nor disobey you in what is right, then accept their pledge and ask forgiveness for them from God. Indeed, God is All-Wise. Forgiving, Most Merciful

The female wailer, if she does not repent before her death, will be raised on the Day of Resurrection wearing a garment of tar and a coat of scabies. Muslim narrated it alone in his Sahih, on the authority of Abaan ibn Yazid al-Attar, on the authority of Abu Sa'id, that the Messenger of God (peace and blessings of God be upon him) cursed the woman who wails and the woman who listens to her. Narrated by Abu Dawud. Ibn Jarir said: Abu Kurayb narrated to us, Waki' narrated to us, on the authority of Yazid, the freed slave of al-Sahba', on the authority of Shahr ibn Hawshab, on the authority of Umm Salamah, on the authority of the Messenger of God (peace and blessings of God be upon him), regarding the statement of God, the Most High: **And let them not disobey you in what is right**, he said: **The wailing.** At-Tirmidhi narrated it in his Tafsir, on the authority of Abd ibn Humayd, on the authority of Abu Nu'aym, and Ibn Majah, on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Waki', both of them on the authority of Yazid ibn Abdullah al-Shaybani, the freed slave of al-Sahba', on the same authority. At-Tirmidhi said: It is hasan gharib.

Fath al-Qadir

12- O Prophet, when the believing women come to you pledging allegiance to you meaning intending to pledge allegiance to you on Islam, **that they will not associate anything with God** of any kind, this was on the day of the conquest of Mecca, as the women of Mecca came to the Messenger of God, may God bless him and grant him peace, to pledge allegiance to him, so God commanded him to take from them that they would not associate anything with God **nor steal nor commit adultery nor kill their children** which is what the pre-Islamic era used to do when they buried their daughters alive **nor bring forth a slander they have invented between their hands and feet** meaning that they would not attribute to their husbands a child who was not theirs. Al-Farra' said: The woman would pick up the newborn and say to her husband: This is my child from you. That is the slander fabricated between their hands and feet, because when the mother gives birth to the child, he falls between her hands and feet. The meaning here is not that she attributes her child from adultery to her husband, because that is included in the prohibition of adultery. **And let them not disobey you in what is right** meaning in every matter that is obedience to God. Ata' said: In every righteousness and piety. Al-Muqatilani said: What is meant by what is right is the prohibition of wailing, tearing clothes, cutting hair, tearing garments, scratching faces, and praying for woe. Qatadah, Sa'id ibn al-Musayyab, Muhammad ibn al-Sa'ib, and Zayd ibn Aslam said the same. The meaning of the Qur'an or hear from what they said. It was said that the reason for restricting it to what is good, even though the Prophet (peace and blessings of God be upon him) only commanded it, is

to point out that it is not permissible to obey a created being in disobeying the Creator. **Then take their pledge of allegiance.** This is the answer to *if*. The meaning is: If they take your pledge of allegiance to you on these matters, then take their pledge of allegiance. Prayer, zakat, fasting, and Hajj were not mentioned in their pledge of allegiance because it is clear that these matters and the like are among the pillars of religion and the rituals of Islam. Rather, the matters mentioned were specified because of the frequency with which they occur among women. **And ask God for forgiveness for them.** That is, ask God to forgive them after this pledge of allegiance from you to them. **Indeed, God is Forgiving and Merciful.** That is, He is eloquent in forgiveness and mercy for His servants.

Tafsir al-Baghawi

God Almighty said: **12- O Prophet, when the believing women come to you to pledge allegiance to you**, the verse. That was on the day of the conquest of Mecca, when the Messenger of God, may God bless him and grant him peace, had finished pledging allegiance to the men, and he was on Safa and Omar ibn al-Khattab was below him, and he was pledging allegiance to the women on the command of the Messenger of God, may God bless him and grant him peace, and conveying it to them, and Hind bint Utbah, the wife of Abu Sufyan, was veiled and disguised with the women for fear that the Messenger of God, may God bless him and grant him peace, would recognize her, so the Messenger of God, may God bless him and grant him peace, said: I will pledge allegiance to you that you will not associate anything with God, so Hind raised her head and said: By God, you are demanding from us something that we have never seen you demand from men, and the men pledged allegiance at that time to Islam and jihad only, so the Prophet, may God bless him and grant him peace, said: **And they shall not steal**, so Hind said: Abu Sufyan is a stingy man, and I have taken small amounts of his money, so I do not know whether it is permissible for me or not? Abu Sufyan said: **Whatever you have acquired in the past and in the future is lawful for you.** The Messenger of God (peace and blessings be upon him) laughed and recognized her. He said to her: **And you belong to Hind bint Utbah?** She said: **Yes, so pardon what has passed, may God pardon you.** He said: **And they do not commit adultery.** Hind said: **Does a free woman commit adultery?** He said: **And they do not kill their children.** Hind said: **We raised them when they were young and killed them when they were adults, so you and he know best.** Her son Hanzalah ibn Abi Sufyan had been killed on the day of Badr. Umar **may God be pleased with him** laughed until he lay down, and the Messenger of God (peace and blessings be upon him) smiled. He said: **And they do not come with a slander**

they have invented between their hands and feet - meaning that she accuses her husband of having a child that is not his. Hind said: **By God, slander is ugly, and you only command us to be guided and have good morals.** He said: **And they do not disobey you in what is right.** Hind said: **We have not sat here with the intention of disobeying you in anything.** The women acknowledged what had been taken from them.

The Almighty said: **And let them not kill their children,** meaning burying girls alive, which was practiced by the people of the pre-Islamic era.

His statement, **And let them not bring forth a slander which they have invented between their hands and feet:** This does not mean that they are forbidden from committing adultery, because the prohibition of adultery has been mentioned previously. Rather, what is meant by it is that she should pick up a newborn and say to her husband, **This is my child from you.** This is a slander invented between their hands and feet, because when the mother gives birth to the child, he falls between her hands and feet.

His statement, **and not let them disobey you in what is right:** meaning, in every matter that is in accordance with obedience to God. Bakr ibn Abdullah Al-Muzani said: In every matter in which there is guidance for them. Mujahid said: A woman should not be alone with men. Saeed ibn Al-Musayyab, Al-Kalbi, and Abd Al-Rahman ibn Zayd said: It is the prohibition of wailing, calling for woe, tearing one's garment, shaving or plucking one's hair, and scratching one's face. A woman should not speak to men except with a mahram, and she should not be alone with a man who is not a mahram, and she should not travel except with a mahram.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Mu'ammir told us, Abdul Warith told us, Ayoub told us, on the authority of Hafsa bint Sirin, on the authority of Umm Atiyya, who said: "We pledged allegiance to the Messenger of God, may God bless him and grant him peace, and he recited to us 'that they should not associate anything with God,' and he forbade us from wailing. A woman withdrew her hand and said: So-and-so has made me happy, and I want to reward her. But the Prophet, may God bless him and grant him peace, did not say anything to her, so she went and came back and he pledged allegiance to her."

Ahmad ibn Ibrahim al-Sharahi told us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, al-Husayn ibn Muhammad ibn al-Husayn al-Daynuri told us, Ahmad ibn Muhammad ibn Ishaq told us, Abu Ya'la al-Mawasil told us, Habbah ibn Khalid told us, Abaan ibn Yazid told us, Yahya ibn Abi Katheer told us, that Zaid told him, that Abu Salam told him, that Abu Malik al-Ash'ari told him, that the Messenger of God, may God bless him and grant him peace, said: "There are four things in my nation from the practices of ignorance that they will not abandon: boasting about lineage, slandering genealogies, seeking rain by the stars, and wailing." He also said: **If a wailing woman does not repent before her death, she will rise on the Day of Resurrection wearing a garment of tar and a coat of scabies.**

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Amr bin Hafs told us, my father told us, Al-A'mash told us, on the authority of Abdullah bin Marra, on the authority of Masruq, on the authority of Abdullah, who said: The Prophet, may God bless him and grant him peace, said: **He is not one of us who strikes his cheeks, tears his garments, and calls out with the call of the Age of Ignorance.**

His saying: **Then pledge allegiance to them,** meaning if they pledge allegiance to you, then pledge allegiance to them, **and ask forgiveness for them from God, for God is Forgiving and Merciful.**

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Mahmud told me, Abdul Razzaq told us, Mu'ammir told us, on the authority of Al-Zuhri, on the authority of Urwa, on the authority of Aisha, may God be pleased with her, who said: "The Prophet, may God bless him and grant him peace, would pledge allegiance to women by reciting this verse: 'They shall not associate anything with God.' She said: The hand of the Messenger of God, may God bless him and grant him peace, never touched the hand of a woman except a woman he owned."

Ahmad ibn Ibrahim al-Sharahi told us, Abu Ishaq al-Tha'labi told us, Muhammad ibn Abdullah ibn Hamdun told us, Makki ibn Abdun told us, Abd al-Rahman ibn Bishr told us, Sufyan ibn Uyaynah told us, on the authority of Muhammad ibn al-Munkadir, who heard Umamah bint Ruqayyah say: "I pledged allegiance to the Messenger of God, may God bless him and grant him peace, in the company of some women. He said to us: 'As much as you are able and capable of.' I said: 'The Messenger of God, may God bless him and grant him peace, is more merciful to us than we are to ourselves.' I said: 'O Messenger of God, pledge allegiance to us.' Sufyan said: 'He meant shake hands with us.' He said: 'I do not shake hands with women. My words to one woman are like my words to one hundred women.'"

Tafsir al-Baidawi

12- O Prophet, when the believing women come to you pledging allegiance to you that they will not associate anything with God was revealed on the day of the conquest, for when he (peace and blessings be upon him) **had finished the pledge of allegiance of the men, he took up the pledge of allegiance of the women.** "And they shall not steal, nor commit adultery, nor kill their children" meaning burying girls alive. "And they shall not bring forth a slander they have invented between their hands and feet, nor disobey you in what is right" in a good deed that you command them to do. The restriction to what is right, even though the Messenger (peace and blessings be upon him) only commands it, is a warning that it is not permissible to obey a creature in disobeying the Creator. "Then take their pledge" if they pledge you with the guarantee of reward for fulfilling these things. "And ask forgiveness for them from God. Indeed, God is Forgiving and Merciful."

Surat al-Mumtahanah 60:12

O Prophet, when the believing women come to you pledging allegiance to you that they will not associate anything with God, nor steal, nor commit adultery, nor kill their children, nor bring forth a slander they have invented between their hands and feet, nor disobey you in what is right, then accept their pledge and ask forgiveness for them from God. Indeed, God is All-Wise. Forgiving, Most Merciful

Surat al-Mumtahanah 60:13

O you who have believed, do not take as allies a people with whom God has become angry. They have despaired of the Hereafter, just as the disbelievers have despaired of the inhabitants of the graves.

Tafsir al-Jalalayn

13 - **O you who have believed, do not take as allies those upon whom God has become angry** they are the Jews **they have despaired of the Hereafter** of its reward, even though they were stopped from it due to their opposition to the Prophet, even though they knew that he was truthful **as the disbelievers who are of the people of the graves** that is, the buried ones have despaired of the good of the Hereafter, when their seats in Paradise will be shown to them if they had believed, and what they will end up in of the Fire.

Tafsir al-Suyuti

And Ibn al-Mundhir narrated on the authority of Ibn Ishaq on the authority of Muhammad on the authority of Ikrimah and Abu Saeed on the authority of Ibn Abbas, who said: Abdullah bin Omar bin Zaid bin al-Harith used to befriend some Jewish men, so God revealed: O you who have believed, do not take as allies a people with whom God has become angry, the verse.

Tafsir al-Tabari

God Almighty says to the believers in Him from the companions of the Messenger of God, may God bless him and grant him peace: **O you who have believed, do not take as allies those with whom God has become angry** from the Jews. **They have despaired of the Hereafter, just as the disbelievers have despaired of the inhabitants of the graves.**

The commentators differed in their interpretation of His statement, **They have despaired of the Hereafter, just as the disbelievers have despaired of the inhabitants of the graves.** Some of them said: The meaning of this is: These people, upon whom God was angry, from the Jews, have despaired of God's reward in the Hereafter, and of being resurrected, just as the living have despaired of their dead who are in the graves returning to them.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **O you who have believed, do not take as allies those with whom God has become angry**, meaning those who have died among those who disbelieved, for the living among those who disbelieved have despaired of ever returning to them, or of God resurrecting them.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Mansur bin Zadhan, on the authority of Al-Husayn, that he said regarding this verse, **They have despaired of the**

Hereafter, just as the disbelievers have despaired of the inhabitants of the graves. He said: The living disbelievers have despaired of the dead.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **They have despaired of the Hereafter**, he said: They have despaired of being resurrected, just as the disbelievers despaired of the return of the dead to their graves.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **O you who have believed, do not take as allies those with whom God has become angry and who have despaired of the Hereafter**, the disbeliever does not hope to meet his dead or his reward.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **They have despaired of the Hereafter, just as the disbelievers have despaired of the inhabitants of the graves**, he said: Whoever dies from among those who disbelieve, the living among them have despaired of returning to them, or of God resurrecting them.

Others said: Rather, the meaning of this is that they have despaired of God having mercy on them in the Hereafter and forgiving them, just as the unbelievers who are in graves and have died and gone to their graves have despaired of God's mercy and forgiveness for them in the Hereafter, because they have become certain of God's punishment for them.

Who said that?

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us, on the authority of Al-Hakam, on the authority of Mujahid, regarding this verse, **They have despaired of the Hereafter, just as the disbelievers have despaired of the inhabitants of the graves.** He said: The inhabitants of the graves, those in the graves, have despaired of the Hereafter.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **They have despaired of the Hereafter, just as the disbelievers have despaired of the inhabitants of the graves**, he said: Of the reward of the Hereafter when their deeds become clear to them, and they see the Fire.

Ibn Al-Muthanna told us, he said: Muhammad told us, he said: Shu'bah told us, on the authority of Samak, on the authority of Ikrimah, that he said regarding this verse, **They have despaired of the Hereafter**, he said: The people of the graves have despaired of the Hereafter.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: Al-Kalbi said: They have despaired of the Hereafter, meaning the Jews and Christians. He said: They have despaired of the reward and honor of the Hereafter, just as the unbelievers who have died and are in their graves despaired of Paradise when they saw their place in Hell.

Surat al-Mumtahanah 60:13

O you who have believed, do not take as allies a people with whom God has become angry. They have despaired of the Hereafter, just as the disbelievers have despaired of the inhabitants of the graves.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **Do not take as allies a people**, he said: These disbelievers have despaired of ever having an afterlife, just as the disbelievers who died and are in the graves have despaired of ever having an afterlife, when they witnessed the matter of the afterlife. So just as those disbelievers despaired, so too have these disbelievers despaired. He said: The people upon whom God became angry are their Jews, who have despaired of ever having an afterlife, just as the disbelievers before them despaired of the people of the graves, because they had learned the Book of God and persisted in disbelief in it, and they did not do it, although they knew.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, regarding his statement, **They despair of the Hereafter**, he said: They have despaired of ever having the reward of the Hereafter, just as the unbelievers in their graves despaired of good when they saw the torment and humiliation.

The more correct of the two opinions on this matter, in my opinion, is the opinion of the one who said: These Jews, upon whom God became angry, have despaired of God's reward for them in the Hereafter, and of His honor for their disbelief and denial of His Messenger Muhammad, may God bless him and grant him peace, even though they knew that he was a prophet of God, just as the disbelievers among them who passed away before them despaired and perished, and became the people of the graves, and they are in the same state as these people are in their denial of Jesus, may God bless him and grant him peace, and other messengers, of God's reward and honor for them.

We said: This is the more correct of the two interpretations of the verse, because the dead have despaired of returning to the world, or of being resurrected before the Hour comes, both the believers and the disbelievers. So there is no reason to limit this report to the disbelievers, and the believers have shared in their despair of that.

Tafsir al-Qurtubi

God the Almighty says: **O you who have believed, do not take as allies those with whom God has become angry.** They mean the Jews. This is because some poor Muslims used to tell the Jews report of the believers and maintain close contact with them, thus afflicting them with their wrath. So they were forbidden from doing so. **They have despaired of the Hereafter.** They mean the Jews, as stated by Ibn Zayd. It was also said that they are the hypocrites. Al-Hasan said that they are the Jews and Christians. Ibn Mas'ud said that it means that they have abandoned working for the Hereafter and preferred this world. It was also said that it means that they have despaired of the reward of the Hereafter, as stated by Mujahid. The meaning of

as the disbelievers have despaired is the living ones from the disbelievers. **of the inhabitants of the graves** that they will return to them, as stated by Al-Hasan and Qatadah. Ibn 'Arafah said that they are the ones who said: **And nothing destroys us except time** (Al-Jathiya 45:24). Mujahid said that it means that the disbelievers in the graves have despaired of returning to this world. It was said: God the Almighty concluded the Surah with what it began with about abandoning friendship with the disbelievers, and this is addressed to Hatib bin Abi Balta'ah and others. Ibn Abbas said: {O you who have believed, do not take as allies} meaning do not befriend them and do not advise them. God the Almighty referred back with His length and favor to Hatib bin Abi Balta'ah. He meant that the disbelievers of Quraysh had despaired of the good of the Hereafter just as the disbelievers who were buried had despaired of any portion that they would have from God's mercy in the Hereafter. Al-Qasim bin Abi Bazza said about God the Almighty's statement: {They have despaired of the Hereafter just as the disbelievers have despaired of the inhabitants of the graves} He said: Whoever dies from the disbelievers has despaired of the good. And God knows best.

Tafsir Ibn Kathir

God Almighty forbids befriending the disbelievers at the end of this Surah, just as He forbade it at the beginning. God Almighty says: **O you who have believed, do not take as allies those with whom God has become angry.** Meaning the Jews, Christians, and all the disbelievers with whom God has become angry and cursed and who deserve to be banished and banished by God. So how can you befriend them and take them as friends and confidants when they have despaired of the Hereafter, meaning of the reward and bliss of the Hereafter, according to the judgment of God Almighty.

And the Almighty's saying: **As the disbelievers have despaired of the inhabitants of the graves** has two meanings: One of them is as the living disbelievers have despaired of their relatives who are in the graves meeting them after that because they do not believe in resurrection or revival, so their hope has been cut off from them in what they believe. Al-Awfi said on the authority of Ibn Abbas, **O you who have believed, do not take as allies those with whom God has become angry** to the end of the surah, meaning that whoever among those who disbelieved has died, the living have despaired of those who disbelieved ever returning to them or that God, the Almighty, will resurrect them. Al-Hasan Al-Basri said, **Just as the disbelievers have despaired of the inhabitants of the graves**, meaning the living disbelievers have despaired of the dead. Qatadah said, **Just as the disbelievers have despaired that the inhabitants of the graves who died will ever return to them.** Ad-Dahhak said the same, and Ibn Jarir narrated them. The second statement means just as the disbelievers who are in the graves have

despaired of all good. Al-A'mash said on the authority of Abu Ad-Dahha on the authority of Masruq on the authority of Ibn Mas'ud, **Just as the disbelievers have despaired of the inhabitants of the graves**, meaning just as this disbeliever despairs if he dies and witnesses his reward and learns of it. This is the statement of Mujahid, Ikrimah, Muqatil, Ibn Zayd, Al-Kalbi and Mansour, and it is the preferred opinion of Ibn Jarir, may God have mercy on him. End of the interpretation of Surat Al-Mumtahanah. Praise and thanks be to God.

Fath al-Qadir

13- O you who have believed, do not take as allies those with whom God has become angry. They are all sects of disbelief, and it was said that they are the Jews in particular, and it was said that they are the hypocrites in particular. Al-Hasan said: The Jews and Christians. The first is more appropriate, because all sects of disbelief are characterized by God being angry with them. **They have despaired of the Hereafter.** "They have despaired of the Hereafter." *Min* is the beginning of the goal: meaning that they do not have any certainty in the Hereafter because of their disbelief. **Just as the disbelievers have despaired of the inhabitants of the graves.** That is, just as they have despaired of the resurrection of their dead because of their belief in the lack of resurrection. It was said that they have despaired of the Hereafter among the disbelievers who died, because they have witnessed the truth and known that they have no share in the Hereafter. So, *Min* is introductory according to the first aspect, and explanatory according to the second, and the first is more appropriate.

Al-Bukhari narrated on the authority of Al-Miswar bin Makhramah and Marwan bin Al-Hakam that when the Messenger of God, may God bless him and grant him peace, made a treaty with the infidels of Quraysh on the day of Al-Hudaybiyah, Muslim women came to him, so God revealed: **O you who have believed, when believing women come to you as emigrants until he reached and do not hold on to the bonds of disbelieving women**, so Omar divorced on that day two of his wives who had been polytheists. He also narrated from their hadith, with a longer version than this, in which it says that Umm Kulthum bint Uqbah ibn Abi Mu'ayt was among those who went out to the Messenger of God (peace and blessings of God be upon him), and she was a widow. Her family came asking the Messenger of God (peace and blessings of God be upon him) to return her to them until God revealed what He revealed about the believing women. Ibn Mardawayh narrated from Ibn Abbas, regarding His statement: **Then test them**, he said: Their test was that they testify that there is no god but God and that Muhammad is His slave and Messenger. If they knew that this was true from them, they would not return to the disbelievers. Her husband, among the disbelievers with whom the Messenger of God (peace and blessings of God be upon him) had made a contract, gave her the dowry that he had given her, and they were lawful for the believers if they gave them their dues. Ibn Mardawayh narrated from him, he said: Surah Al-Mumtahanah was revealed after that peace treaty, and some of their women converted to Islam. I

was asked: What made you come out? If she left fleeing from her husband or not wanting him, she is to be returned. If she left hoping to become a Muslim, she is to be kept and her husband is to be returned what he spent. Ibn Abi Usamah, Al-Bazzar, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani in Al-Kabir, and Ibn Mardawayh narrated with a good chain of transmission, as Al-Suyuti said, on the authority of Ibn Abbas, regarding the statement of God, **When believing women come to you as emigrants, examine them**, he said: When a woman came to the Prophet (blessings and peace of God be upon him), Umar ibn Al-Khattab would make her swear by God that she had not left desiring one land for another, and by God that she had not left out of hatred for her husband, and by God that she had not left seeking worldly gain, and by God that she had not left except out of love for God and His Messenger. Ibn Mani' narrated on the authority of Al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, who said: Umar ibn Al-Khattab embraced Islam and his wife remained among the polytheists, so God revealed: **And do not hold on to the marriage bonds of disbelieving women.** Abd al-Razzaq, Abd ibn Humayd, al-Bukhari, al-Tirmidhi, Ibn al-Mundhir, and Ibn Mardawayh narrated on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) would test the believing women who migrated to him with this verse: **O Prophet, when the believing women come to you pledging allegiance to you until His saying: Forgiving, Most Merciful.** So whoever of the believing women accepted this condition, the Messenger of God (peace and blessings of God be upon him) would say to her: **I have pledged allegiance to you verbally.** By God, his hand never touched the hand of any of the women who had pledged allegiance. He did not pledge allegiance to them except by saying: **I have pledged allegiance to you on that.** It was narrated by Abd al-Razzaq, Sa'id ibn Mansur, Ibn Sa'id, Ahmad, 'Abd ibn Humayd, al-Tirmidhi **who authenticated it**, al-Nasa'i, Ibn Majah, Ibn Jarir, Ibn al-Mundhir and Ibn Mardawayh on the authority of Umaymah bint Ruqayyah who said: "I came to the Prophet (peace and blessings of God be upon him) with some women to pledge allegiance to him. He took from us what is in the Qur'an that we would not associate anything with God until he reached 'nor disobey you in what is right'. He said: 'To the best of your ability and capacity.' We said: God and His Messenger are more merciful to us than we are to ourselves, O Messenger of God. Will you not shake hands with us?" He said: 'I do not shake hands with women. My words to a hundred women are like my words to one woman.'" There are hadiths on this topic. Al-Bukhari, Muslim and others narrated on the authority of Ubadah ibn as-Samit who said: We were with the Prophet (peace and blessings of God be upon him) and he said: **Give me your pledge that you will not associate anything with God, nor steal, nor commit adultery.** Then he recited the verse of An-Nisa' **The Women.** "Whoever fulfills it, his reward is with God. And whoever commits any of that and is punished in this world, it will be an expiation for him. And whoever commits any of that and God conceals it, it is up to God. If He wills, He will punish him, and if He wills, He will forgive him." Ibn al-Mundhir narrated on the authority of Ibn Jurayj on the authority of Ibn Abbas regarding the verse, **nor shall they bring forth a slander**

Surat al-Mumtahanah 60:13

O you who have believed, do not take as allies a people with whom God has become angry. They have despaired of the Hereafter, just as the disbelievers have despaired of the inhabitants of the graves.

they have invented, that he said: A free woman would give birth to a slave girl and she would replace her with a boy. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on his authority regarding the verse, "They shall not attribute to their husbands anyone other than their own children. And they shall not disobey you in what is right." He said: This is a condition that God has stipulated for women. Ibn Sa'd, Ibn Abi Shaybah, Ahmad, Abd ibn Humayd, al-Tirmidhi **who authenticated it**, Ibn Majah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Umm Salamah al-Ansariyyah, who said: "A woman among the women said: 'What is this kindness in which we should not disobey you?' He said: 'Do not wail.' I said: 'O Messenger of God, the sons of so-and-so have made me happy on behalf of my uncle, and I must repay them.' But he refused, so I repeated this request several times, and he gave me permission to repay them. I have not yet wailed, and none of the women remained who did not wail except me." Al-Bukhari, Muslim, and others narrated on the authority of Umm 'Atiyyah, who said: "We pledged allegiance to the Messenger of God (blessings and peace of God be upon him), and he recited to us that we should not associate anything with God, and he forbade us from wailing. One of our women withdrew her hand and said: 'O Messenger of God, so-and-so has made me happy, and I want to repay her.' But he did not say anything to her. So she went away and then came back and said: 'No woman among us has fulfilled her obligation except Umm Sulaym, Umm al-'Ala', and the daughter of Abu Sabra, the wife of Mu'adh, or the daughter of Abu Sabra and the wife of Muadh. Many hadiths have been narrated prohibiting wailing. Abu Ishaq and Ibn Al-Mundhir narrated on the authority of Ibn Abbas who said: Abdullah bin Amr and Zaid bin Al-Harith were fond of a Jewish man, so God revealed: **O you who have believed, do not take as allies those with whom God has become angry** [Al-Bukhari and Muslim]. Al-Faryabi, Ibn Jarir, Ibn Abi Hatim, and Al-Tabarani narrated on the authority of Ibn Masoud regarding His statement: **They have despaired of the Hereafter**, that they neither believe in it nor hope for it, just as a disbeliever despairs when he dies and sees his reward and learns about it. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding the verse that they are the disbelievers in graves who have despaired of the Hereafter. Ibn Jarir narrated on his authority regarding the verse that he said: Whoever dies from among those who disbelieve, then the living among those who disbelieved have despaired that they will return to them or that God will resurrect them.

about the Muslims, thus reaching them and obtaining some of their fruits. So God forbade them from doing so. "They have despaired, **meaning these Jews**, of the Hereafter, **that they would have any reward or good in it**, just as the disbelievers have despaired of the inhabitants of the graves," meaning: just as the disbelievers who died and were in the graves despaired of having any share or reward in the Hereafter. Mujahid said: When the disbelievers entered their graves, they despaired of God's mercy. Sa'id ibn Jubayr said: They despaired of the Hereafter just as the disbelievers who died and saw the Hereafter despaired. It was also said: just as the disbelievers despaired of the inhabitants of the graves ever returning to them.

Tafsir al-Baidawi

13- "O you who have believed, do not take as allies those with whom God has become angry." Meaning the disbelievers or the Jews, as it was narrated that it was revealed about some poor Muslims who used to maintain relations with the Jews in order to obtain some of their fruits. "They have despaired of the Hereafter." Due to their disbelief in it or due to their knowledge that they have no share in it due to their stubbornness against the Messenger described in the Torah, who is supported by the verses. "Just as the disbelievers have despaired of the inhabitants of the graves," that they will be resurrected, rewarded, or that anything better than them will reach them. According to the first interpretation, the apparent is placed in place of the implied to indicate that disbelief has made them despair.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Mumtahanah, the believing men and women will intercede for him on the Day of Resurrection.**

Tafsir al-Baghawi

God the Almighty said: 13- "O you who have believed, do not take as allies those with whom God has become angry," meaning the Jews. This is because some poor Muslims used to inform the Jews of report

Surat al-Saff 61:1

Whatever is in the heavens and whatever is on the earth glorifies God, and He is the Exalted in Might, the Wise.

Tafsir al-Jalalayn

1 - **Glorify God, whatever is in the heavens and whatever is on the earth** meaning glorify Him, so the lam is an additional letter, and what is less than that is brought to make the majority stronger **and He is the Exalted in Might** in His kingdom **the Wise** in His creation.

Tafsir al-Suyuti

Al-Tirmidhi and Al-Hakim narrated and authenticated it on the authority of Abdullah bin Salam, who said: We sat with a group of the companions of the Messenger of God, may God bless him and grant him peace, and we talked, so we said: If we knew which deeds are most beloved to God, we would know them. Then God revealed: "Whatever is in the heavens and whatever is on the earth exalts God, and He is the Exalted in Might, the Wise. O you who have believed, why do you say what you do not do?" So the Messenger of God, may God bless him and grant him peace, recited it to us until he finished it. And Ibn Jarir narrated something similar on the authority of Ibn Abbas.

K and he narrated on the authority of Abu Salih who said: They said: If we knew which deeds are most beloved to God and best, then the verse was revealed: O you who have believed, shall I guide you to a trade? The verse was revealed. They hated jihad, then the verse was revealed: O you who have believed, why do you say what you do not understand? K and Ibn Abi Hatim narrated on the authority of Ali on the authority of Ibn Abbas something similar to it.

Tafsir al-Tabari

God Almighty says: **Whatever is in the heavens** the seven **and whatever is on the earth** of creation glorifies God, submitting to Him in divinity and lordship. **And He is the Exalted in Might** in His punishment of those among them who disobeyed Him, disbelieved in Him, and disobeyed His command. **The Wise** in His management of them.

Tafsir al-Qurtubi

It is Medinan according to everyone, as mentioned by Al-Mawardi. It was also said that it is Meccan, as mentioned by Al-Nahhas on the authority of Ibn Abbas. It has fourteen verses.

"Whatever is in the heavens and whatever is on the earth exalts God. And He is the Exalted in Might, the Wise."

Tafsir Ibn Kathir

Interpretation of Surat Al-Saff

Imam Ahmad said: Yahya bin Adam told us, Ibn Al-Mubarak told us, on the authority of Al-Awza'i, on the authority of Yahya bin Abi Katheer, on the authority of Abu Salamah, on the authority of Ata bin Yasar, on the authority of Abu Salamah, on the authority of Abdullah bin Salam, who said: We were discussing which of you would go to the Messenger of God (peace and blessings of God be upon him) and ask him which deeds are most beloved to God. None of us got up, so the Messenger of God (peace and blessings of God be upon him) sent a man to us, and he gathered us and recited to us this Surah, meaning the entire Surah As-Saff. This is how Imam Ahmad narrated it. Ibn Abi Hatim said: Al-Abbas bin Al-Walid bin Mazid Al-Bayrouti told us, reciting, he said: My father told me, I heard Al-Awza'i tell me, Yahya bin Abi Katheer tell me, Abu Salamah bin Abd Al-Rahman tell me, Abdullah bin Salam tell me that some of the companions of the Messenger of God (peace and blessings of God be upon him) said: If we were to send to the Messenger of God to ask him about the most beloved deeds to God, the Almighty, the Majestic, none of us would go to him, and we were afraid to ask him about that. He said: So the Messenger of God (peace and blessings of God be upon him) called those people, man by man, until he gathered them, and this Surah was revealed about them: **Glorify God Al-Saff**. Abdullah bin Salam said: The Messenger of God, may God bless him and grant him peace, recited it all to us.

Abu Salamah said: Abdullah bin Salam recited it all to us. Yahya bin Abi Katheer said: Abu Salamah recited it all to us. Al-Awza'i said: Yahya bin Abi Katheer recited it all to us. My father said: Al-Awza'i recited it all to us. At-Tirmidhi narrated it on the authority of Abdullah bin Abd al-Rahman al-Darimi: Muhammad ibn Katheer told us on the authority of al-Awza'i on the authority of Yahya bin Abi Katheer on the authority of Abu Salamah on the authority of Abdullah bin Salam who said: A group of the companions of the Messenger of God (peace and blessings be upon him) sat and talked, then we said: If we knew which deeds are most beloved to God, the Almighty, we would do them. Then God revealed: "Whatever is in the heavens and whatever is on the earth exalts God. And He is the Exalted in Might, the Wise. O you who have believed, why do you say what you do not do?" Abdullah bin Salam said: The Messenger of God (peace and blessings be upon him) recited it to us. Abu Salamah said: Ibn Salam recited it to us. Yahya said: Abu Salamah recited it to us. Ibn Katheer said: Al-Awza'i recited it to us. Abdullah said: Ibn Katheer recited it to us. Then Al-Tirmidhi said: Muhammad ibn Kathir was contradicted in the chain of transmission of this hadith on the authority of Al-Awza'i. Ibn Al-Mubarak narrated on the authority of Al-Awza'i on the authority of Yahya bin Abi Kathir on the authority of Hilal bin Abi Maymunah on the authority of Ata' ibn Yasar on the authority of Abdullah bin Salam or on the authority of Abu Salamah on the authority of Abdullah bin Salam. I said: Imam Ahmad narrated it in this way on the authority of Ya'mar on the authority of Ibn Al-Mubarak. Al-Tirmidhi said: Al-Walid ibn Muslim narrated this

Surat al-Saff 61:1

Whatever is in the heavens and whatever is on the earth glorifies God, and He is the Exalted in Might, the Wise.

hadith on the authority of Al-Awza'i similar to the narration of Muhammad ibn Kathir. I said: Al-Walid ibn Yazid narrated it in this way on the authority of Al-Awza'i as Ibn Kathir narrated it. I said: This hadith was told to me by the Sheikh, the Musnad, Abu Al-Abbas Ahmad ibn Abi Talib Al-Hijjar, who read it to me while I was listening. Abu Al-Munja Abdullah ibn Umar ibn Al-Lati informed us. Abu Al-Waqt Abdul-Awal ibn Isa ibn Shu'ayb Al-Sajzi informed us. He said: Abu Al-Hasan ibn Abdul-Rahman ibn Al-Muzaffar ibn Muhammad ibn Dawud Al-Dawudi informed us. Abu Muhammad Abdullah ibn Ahmad ibn Hamwiyah Al-Sarakhsi informed us. Isa ibn Imran Al-Samarqandi informed us. Imam Al-Hafiz Abu Muhammad Abdullah bin Abdul Rahman Al-Darimi informed us in its entirety. Muhammad bin Kathir informed us on the authority of Al-Awza'i, and he mentioned with his chain of transmission something similar. Its recitation was transmitted to us in a chain of transmission to our Sheikh Abu Al-Abbas Al-Hijjar, but he did not recite it because he was illiterate, and there was not enough time to teach it to him, but the great Hafiz Abu Abdullah Muhammad bin Ahmad bin Uthman Al-Dhahabi, may God have mercy on him, informed me. Judge Taqi Al-Din bin Sulayman bin Al-Shaykh Abu Umar informed us. Abu Al-Munja bin Al-Lati informed us, and he mentioned it with his chain of transmission, and it was transmitted to me in a chain of transmission through his path, and he recited it to me in its entirety, and praise and thanks be to God.

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

We have already discussed the verse: **Whatever is in the heavens and whatever is on the earth exalts God, and He is the Exalted in Might, the Wise** more than once, so there is no need to repeat it. The verse: **O you who have believed, why do you say that which you do not do?** is a censure of the one who makes a promise or says something that he does not fulfill. For this reason, some of the early scholars who held the view that a promise must be fulfilled in all cases, whether the person who made the promise intended it or not, used this noble verse as evidence. They also cited as evidence from the Sunnah what was proven in the two Sahihs that the Messenger of God (blessings and peace of God be upon him) said: "The signs of a hypocrite are three: when he makes a promise he breaks it; when he speaks he lies; and when he is entrusted he betrays." And in another hadith in the Sahih, **There are four characteristics, whoever has them is a pure hypocrite, and whoever has one of them has one characteristic of hypocrisy until he gives it up.** Among them, he mentioned breaking a promise. We have discussed these two hadith in detail at the beginning of his commentary on Al-Bukhari, all praise and gratitude be to God. For this reason, God the Almighty emphasized this censure of them when He said: **Most hateful it is in the sight of God that you say what you do not do.**

Imam Ahmad and Abu Dawud narrated on the authority of Abdullah bin Amir bin Rabi'ah who said: The Messenger of God, may God bless him and grant

him peace, came to us when I was a boy. I went out to play, and my mother said: O Abdullah, come here, I will give you something. The Messenger of God, may God bless him and grant him peace, said to her: **And what did you want to give him?** She said: Dates. He said: **If you had not done so, a lie would have been written against you.** Imam Malik, may God have mercy on him, held that if a promise is linked to a penalty on the one who made the promise, then it is obligatory to fulfill it, as if he said to someone else, **Get married and I will pay you such-and-such every day**, and he got married, then he is obligated to give him what he deserved as long as he was like that, because it is a human right that is based on constraint. The majority held that it is not obligatory at all, and they interpreted the verse as having been revealed when they wished for jihad to be obligatory upon them, but when it was imposed, some of them refused it, as God Almighty said: "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 feared God or even more, and they said, 'Our Lord, why did You prescribe fighting for us? Why have You not delayed 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. Wherever you may be, death will overtake you, even if you were within fortified towers.'"

God Almighty said: "And those who believe say, 'Why was a surah not sent down?' But when a decisive surah is sent down and fighting is mentioned therein, you will see those in whose hearts is disease looking at you with a look of one fainting from death." Thus, the meaning of this verse is as Ali bin Abi Talha said on the authority of Ibn Abbas regarding the words of God the Almighty: **O you who have believed, why do you say that which you do not do?** He said: Before jihad was made obligatory, some of the believers used to say, **We would like God the Almighty to show us the most beloved deeds to Him so that we can do them.** So God informed His Prophet that the most beloved deeds are belief in Him without doubt, and jihad against those who disobey Him, who contradicted the faith and did not acknowledge it. So when jihad was revealed, some of the believers disliked that and found it difficult to do so God the Almighty said: **O you who have believed, why do you say that which you do not do?** This is the choice of Ibn Jarir. And Muqatil bin Hayyan said: The believers said, **If we knew the most beloved deeds to God, we would do them.** So God showed them the most beloved deeds to Him and said: **Indeed, God loves those who fight in His cause in ranks.** So He made it clear to them, and they were tested on the Day of Uhud, so they turned away from the Prophet, may God bless him and grant him peace, and God the Almighty revealed regarding that: **O you who have believed, why do you say that which you do not do?** And He said: The most beloved of you to Me is he who fights in My cause.

Some of them say: It was revealed about fighting, so a man might say: I fought, but he did not fight back; I

stabbed, but he did not stab; I struck, but he did not strike; I was patient, but he did not be patient. Qatada and Ad-Dahhak said: It was revealed as a rebuke to a people who used to say: We killed, we struck, we stabbed, and we did such and such, but they did not do them. Ibn Zayd said: It was revealed about a group of hypocrites who used to promise the Muslims victory but did not fulfill that promise. Malik said on the authority of Zayd ibn Aslam: **Why do you say what you do not do?** He said: About jihad. Ibn Abi Nujayh said on the authority of Mujahid: "Why do you say what you do not do? Great is hatred in the sight of God that you say what you do not do. Indeed, God loves those who fight in His cause in rows as if they were a solid structure." In between that, it was about a group of the Ansar, among them Abdullah ibn Rawahah, who said in a gathering: **If we knew which deeds were most beloved to God, we would do them until we die.** So God revealed this about them, and Abdullah ibn Rawahah said: I will not leave being imprisoned in the cause of God until I die. So he was killed as a martyr.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra told us, Ali ibn Masahr told us, on the authority of Dawud ibn Abi Hind, on the authority of Abi Harb ibn Abi Al-Aswad Al-Dailami, on the authority of his father, who said: Abu Musa sent for the reciters of the people of Basra, and three hundred men entered upon him, all of whom had recited the Qur'an. He said: You are the reciters of the people of Basra and the best of them. He said: We used to recite a surah which we likened to one of the Mus-bahis, but we forgot it, except that I have memorized from it: **O you who have believed, why do you say that which you do not do?** So it will be a testimony written around your necks and you will be asked about it on the Day of Resurrection. For this reason God the Almighty said: **Indeed, God loves those who fight in His cause in ranks as if they were a solid structure.** This is God's notification of His love for His believing servants when they stand in ranks facing the enemies of God in the heat of battle, fighting in the cause of God against those who disbelieve in God, so that the word of God is supreme and His religion is the apparent and superior to all other religions.

Imam Ahmad said: Ali ibn Abdullah told us, Hisham told us, Mujalid told us, on the authority of Abu al-Wadak, on the authority of Abu Saeed al-Khudri, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three at whom God laughs: a man who gets up at night, the people when they line up for prayer, and the people when they line up for battle." Ibn Majah narrated it from the hadith of Mujalid, on the authority of Abu al-Wadak, Jabr ibn Nawf, with it. Ibn Abi Hatim said: My father told us, Abu Nu'aym al-Fadl ibn Dukayn told us, al-Aswad, meaning Ibn Shaiban, told us, Yazid ibn Abdullah ibn al-Shakheer told me, he said: Mutraf said: I heard a hadith from Abu Dharr that I longed to meet, so I met him and said: O Abu Dharr, I heard a hadith from you and I longed to meet you. He said: May God be your father, I have met you, so tell me. I said: I heard from you that you claim that the Messenger of God, may God bless him and grant him peace, told you that God hates three and loves three. He said: Yes, I do not think I would lie about my close friend, may God bless him and grant

him peace. I said: So who are these three whom God Almighty loves? He said: A man fought in the cause of God, went out seeking reward and striving, and he encountered the enemy and was killed. You will find this in the revealed Book of God. Then he recited: **Indeed, God loves those who fight in His cause in ranks as if they were a solid structure.** And he mentioned the hadith thus. He narrated this hadith from this source with this context and this wording, and he abbreviated it. At-Tirmidhi and An-Nasa'i narrated it from the hadith of Shu'bah, on the authority of Mansur ibn al-Mu'tamir, on the authority of Rib'i ibn Harash, on the authority of Zayd ibn Dhiabyan, on the authority of Abu Dharr, with a more detailed and complete version than this. We have narrated it in another place, praise be to God.

Ka'b al-Ahbar said: God the Almighty says to Muhammad, peace and blessings be upon him: "My servant, the trusting, the chosen one, is not rude, nor harsh, nor loud in the markets, nor does he repay evil for evil, but pardons and forgives. His birth is in Mecca, his migration is in Tabah, his kingdom is in Syria, and his nation is the praisers, they praise God in every situation, and in every position they have a buzz like the buzzing of bees in the sky at dawn. They wash their limbs and tie their belts around their waists, their rows in battle are like their rows in prayer." Then he recited: **Indeed, God loves those who fight in His cause in rows as if they were a solid structure.** Shepherds of the sun pray the prayer wherever it catches them, even if they are on the back of an animal. Narrated by Ibn Abi Hatim. Sa'id ibn Jubayr said regarding God's statement: **Indeed, God loves those who fight in His cause in rows,** that the Messenger of God, peace and blessings be upon him, would not fight the enemy unless he stood in rows with them, and this is a teaching from God to the believers. He said: The Almighty's saying: **As if they were a solid structure** means that some of them are stuck to some of the ranks in battle. Muqatil ibn Hayyan said: Some of them are stuck to some. Ibn Abbas said: **As if they were a solid structure** is fixed and does not move, stuck to some of them.

Qatada said, **As if they were a solid structure.** Have you not seen how the owner of the structure does not like his structure to be different? Likewise, God, the Almighty, does not like His command to be different. God has lined up the believers in their battle and in their prayer. So adhere to the command of God, for it is a protection for those who adhere to it. All of this was mentioned by Ibn Abi Hatim. Ibn Jarir said, "Saeed bin Amr Al-Sakuni told me, Baqiyah bin Al-Waleed told us, on the authority of Abu Bakr bin Abi Maryam, on the authority of Yahya bin Jabir Al-Ta'i, on the authority of Abu Bahriya, who said, 'They disliked fighting on horses and preferred fighting on the ground, because God, the Almighty, said, "Indeed, God loves those who fight in His cause in ranks as if they were a solid structure."'" He said, **Abu Bahriya used to say, 'If you see me turning around in the ranks, then come to my beard.'**

Fath al-Qadir

It is fourteen verses

Surat al-Saff 61:1

Whatever is in the heavens and whatever is on the earth glorifies God, and He is the Exalted in Might, the Wise.

It is Madani. Al-Mawardi said: According to the group's statement. Ibn Al-Durais, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: Surat Al-Saff was revealed in Madinah. Ibn Mardawayh narrated something similar on the authority of Ibn Al-Zubayr. An-Nahhas narrated on the authority of Ibn Abbas that he said: Surat Al-Saff was revealed in Makkah, but perhaps this is not authentic from him. What supports it being Madani is what Ahmad narrated on the authority of Abdullah ibn Salam who said: We were discussing which of you should go to the Messenger of God (peace and blessings of God be upon him) and ask him which deeds are most beloved to God? None of us got up, so the Messenger of God (peace and blessings of God be upon him) sent a man to us and gathered us together. He recited to us this Surah, meaning the entire Surah Al-Saff. Ibn Abi Hatim narrated it, and he said at the end of it: So this Surah was revealed about them. It was also narrated by Al-Tirmidhi, Ibn Hibban, and Al-Hakim, who said: It is authentic according to the criteria of Al-Bukhari and Muslim, and Al-Bayhaqi in Al-Shu'ab and Al-Sunan.

His saying: 1- **Whatever is in the heavens and whatever is on the earth glorifies God.** We have already discussed this, and the way of expressing it in some surahs using the present tense, and in some of them using the imperative, is to guide us to the permissibility of glorifying God at all times, past, future, and present. We have already mentioned something similar to this at the beginning of Surah Al-Hadid. **And He is the Exalted in Might, the Wise**, meaning the Victorious Who is not defeated: the Wise in His actions and words.

Tafsir al-Baghawi

1- "Whatever is in the heavens and whatever is on the earth glorifies God. He is the Exalted in Might, the Wise."

Tafsir al-Baidawi

1- **Whatever is in the heavens and whatever is on the earth glorifies God, and He is the Exalted in Might, the Wise.** Its interpretation has been previously mentioned.

Surat al-Saff 61:2

O you who have believed, why do you say that which you do not do?

Tafsir al-Jalalayn

2 - **O you who have believed, why do you say** in seeking jihad **that which you do not do** when you were defeated at Uhud?

Tafsir al-Suyuti

Al-Tirmidhi and Al-Hakim narrated and authenticated it on the authority of Abdullah bin Salam, who said: We sat with a group of the companions of the Messenger of God, may God bless him and grant him peace, and we talked, so we said: If we knew which deeds are most beloved to God, we would know them. Then God revealed: "Whatever is in the heavens and whatever is on the earth exalts God, and He is the Exalted in Might, the Wise. O you who have believed, why do you say what you do not do?" So the Messenger of God, may God bless him and grant him peace, recited it to us until he finished it. And Ibn Jarir narrated something similar on the authority of Ibn Abbas.

K and he narrated on the authority of Abu Salih who said: They said: If we knew which deeds are most beloved to God and best, then the verse was revealed: O you who have believed, shall I guide you to a trade? The verse was revealed. They hated jihad, then the verse was revealed: O you who have believed, why do you say what you do not understand? K and Ibn Abi Hatim narrated on the authority of Ali on the authority of Ibn Abbas something similar to it.

Tafsir al-Tabari

And His statement: **O you who have believed, why do you say what you do not do?** God Almighty says: O you who have believed and believed in God and His Messenger, why do you say what you do not believe in by your actions, for your actions contradict your words.

Tafsir al-Qurtubi

It contains five issues:

First: The Almighty's saying: **O you who have believed, why do you say what you do not do?** Al-Darimi Abu Muhammad narrated in his Musnad: Muhammad bin Katheer told us, on the authority of Al-Awza'i, on the authority of Yahya bin Abi Katheer, on the authority of Abu Salamah, on the authority of Abdullah bin Salam, who said:

We sat fleeing from the companions of the Messenger of God (peace and blessings of God be upon him), so we talked and said: If we knew which deeds are most beloved to God, we would do them. Then God revealed: "Whatever is in the heavens and whatever is on the earth exalts God, and He is the Exalted in Might, the Wise. O you who have believed, why do you say what you do not do?" until he finished it. Abdullah said:

The Messenger of God (peace and blessings of God be upon him) recited it to us until he finished it. Abu Salamah said: Ibn Salam recited it to us. Yahya said: Abu Salamah recited it to us, and Yahya recited it to us, and Al-Awza'i recited it to us, and Muhammad recited it to us. Ibn Abbas said: Abdullah bin Rawahah said: If we knew which deeds are most beloved to God, we would do them.

When Jihad was revealed, they hated it. The believers said, **O Messenger of God, if we knew which deeds are most beloved to God, we would hasten to them.** Then this verse was revealed: **Shall I guide you to a transaction that will save you from a painful punishment?** They remained for a while saying, **If we knew what it was, we would buy it with our wealth, our lives, and our families.** Then God guided them to it by saying: **You believe in God and His Messenger and strive in the cause of God with your wealth and your lives.** Then they were tested on the Day of Uhud and fled, so this verse was revealed to reproach them for not fulfilling their commitment. Muhammad ibn Ka'b said: When God informed His Prophet (peace and blessings of God be upon him) of the reward of the martyrs of Badr, the Companions said, **O God, bear witness! If we encounter fighting, we will do our utmost in it.** So they fled on the Day of Uhud, so God reproached them for that. Qatada and Ad-Dahhak said, **This verse was revealed about a people who used to say, 'We have striven and fought hard,' but they did not.**

Suhaib said: "A man had harmed the Muslims on the day of Badr and caused them great suffering, so I killed him. A man said: 'O father of God, I killed so-and-so.' The Prophet (peace and blessings of God be upon him) was pleased with that. 'Umar ibn al-Khattab and 'Abd al-Rahman ibn 'Awf said: 'O Suhaib, did you not tell the Messenger of God (peace and blessings of God be upon him) that you killed so-and-so? So-and-so claimed to have killed him.' So he told him and he said: 'Is that so, O Abu Yahya?' He said: 'Yes, by God, O Messenger of God.' So the verse was revealed about the one who claimed to have killed him." Ibn Zayd said: "It was revealed about the hypocrites. They used to say to the Prophet (peace and blessings of God be upon him) and his companions: 'If you go out and fight, we will go out with you and fight.' But when they went out, they turned back and stayed behind."

Al-Haniya: This verse requires everyone who commits himself to an act of obedience to fulfill it. In Sahih Muslim, on the authority of Abu Musa, that he sent to the reciters of the people of Basra, and three hundred men who had recited the Qur'an had entered upon him. He said, **You are the best of the people of Basra and their reciters, so recite it and do not let the time be long for you, lest you harden your hearts as the hearts of those before you hardened.** We used to recite a surah which we likened in length and severity to Bara'ah, but I forgot it, except that I memorized from it: **If the son of Adam had two valleys full of wealth, he would desire a third, and nothing fills the belly of the son of Adam except dust.** We used to recite a surah which we likened to one of the Mus-Bisahis, but I forgot it, except that I memorized from it: **O you who have believed, why do you say what you do not do?** This is

established in the religion in wording and meaning in this surah. As for His statement, **A testimony around your necks, about which you will be asked on the Day of Resurrection**, its meaning is established in the religion, for whoever commits himself to something, it is binding upon him. Shara'an. And the vow is divided into two types: One of them is the vow, which is divided into two types: A vow of devotion that is initiated, such as saying: I owe God prayer, fasting, charity, and the like of devotion. This must be fulfilled by consensus. A vow of permissibility is one that is conditional upon desire, such as saying: If my absent one returns, then I must give charity, or one that is conditional upon fear, such as saying: If God suffices me from the evil of such-and-such, then I must give charity. The scholars differed concerning it. Malik and Abu Hanifa said: He must fulfill it. Al-Shafi'i said in one of his opinions: He is not obligated to fulfill it. The general meaning of the verse is evidence for us because in its absolute form it includes the responsibility of one who says something that he will not do, regardless of whether it is absolute or conditional. His companions said: A vow is only for what the intention of it is to draw near to God, which is of the same type as devotion. Although this is of the same type as devotion, it is not intended as a devotion, but rather the intention is to prevent oneself from doing or proceeding with an action. We say: The legal devotions are hardships and burdens, even if they are devotions. This is the effort of committing to this act of worship with difficulty in order to bring benefit or ward off harm. Thus, it does not go beyond the prescribed norms of obligation and does not depart from the intention of drawing closer to God. Ibn al-Arabi said: If what is said is a promise, then it is likely to be conditional upon a reason, such as saying: If you marry, I will help you with a dinar, or if you buy what you need, I will give you such and such. This is necessary according to the consensus of the jurists. If it is simply a promise, then it is said that it is conditional upon its connection. They connected it to the reason of the verse, as it is narrated that they used to say: If we knew which deeds are best or most beloved to God, we would do them. So God revealed this verse. It is an acceptable hadith. It was narrated from Mujahid that when Abdullah ibn Rawahah heard it, he said: I will continue to be imprisoned in the cause of God until I am killed. What is correct in my view is that a promise must be fulfilled in all cases except for an excuse.

I said: Malik said: As for the waiting period, such as if a man asks someone to give him a gift and he says yes, then he changes his mind not to do it, I do not think that is binding on him. Ibn al-Qasim said: If someone makes a promise to creditors and says, **I call you to witness that I have given them a gift** that he will pay you back, then this is binding on him. As for him saying, **Yes, I will do it**, then he changes his mind, I do not think that is binding on him.

I said: That is, he is not to be punished for that. As for good morals and good chivalry, then yes. God Almighty praised the one who is true to his promise and fulfills his vow, saying: **And those who fulfill their covenant when they have made it** (al-Baqarah 2:177),

and God Almighty said: "And mention in the Book, Ishmael. Indeed, he was true to his promise" (Maryam 19:54), and his finger has already been mentioned.

Third: Al-Nakha'i said: Three verses prevented me from narrating to the al-Nas 114: **Do you enjoin righteousness upon people and forget yourselves?** (al-Baqarah 2:44), **And I do not want to go against you in that which I forbid you.** (Hud 11:88), **O you who have believed, why do you say what you do not do?** Abu Na'im Al-Hafiz narrated from the hadith of Malik bin Dinar on the authority of Thamamah that Anas bin Malik said:

The Messenger of God, may God bless him and grant him peace, said: "On the Night Journey, I came upon a people whose lips were being cut with scissors of fire. Every time they were cut, they would dry up. I said: 'Who are these, O Gabriel?' He said: 'These are the orators of your nation who say but do not act, who recite the Book of God but do not act.'" It was narrated from one of the early Muslims that it was said to him: 'Tell us,' and he remained silent. Then it was said to him: 'Tell us,' and he said: 'Do you think I would say what I do not do and thus hasten the wrath of God?'

Fourth: The Almighty's statement: **Why do you say what you do not do?** is a question of denial and rebuke, meaning that a person says about himself something good that he does not do. As for what is in the past, it would be a lie, and as for what is in the future, it would be a failure, and both are reprehensible. Sufyan ibn Uyaynah's interpretation of the Almighty's statement: **Why do you say what you do not do?** means why do you say something that is not up to you, so you do not know whether you will do it or not. Based on this, the statement is to be taken at its apparent meaning in denying the statement.

Tafsir Ibn Kathir

We have already discussed the verse: "Whatever is in the heavens and whatever is on the earth exalts God. He is the Exalted in Might, the Wise" more than once, so there is no need to repeat it. And the verse: **O you who have believed, why do you say that which you do not do?** is a censure of the one who makes a promise or says something that he does not fulfill. For this reason, some of the early scholars used this noble verse as evidence for the belief that a promise must be fulfilled absolutely, whether the promise was made to him or not. They also used as evidence from the Sunnah what was proven in the two Sahih's that the Messenger of God (peace and blessings of God be upon him) said: "The signs of a hypocrite are three: when he promises he breaks his promise, when he speaks he lies, and when he is entrusted with something he betrays." In another hadith in Sahih Al-Bukhari, **There are four things, whoever has them is a pure hypocrite, and whoever has one of them has one characteristic of hypocrisy until he gives it up.** He mentioned among them breaking a promise. We have discussed these two hadiths in detail at the beginning of Al-Bukhari's commentary, praise and thanks be to

God. For this reason, God Almighty emphasized this denunciation of them with His saying: **It is most hateful to God that you say what you do not do.**

Imam Ahmad and Abu Dawud narrated on the authority of Abdullah bin Amir bin Rabi'ah who said: The Messenger of God, may God bless him and grant him peace, came to us when I was a boy. I went out to play, and my mother said: O Abdullah, come here, I will give you something. The Messenger of God, may God bless him and grant him peace, said to her: **And what did you want to give him?** She said: Dates. He said: **If you had not done so, a lie would have been written against you.** Imam Malik, may God have mercy on him, held that if a promise is linked to a penalty on the one who made the promise, then it is obligatory to fulfill it, as if he said to someone else, **Get married and I will pay you such-and-such every day**, and he got married, then he is obligated to give him what he deserved as long as he was like that, because it is a human right that is based on constraint. The majority held that it is not obligatory at all, and they interpreted the verse as having been revealed when they wished for jihad to be obligatory upon them, but when it was imposed, some of them refused it, as God Almighty said: "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 feared God or even more, and they said, 'Our Lord, why did You prescribe fighting for us? Why have You not delayed 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. Wherever you may be, death will overtake you, even if you were within fortified towers.'"

God Almighty said: "And those who believe say, 'Why was a surah not sent down?' But when a decisive surah is sent down and fighting is mentioned therein, you will see those in whose hearts is disease looking at you with a look of one fainting from death." Thus, the meaning of this verse is as Ali bin Abi Talha said on the authority of Ibn Abbas regarding the words of God the Almighty: **O you who have believed, why do you say that which you do not do?** He said: Before jihad was made obligatory, some of the believers used to say, **We would like God the Almighty to show us the most beloved deeds to Him so that we can do them.** So God informed His Prophet that the most beloved deeds are belief in Him without doubt, and jihad against those who disobey Him, who contradicted the faith and did not acknowledge it. So when jihad was revealed, some of the believers disliked that and found it difficult to do so God the Almighty said: **O you who have believed, why do you say that which you do not do?** This is the choice of Ibn Jarir. and Muqatil bin Hayyan said: The believers said, **If we knew the most beloved deeds to God, we would do them.** So God showed them the most beloved deeds to Him and said: **Indeed, God loves those who fight in His cause in ranks.** So He made it clear to them, and they were tested on the Day of Uhud, so they turned away from the Prophet, may God bless him and grant him peace, and God the Almighty revealed regarding that: **O you who have believed, why do you say that which you do not do?** And He said: The most beloved of you to Me is he who fights in My cause.

Some of them say: It was revealed about fighting, so a man might say: I fought, but he did not fight back; I stabbed, but he did not stab; I struck, but he did not strike; I was patient, but he did not be patient. Qatada and Ad-Dahhak said: It was revealed as a rebuke to a people who used to say: We killed, we struck, we stabbed, and we did such and such, but they did not do them. Ibn Zayd said: It was revealed about a group of hypocrites who used to promise the Muslims victory but did not fulfill that promise. Malik said on the authority of Zayd ibn Aslam: **Why do you say what you do not do?** He said: About jihad. Ibn Abi Nujayh said on the authority of Mujahid: "Why do you say what you do not do? Great is hatred in the sight of God that you say what you do not do. Indeed, God loves those who fight in His cause in rows as if they were a solid structure." In between that, it was about a group of the Ansar, among them Abdullah ibn Rawahah, who said in a gathering: **If we knew which deeds were most beloved to God, we would do them until we die.** So God revealed this about them, and Abdullah ibn Rawahah said: I will not leave being imprisoned in the cause of God until I die. So he was killed as a martyr.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra told us, Ali ibn Masahr told us, on the authority of Dawud ibn Abi Hind, on the authority of Abi Harb ibn Abi Al-Aswad Al-Dailami, on the authority of his father, who said: Abu Musa sent for the reciters of the people of Basra, and three hundred men entered upon him, all of whom had recited the Qur'an. He said: You are the reciters of the people of Basra and the best of them. He said: We used to recite a surah which we likened to one of the Mus-bahis, but we forgot it, except that I have memorized from it: **O you who have believed, why do you say that which you do not do?** So it will be a testimony written around your necks and you will be asked about it on the Day of Resurrection. For this reason God the Almighty said: **Indeed, God loves those who fight in His cause in ranks as if they were a solid structure.** This is God's notification of His love for His believing servants when they stand in ranks facing the enemies of God in the heat of battle, fighting in the cause of God against those who disbelieve in God, so that the word of God is supreme and His religion is the apparent and superior to all other religions.

Imam Ahmad said: Ali ibn Abdullah told us, Hisham told us, Mujalid told us, on the authority of Abu al-Wadak, on the authority of Abu Saeed al-Khudri, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three at whom God laughs: a man who gets up at night, the people when they line up for prayer, and the people when they line up for battle." Ibn Majah narrated it from the hadith of Mujalid, on the authority of Abu al-Wadak, Jabr ibn Nawf, with it. Ibn Abi Hatim said: My father told us, Abu Nu'aym al-Fadl ibn Dukayn told us, al-Aswad, meaning Ibn Shaiban, told us, Yazid ibn Abdullah ibn al-Shakheer told me, he said: Mutraf said: I heard a hadith from Abu Dharr that I longed to meet, so I met him and said: O Abu Dharr, I heard a hadith from you and I longed to meet you. He said: May God be your father, I have met you, so tell me. I said: I heard from you that you claim that the Messenger of God, may God bless him and grant him peace, told you that God hates three and

O you who have believed, why do you say that which you do not do?

loves three. He said: Yes, I do not think I would lie about my close friend, may God bless him and grant him peace. I said: So who are these three whom God Almighty loves? He said: A man fought in the cause of God, went out seeking reward and striving, and he encountered the enemy and was killed. You will find this in the revealed Book of God. Then he recited: **Indeed, God loves those who fight in His cause in ranks as if they were a solid structure.** And he mentioned the hadith thus. He narrated this hadith from this source with this context and this wording, and he abbreviated it. At-Tirmidhi and An-Nasa'i narrated it from the hadith of Shu'bah, on the authority of Mansur ibn al-Mu'tamir, on the authority of Rib'i ibn Harash, on the authority of Zayd ibn Dhibyan, on the authority of Abu Dharr, with a more detailed and complete version than this. We have narrated it in another place, praise be to God.

Ka'b al-Ahbar said: God the Almighty says to Muhammad, peace and blessings be upon him: "My servant, the trusting, the chosen one, is not rude, nor harsh, nor loud in the markets, nor does he repay evil for evil, but pardons and forgives. His birth is in Mecca, his migration is in Tabah, his kingdom is in Syria, and his nation is the praisers, they praise God in every situation, and in every position they have a buzz like the buzzing of bees in the sky at dawn. They wash their limbs and tie their belts around their waists, their rows in battle are like their rows in prayer." Then he recited: **Indeed, God loves those who fight in His cause in rows as if they were a solid structure.** Shepherds of the sun pray the prayer wherever it catches them, even if they are on the back of an animal. Narrated by Ibn Abi Hatim. Sa'id ibn Jubayr said regarding God's statement: **Indeed, God loves those who fight in His cause in rows**, that the Messenger of God, peace and blessings be upon him, would not fight the enemy unless he stood in rows with them, and this is a teaching from God to the believers. He said: The Almighty's saying: **As if they were a solid structure** means that some of them are stuck to some of the ranks in battle. Muqatil ibn Hayyan said: Some of them are stuck to some. Ibn Abbas said: **As if they were a solid structure** is fixed and does not move, stuck to some of them.

Qatada said, **As if they were a solid structure.** Have you not seen how the owner of the structure does not like his structure to be different? Likewise, God, the Almighty, does not like His command to be different. God has lined up the believers in their battle and in their prayer. So adhere to the command of God, for it is a protection for those who adhere to it. All of this was mentioned by Ibn Abi Hatim. Ibn Jarir said, "Saeed bin Amr Al-Sakuni told me, Baqiyah bin Al-Waleed told us, on the authority of Abu Bakr bin Abi Maryam, on the authority of Yahya bin Jabir Al-Ta'i, on the authority of Abu Bahriya, who said, 'They disliked fighting on horses and preferred fighting on the ground, because God, the Almighty, said, "Indeed, God loves those who fight in His cause in ranks as if they were a solid structure."'" He said, **Abu Bahriya used to say, 'If you see me turning around in the ranks, then come to my beard.'**

Fath al-Qadir

2- **O you who have believed, why do you say that which you do not do?** This question is for rebuke and reprimand: that is, why do you say of the good that which you do not do? *Lam* is composed of the preposition *lam* and the interrogative *ma*, and its *alif* was deleted to make it easier due to its frequent use, as in similar words.

Tafsir al-Baghawi

2- **O you who have believed, why do you say that which you do not do?** The commentators said: The believers said: If we knew the most beloved deeds to God Almighty, we would do them, and we would spend our money and our lives on them. Then God Almighty revealed: **Indeed, God loves those who fight in His cause in ranks.** So they were tested with that on the Day of Uhud, so they turned their backs, so God Almighty revealed: **Why do you say that which you do not do?**

Muhammad bin Kaab said: When God Almighty informed His Messenger, may God bless him and grant him peace, of the reward of the martyrs of Badr, the Companions said: If we encounter fighting after that, we will do our best in it. So they fled on the day of Uhud, and God reproached them with this verse.

Qatada and Al-Dahhak said: It was revealed regarding fighting. A man would say: I fought and he did not fight, I stabbed and he did not stab, I struck and he did not strike. So this verse was revealed.

Ibn Zayd said: It was revealed about the hypocrites who promised victory to the believers, but they were lying.

Tafsir al-Baidawi

2- **O you who have believed, why do you say that which you do not do?** It was narrated that the Muslims said: If we knew what the most beloved deeds to God Almighty were, we would spend our wealth and our lives in it. Then God revealed: **Indeed, God loves those who fight in His cause in ranks.** So they turned back on the day of Uhud, and so it was revealed. *Lam* is composed of the preposition *lam* and the interrogative *ma*, and most of the times its *alif* is deleted with the preposition due to their frequent use together and their use to indicate the thing being asked about.

Surat al-Saff 61:3

It is most hateful to God that you say what you do not do.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

3 - **It is** very *hateful* to God that you say) the subject of the verb **to say** what you do not do

Tafsir al-Suyuti

Tafsir al-Tabari

It is most hateful to God that you say what you do not do. He says: It is most hateful to your Lord that you say what you do not do.

The commentators differed about the reason for which this verse was revealed. Some of them said: It was revealed as a rebuke from God to a group of believers who wished to know the best deeds, so God made them know them. But when they knew, they fell short, so they were rebuked with this verse.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding His statement, **O you who have believed, why do you say that which you do not do?** He said: There were some believers before jihad was made obligatory who would say: We wish that God would show us the most beloved deeds to Him, so that we could do them. So God informed His Prophet that the most beloved deeds to Him are belief in God, without doubt, and jihad against those who disobey Him, who have opposed faith and do not acknowledge it. So when jihad was revealed, some believers disliked that and found it difficult to do so, so God said, **O you who have believed, why do you say that which you do not do?**

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, **O you who have believed, why do you say what you do not do? Great is hatred in the sight of God that you say what you do not do.** He said: There were people who said, **By God, if we knew what the most beloved deeds to God are, we would do them.** So God revealed to His Prophet, may God bless him and grant him peace, **O you who have believed, why do you say what you do not do? Great is hatred,** to His statement, **a solid structure.** So He guided them to the most beloved deeds to Him.

Ibn Hamid told us: Mihran told us on the authority of

Sufyan, on the authority of Muhammad ibn Juhadah, on the authority of Abu Salih, who said: They said: If we knew which deeds are most beloved and best to God, then the verse was revealed: **O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?** (al-Saff 61:10). They disliked it, so the verse was revealed: **O you who have believed, why do you say what you do not do?**

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **Why do you say what you do not do?** up to His statement, *well-arranged*, in between that, about a group of the Ansar among them, Abdullah ibn Rawahah, they said in a gathering: If we knew which deeds are most beloved to God, we would do them until we die, so God revealed this about them, and Abdullah ibn Rawahah said, **I will not cease to be imprisoned in the cause of God until I die,** so he was killed as a martyr.

Others said: Rather, this verse was revealed to rebuke a group of the companions of the Messenger of God, may God bless him and grant him peace, one of whom was boasting about a good deed that he had not done, saying, **I did such and such.** So God rebuked them for falsely boasting about what they had not done.

Who said that?

Muhammad ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **Why do you say what you do not do?** He said: It has reached me that it was in jihad. A man would say, **I fought and did this,** but he had not done this. So God admonished them in that with the most severe admonition.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **O you who have believed, why do you say that which you do not do?** He warns them and teaches them as you hear. **Great is hatred in the sight of God.** And there were men who would report in battle something that they did not do and did not convey, so God admonished them in that with a powerful admonition, saying, **O you who have believed, why do you say that which you do not do?** until His statement, **As if they were a solid structure.**

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **Why do you say what you do not do?** God revealed this about a man who says in battle what he did not do, such as striking, stabbing, and killing. God said, **It is most hateful to God that you say what you do not do.**

Others said: Rather, this is a rebuke from God to a group of hypocrites who promised the believers victory, but they were lying.

Who said that?

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **It is most hateful to God that you say what you do not do,** they say to the Prophet, may God bless him and grant him

Surat al-Saff 61:3

It is most hateful to God that you say what you do not do.

peace, and his companions: If you had gone out, we would have gone out with you and supported you, and we would have been faithful, so he informed them that **It is most hateful to God that you say what you do not do.**

The first of these sayings about the interpretation of the verse is the saying of the one who said: It refers to those who said: If we knew the most beloved deeds to God, we would do them, then they fell short in doing them after they knew.

We said: This statement is more appropriate because God, the Most High, addressed the believers with it, saying: **O you who have believed.** If it had been revealed about the hypocrites, they would not have been named, nor would they have been described as believers. If they had described themselves as doing something they had not done, they would have deliberately lied, and that was not the description of the people. However, in my opinion, they hoped by their saying: **If we knew the most beloved deeds to God, we would do them,** that if they knew that, they would do it. But when they knew, the strength of some of them weakened from doing what they had hoped to do before knowing, and others became strong and did it, and they had merit and honor.

The Arabists differed about the meaning of this and about the reason for placing the word *Kabir-e-Maqtan* in the accusative case. Some of the grammarians of Basra said: He said, **Kabir-e-Maqtan is in the sight of God,** meaning, **Your hatred is greatly in the sight of God.** Then he said, **That you say what you do not do** means the harm of your speech. Some of the grammarians of Kufa said: His statement, **O you who have believed, why do you say what you do not do?** means that the Muslims used to say, **If we knew which deeds are most beloved to God, we would do them, even if it cost us our lives and our wealth.** Then, on the Day of Uhud, they dismounted from the Prophet (peace and blessings of God be upon him) until he was wounded and his front tooth was broken. Then he said, **Why do you say what you do not do?** “Kabir-e-Maqtan is in the sight of God.”

Kabir-e-Maqtan means, *in* is in the nominative case, because *kabir* is like saying, **What a bad man your brother is.**

His saying, **It is greatly hated by God** and by those who believe: He implied in *greatness* a noun that is in the nominative case.

The correct thing to say about this, in my opinion, is that his saying *hated* is in the accusative case as an explanation, like the saying of someone else says: This saying is too great.

Tafsir al-Qurtubi

His saying, the Most High: **It is most hateful to God that you say what you do not do.** This may be used as evidence for the obligation of fulfilling one's duty in cases of obstinacy and anger, according to one of the two opinions of Al-Shafi'i. And it is in the subject and

what precedes it is the predicate, as if he said: Your saying what you do not do is reprehensible. It is also possible for it to be the predicate of a deleted subject. Al-Kisa'i said: *That* is in the nominative case, because **kabar fa'ala** is like **ba'isa mana akhuka your brother is a bad man.** And *ma'ta* is in the accusative case as a differentiator, meaning it is most hateful for them to say what they do not do. It was also said: it is a state. *Maqt* and *maqta* are two verbal nouns, it is said: a man is hated and hated if people do not like him.

Tafsir Ibn Kathir

We have already discussed the verse: "Whatever is in the heavens and whatever is on the earth exalts God. He is the Exalted in Might, the Wise" more than once, so there is no need to repeat it. And the verse: **O you who have believed, why do you say that which you do not do?** is a censure of the one who makes a promise or says something that he does not fulfill. For this reason, some of the early scholars used this noble verse as evidence for the belief that a promise must be fulfilled absolutely, whether the promise was made to him or not. They also used as evidence from the Sunnah what was proven in the two Sahihs that the Messenger of God (peace and blessings of God be upon him) said: "The signs of a hypocrite are three: when he promises he breaks his promise, when he speaks he lies, and when he is entrusted with something he betrays." In another hadith in Sahih Al-Bukhari, **There are four things, whoever has them is a pure hypocrite, and whoever has one of them has one characteristic of hypocrisy until he gives it up.** He mentioned among them breaking a promise. We have discussed these two hadiths in detail at the beginning of Al-Bukhari's commentary, praise and thanks be to God. For this reason, God Almighty emphasized this denunciation of them with His saying: **It is most hateful to God that you say what you do not do.**

Imam Ahmad and Abu Dawud narrated on the authority of Abdullah bin Amir bin Rabi'ah who said: The Messenger of God, may God bless him and grant him peace, came to us when I was a boy. I went out to play, and my mother said: O Abdullah, come here, I will give you something. The Messenger of God, may God bless him and grant him peace, said to her: **And what did you want to give him?** She said: Dates. He said: **If you had not done so, a lie would have been written against you.** Imam Malik, may God have mercy on him, held that if a promise is linked to a penalty on the one who made the promise, then it is obligatory to fulfill it, as if he said to someone else, **Get married and I will pay you such-and-such every day,** and he got married, then he is obligated to give him what he deserved as long as he was like that, because it is a human right that is based on constraint. The majority held that it is not obligatory at all, and they interpreted the verse as having been revealed when they wished for jihad to be obligatory upon them, but when it was imposed, some of them refused it, as God Almighty said: "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 feared God or even more, and they said, 'Our Lord, why did You prescribe fighting for us? Why have You not delayed 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. Wherever you may be, death will overtake you, even if you were within fortified towers.'

God Almighty said: "And those who believe say, 'Why was a surah not sent down?' But when a decisive surah is sent down and fighting is mentioned therein, you will see those in whose hearts is disease looking at you with a look of one fainting from death." Thus, the meaning of this verse is as Ali bin Abi Talha said on the authority of Ibn Abbas regarding the words of God the Almighty: **O you who have believed, why do you say that which you do not do?** He said: Before jihad was made obligatory, some of the believers used to say, **We would like God the Almighty to show us the most beloved deeds to Him so that we can do them.** So God informed His Prophet that the most beloved deeds are belief in Him without doubt, and jihad against those who disobey Him, who contradicted the faith and did not acknowledge it. So when jihad was revealed, some of the believers disliked that and found it difficult to do so God the Almighty said: **O you who have believed, why do you say that which you do not do?** This is the choice of Ibn Jarir. And Muqatil bin Hayyan said: The believers said, **If we knew the most beloved deeds to God, we would do them.** So God showed them the most beloved deeds to Him and said: **Indeed, God loves those who fight in His cause in ranks.** So He made it clear to them, and they were tested on the Day of Uhud, so they turned away from the Prophet, may God bless him and grant him peace, and God the Almighty revealed regarding that: **O you who have believed, why do you say that which you do not do?** And He said: The most beloved of you to Me is he who fights in My cause.

Some of them say: It was revealed about fighting, so a man might say: I fought, but he did not fight back; I stabbed, but he did not stab; I struck, but he did not strike; I was patient, but he did not be patient. Qatada and Ad-Dahhak said: It was revealed as a rebuke to a people who used to say: We killed, we struck, we stabbed, and we did such and such, but they did not do them. Ibn Zayd said: It was revealed about a group of hypocrites who used to promise the Muslims victory but did not fulfill that promise. Malik said on the authority of Zayd ibn Aslam: **Why do you say what you do not do?** He said: About jihad. Ibn Abi Nujayh said on the authority of Mujahid: "Why do you say what you do not do? Great is hatred in the sight of God that you say what you do not do. Indeed, God loves those who fight in His cause in rows as if they were a solid structure." In between that, it was about a group of the Ansar, among them Abdullah ibn Rawahah, who said in a gathering: **If we knew which deeds were most beloved to God, we would do them until we die.** So God revealed this about them, and Abdullah ibn Rawahah said: I will not leave being imprisoned in the cause of God until I die. So he was killed as a martyr.

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authority of Dawud ibn Abi Hind, on the authority of Abi Harb ibn Abi Al-Aswad Al-Dailami, on the authority of his father, who said: Abu Musa sent for the reciters of the people of Basra, and three hundred men entered upon him, all of whom had recited the Qur'an. He said: You are the reciters of the people of Basra and the best of them. He said: We used to recite a surah which we likened to one of the Mus-bahis, but we forgot it, except that I have memorized from it: **O you who have believed, why do you say that which you do not do?** So it will be a testimony written around your necks and you will be asked about it on the Day of Resurrection. For this reason God the Almighty said: **Indeed, God loves those who fight in His cause in ranks as if they were a solid structure.** This is God's notification of His love for His believing servants when they stand in ranks facing the enemies of God in the heat of battle, fighting in the cause of God against those who disbelieve in God, so that the word of God is supreme and His religion is the apparent and superior to all other religions.

Imam Ahmad said: Ali ibn Abdullah told us, Hisham told us, Mujalid told us, on the authority of Abu al-Wadad, on the authority of Abu Saeed al-Khudri, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three at whom God laughs: a man who gets up at night, the people when they line up for prayer, and the people when they line up for battle." Ibn Majah narrated it from the hadith of Mujalid, on the authority of Abu al-Wadad, Jabr ibn Nawf, with it. Ibn Abi Hatim said: My father told us, Abu Nu'aym al-Fadl ibn Dukayn told us, al-Aswad, meaning Ibn Shaiban, told us, Yazid ibn Abdullah ibn al-Shakheer told me, he said: Mutraf said: I heard a hadith from Abu Dharr that I longed to meet, so I met him and said: O Abu Dharr, I heard a hadith from you and I longed to meet you. He said: May God be your father, I have met you, so tell me. I said: I heard from you that you claim that the Messenger of God, may God bless him and grant him peace, told you that God hates three and loves three. He said: Yes, I do not think I would lie about my close friend, may God bless him and grant him peace. I said: So who are these three whom God Almighty loves? He said: A man fought in the cause of God, went out seeking reward and striving, and he encountered the enemy and was killed. You will find this in the revealed Book of God. Then he recited: **Indeed, God loves those who fight in His cause in ranks as if they were a solid structure.** And he mentioned the hadith thus. He narrated this hadith from this source with this context and this wording, and he abbreviated it. At-Tirmidhi and An-Nasa'i narrated it from the hadith of Shu'bah, on the authority of Mansur ibn al-Mu'tamir, on the authority of Rib'i ibn Harash, on the authority of Zayd ibn Dhibyan, on the authority of Abu Dharr, with a more detailed and complete version than this. We have narrated it in another place, praise be to God.

Ka'b al-Ahbar said: God the Almighty says to Muhammad, peace and blessings be upon him: "My servant, the trusting, the chosen one, is not rude, nor harsh, nor loud in the markets, nor does he repay evil for evil, but pardons and forgives. His birth is in Mecca, his migration is in Tabah, his kingdom is in Syria, and his nation is the praisers, they praise God in every

Surat al-Saff 61:3

It is most hateful to God that you say what you do not do.

situation, and in every position they have a buzz like the buzzing of bees in the sky at dawn. They wash their limbs and tie their belts around their waists, their rows in battle are like their rows in prayer." Then he recited: **Indeed, God loves those who fight in His cause in rows as if they were a solid structure.** Shepherds of the sun pray the prayer wherever it catches them, even if they are on the back of an animal. Narrated by Ibn Abi Hatim. Sa'id ibn Jubayr said regarding God's statement: **Indeed, God loves those who fight in His cause in rows**, that the Messenger of God, peace and blessings be upon him, would not fight the enemy unless he stood in rows with them, and this is a teaching from God to the believers. He said: The Almighty's saying: **As if they were a solid structure** means that some of them are stuck to some of the ranks in battle. Muqatil ibn Hayyan said: Some of them are stuck to some. Ibn Abbas said: **As if they were a solid structure** is fixed and does not move, stuck to some of them.

Qatada said, **As if they were a solid structure.** Have you not seen how the owner of the structure does not like his structure to be different? Likewise, God, the Almighty, does not like His command to be different. God has lined up the believers in their battle and in their prayer. So adhere to the command of God, for it is a protection for those who adhere to it. All of this was mentioned by Ibn Abi Hatim. Ibn Jarir said, "Saeed bin Amr Al-Sakuni told me, Baqiyah bin Al-Waleed told us, on the authority of Abu Bakr bin Abi Maryam, on the authority of Yahya bin Jabir Al-Ta'i, on the authority of Abu Bahriya, who said, 'They disliked fighting on horses and preferred fighting on the ground, because God, the Almighty, said, "Indeed, God loves those who fight in His cause in ranks as if they were a solid structure."'" He said, **Abu Bahriya used to say, 'If you see me turning around in the ranks, then come to my beard.'**

Fath al-Qadir

Then He, the Almighty, blamed them for that, saying: 3- **It is most hateful to God that you say what you do not do** meaning that it is very hateful, which is hatred, and hatred and maqtah are two verbal nouns. It is said that a man is hated and hated: if people do not like him. Al-Kisa'i said: **that you say** is in the nominative case, because *kabar* is a verb meaning *bad*, and *maqtan* is in the accusative case as a specification. Based on this, there is an indefinite pronoun in *kabar* explained by the indefinite article, and that you say is the one specifically blamed. There is disagreement about whether it is raised by the subject, and its predicate is the predicate of the sentence that precedes it, or its predicate is deleted, or it is the predicate of a deleted subject. If it is said that he intended by his saying *kabar* to express astonishment, and Ibn Asfour counted it among the verbs of astonishment. It is also said that it is not among the verbs of blame nor among the verbs of astonishment, but rather it is attributed to **that you say**, and *maqtah* is a specification transferred from the subject.

Tafsir al-Baghawi

3- **It is most hateful to God that you should say**, in the nominative case, so it is like saying, **Your brother is a bad man.** The meaning of the verse is: That is, it is most hateful and detestable to God, meaning: God hates with intense hatred that you say **what you do not do**, that you promise something of yourselves and then do not fulfill it.

Tafsir al-Baidawi

3- **It is most hateful to God that you say what you do not do.** Hatred is the most intense hatred, and it is in the accusative case as a specification to indicate that their saying this is pure hatred. *Great* to those who belittle everything great below Him, as an exaggeration in forbidding it.

Surat al-Saff 61:4

Indeed, God loves those who fight in His cause in ranks as if they were a solid structure.

Tafsir al-Jalalayn

4 - **Indeed, God loves** He gives victory and honors **those who fight in His cause in ranks** a state, meaning two ranks **as if they were a solid structure** stuck together, one part fixed to the other.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to those who say: If we knew the most beloved deeds to God, we would do them until we die. *God*, O people, **loves those who fight in His cause**, meaning in His path and religion that He called to, **in rows**. He means by that that they fight the enemies of God in rows.

His saying, **As if they were a solid structure**, means: They fight in the way of God in a lined up row, as if in their alignment there were walls built in a solid and perfect manner, leaving nothing out. Some of them used to say: It was built with lead.

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, regarding his statement, **Indeed, God loves those who fight in His cause in rows as if they were a solid structure**. Have you not seen the owner of the structure, how he does not like his structure to differ? Thus, the Blessed and Exalted, His command does not differ. Indeed, God has described the believers in their fighting and described them in their prayer, so adhere to the command of God, for it is a protection for whoever adheres to it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, **Indeed, God loves those who fight in His cause in rows as if they were a solid structure**. He said: And those who confirmed their words with their deeds are these. He said: And these did not confirm their words with their deeds when the Prophet, may God bless him and grant him peace, went out, they turned back from him and stayed behind. Some of the people of knowledge used to say: God only said, **Indeed, God loves those who fight in His cause in rows** to indicate that fighting on foot is more beloved to Him than fighting on horseback, because horsemen do not stand in rows, but rather infantry do.

Who said that?

Sa'id ibn 'Amr al-Sakuni told me: Baqiyah ibn al-Walid told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Yahya ibn Jabir al-Ta'i, on the authority of Abu Bahriya, who said: They disliked

fighting on horses, and preferred fighting on the ground, because of the words of God: **Indeed, God loves those who fight in His cause in rows as if they were a solid structure**. He said: Abu Bahriya used to say: If you see me turning around in the row, then come to my beard.

Tafsir al-Qurtubi

There are three issues:

First: The Almighty's saying: **Indeed, God loves those who fight in His cause in rows**. That is, they stand in rows, and the object is implied, meaning they stand in rows. **As if they were a solid structure**. Al-Farra' said: **Strongly joined together**. Al-Bard said: *Thaw* comes from **rasasat al-banaa** which means to join together and bring them close together until they become like a single piece. It was also said that it comes from *says*, which is the joining of teeth, making them stick to each other. *Raas* means to stick together, and from this comes the word **wa-tarasawu fi-saffi**. The meaning of the verse is: He loves the one who perseveres in jihad in the cause of God and sticks to his place like the firmness of a building. Sa'd ibn Jubayr said: This is a teaching from God to the believers on how to behave when fighting their enemy.

Second: Some interpreters have used this as evidence that combat on foot is better than combat on horseback, because horsemen do not line up in this manner. Al-Mahdawi: This is not correct, given what has been said about the superiority of the horseman in wages and spoils. And horsemen are not excluded from the meaning of the verse, because its meaning is steadfastness.

Third: It is not permissible to leave the ranks except for a need that arises, or in response to a message sent by the Imam, or for a benefit that appears in the situation, such as an opportunity that can be seized, and there is no disagreement about this. As for leaving the ranks to duel, there is a difference of opinion on two opinions: First: That there is nothing wrong with that as it is to terrorize the enemy, seek martyrdom, and incite people to fight. Our companions said: No one should come forward seeking that, because it is ostentation and a departure from what God has forbidden, which is meeting the enemy. A duel only applies if the disbeliever requests it, as it was in the wars of the Prophet (peace and blessings of God be upon him) on the Day of Badr and in the Battle of Khaybar, and this is what the early generations followed. This has been fully discussed in Surat Al-Baqarah when God says: **And do not throw yourselves with your own hands into destruction** (Al-Baqarah 2:195).

Tafsir Ibn Kathir

We have already discussed the verse: "Whatever is in the heavens and whatever is on the earth exalts God. He is the Exalted in Might, the Wise" more than once, so there is no need to repeat it. And the verse: **O you**

Indeed, God loves those who fight in His cause in ranks as if they were a solid structure.

who have believed, why do you say that which you do not do? is a censure of the one who makes a promise or says something that he does not fulfill. For this reason, some of the early scholars used this noble verse as evidence for the belief that a promise must be fulfilled absolutely, whether the promise was made to him or not. They also used as evidence from the Sunnah what was proven in the two Sahihs that the Messenger of God (peace and blessings of God be upon him) said: "The signs of a hypocrite are three: when he promises he breaks his promise, when he speaks he lies, and when he is entrusted with something he betrays." In another hadith in Sahih Al-Bukhari, **There are four things, whoever has them is a pure hypocrite, and whoever has one of them has one characteristic of hypocrisy until he gives it up.** He mentioned among them breaking a promise. We have discussed these two hadiths in detail at the beginning of Al-Bukhari's commentary, praise and thanks be to God. For this reason, God Almighty emphasized this denunciation of them with His saying: **It is most hateful to God that you say what you do not do.**

Imam Ahmad and Abu Dawud narrated on the authority of Abdullah bin Amir bin Rabi'ah who said: The Messenger of God, may God bless him and grant him peace, came to us when I was a boy. I went out to play, and my mother said: O Abdullah, come here, I will give you something. The Messenger of God, may God bless him and grant him peace, said to her: **And what did you want to give him?** She said: Dates. He said: **If you had not done so, a lie would have been written against you.** Imam Malik, may God have mercy on him, held that if a promise is linked to a penalty on the one who made the promise, then it is obligatory to fulfill it, as if he said to someone else, **Get married and I will pay you such-and-such every day,** and he got married, then he is obligated to give him what he deserved as long as he was like that, because it is a human right that is based on constraint. The majority held that it is not obligatory at all, and they interpreted the verse as having been revealed when they wished for jihad to be obligatory upon them, but when it was imposed, some of them refused it, as God Almighty said: "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 feared God or even more, and they said, 'Our Lord, why did You prescribe fighting for us? Why have You not delayed 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. Wherever you may be, death will overtake you, even if you were within fortified towers.'"

God Almighty said: "And those who believe say, 'Why was a surah not sent down?' But when a decisive surah is sent down and fighting is mentioned therein, you will see those in whose hearts is disease looking at you with a look of one fainting from death." Thus, the meaning of this verse is as Ali bin Abi Talha said on the authority of Ibn Abbas regarding the words of God the Almighty: **O you who have believed, why do you say that which you do not do?** He said: Before jihad was made obligatory, some of the believers used to

say, **We would like God the Almighty to show us the most beloved deeds to Him so that we can do them.** So God informed His Prophet that the most beloved deeds are belief in Him without doubt, and jihad against those who disobey Him, who contradicted the faith and did not acknowledge it. So when jihad was revealed, some of the believers disliked that and found it difficult to do so God the Almighty said: **O you who have believed, why do you say that which you do not do?** This is the choice of Ibn Jarir. And Muqatil bin Hayyan said: The believers said, **If we knew the most beloved deeds to God, we would do them.** So God showed them the most beloved deeds to Him and said: **Indeed, God loves those who fight in His cause in ranks.** So He made it clear to them, and they were tested on the Day of Uhud, so they turned away from the Prophet, may God bless him and grant him peace, and God the Almighty revealed regarding that: **O you who have believed, why do you say that which you do not do?** And He said: The most beloved of you to Me is he who fights in My cause.

Some of them say: It was revealed about fighting, so a man might say: I fought, but he did not fight back; I stabbed, but he did not stab; I struck, but he did not strike; I was patient, but he did not be patient. Qatada and Ad-Dahhak said: It was revealed as a rebuke to a people who used to say: We killed, we struck, we stabbed, and we did such and such, but they did not do them. Ibn Zayd said: It was revealed about a group of hypocrites who used to promise the Muslims victory but did not fulfill that promise. Malik said on the authority of Zayd ibn Aslam: **Why do you say what you do not do?** He said: About jihad. Ibn Abi Nujayh said on the authority of Mujahid: "Why do you say what you do not do? Great is hatred in the sight of God that you say what you do not do. Indeed, God loves those who fight in His cause in rows as if they were a solid structure." In between that, it was about a group of the Ansar, among them Abdullah ibn Rawahah, who said in a gathering: **If we knew which deeds were most beloved to God, we would do them until we die.** So God revealed this about them, and Abdullah ibn Rawahah said: I will not leave being imprisoned in the cause of God until I die. So he was killed as a martyr.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra told us, Ali ibn Masahr told us, on the authority of Dawud ibn Abi Hind, on the authority of Abi Harb ibn Abi Al-Aswad Al-Dailami, on the authority of his father, who said: Abu Musa sent for the reciters of the people of Basra, and three hundred men entered upon him, all of whom had recited the Qur'an. He said: You are the reciters of the people of Basra and the best of them. He said: We used to recite a surah which we likened to one of the Mus-bahis, but we forgot it, except that I have memorized from it: **O you who have believed, why do you say that which you do not do?** So it will be a testimony written around your necks and you will be asked about it on the Day of Resurrection. For this reason God the Almighty said: **Indeed, God loves those who fight in His cause in ranks as if they were a solid structure.** This is God's notification of His love for His believing servants when they stand in ranks facing the enemies of God in the heat of battle, fighting in the cause of God against those who

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Imam Ahmad said: Ali ibn Abdullah told us, Hisham told us, Mujalid told us, on the authority of Abu al-Wadak, on the authority of Abu Saeed al-Khudri, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three at whom God laughs: a man who gets up at night, the people when they line up for prayer, and the people when they line up for battle." Ibn Majah narrated it from the hadith of Mujalid, on the authority of Abu al-Wadak, Jabr ibn Nawf, with it. Ibn Abi Hatim said: My father told us, Abu Nu'aym al-Fadl ibn Dukayn told us, al-Aswad, meaning Ibn Shaiban, told us, Yazid ibn Abdullah ibn al-Shakheer told me, he said: Mutraf said: I heard a hadith from Abu Dharr that I longed to meet, so I met him and said: O Abu Dharr, I heard a hadith from you and I longed to meet you. He said: May God be your father, I have met you, so tell me. I said: I heard from you that you claim that the Messenger of God, may God bless him and grant him peace, told you that God hates three and loves three. He said: Yes, I do not think I would lie about my close friend, may God bless him and grant him peace. I said: So who are these three whom God Almighty loves? He said: A man fought in the cause of God, went out seeking reward and striving, and he encountered the enemy and was killed. You will find this in the revealed Book of God. Then he recited: **Indeed, God loves those who fight in His cause in ranks as if they were a solid structure.** And he mentioned the hadith thus. He narrated this hadith from this source with this context and this wording, and he abbreviated it. At-Tirmidhi and An-Nasa'i narrated it from the hadith of Shu'bah, on the authority of Mansur ibn al-Mu'tamir, on the authority of Rib'i ibn Harash, on the authority of Zayd ibn Dhiyban, on the authority of Abu Dharr, with a more detailed and complete version than this. We have narrated it in another place, praise be to God.

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were a solid structure is fixed and does not move, stuck to some of them.

Qatada said, **As if they were a solid structure.** Have you not seen how the owner of the structure does not like his structure to be different? Likewise, God, the Almighty, does not like His command to be different. God has lined up the believers in their battle and in their prayer. So adhere to the command of God, for it is a protection for those who adhere to it. All of this was mentioned by Ibn Abi Hatim. Ibn Jarir said, "Saeed bin Amr Al-Sakuni told me, Baqiyah bin Al-Waleed told us, on the authority of Abu Bakr bin Abi Maryam, on the authority of Yahya bin Jabir Al-Ta'i, on the authority of Abu Bahriya, who said, 'They disliked fighting on horses and preferred fighting on the ground, because God, the Almighty, said, "Indeed, God loves those who fight in His cause in ranks as if they were a solid structure."'" He said, **Abu Bahriya used to say, 'If you see me turning around in the ranks, then come to my beard.'**

Fath al-Qadir

4- **Indeed, God loves those who fight in His cause in ranks.** The commentators said: The believers said: We wish that God would inform us of the most beloved deeds to Him so that we would do them even if it cost us our wealth and lives. So God revealed: **Indeed, God loves those who fight Al-Mawrid 2:17.** The accusative of *safān* is a verbal noun, and the object is omitted: that is, they arrange themselves in ranks. It was said that it is a verbal noun in the place of a state: that is, in rows or lined up. The majority of scholars read *yaqatiluun* in the active form. Zayd ibn Ali read it in the passive form, and *yaqatluun* was read with a shaddah. The phrase **as if they were a solid structure** is in the accusative case as a state of the subject of *yaqatiluun*, or of the pronoun in *safān* on the assumption that it is interpreted as **in rows** or **lined up**. The meaning of *marsūn* is: stuck together. It is said that you stacked the building in rows, meaning you joined some of it to others. Al-Farra' said: stacked with lead. Al-Mubarrad said: It is taken from the word *rasasat* which means to put things together, but they are not close together until they become like a single piece. It is also said that it is from *rasees*, which means to put things together, and *tarass* means to stick together.

Tafsir al-Baghawi

4- **Indeed, God loves those who fight in His cause in ranks,** meaning they line themselves up in ranks when fighting / and do not move from their places, **as if they were a solid structure,** some of which has been joined together [i.e. some of it has been stuck together] and made firm so that there is no gap or defect in it, and it has been said that it is like lead.

Tafsir al-Baidawi

4- **Indeed, God loves those who fight in His cause in ranks** lined up, as described by it. **As if they were a solid structure** in their closeness with no gaps, a state

Surat al-Saff 61:4

Indeed, God loves those who fight in His cause in ranks as if they were a solid structure.

of what is hidden in the first state. And closeness is the connection of some parts of the structure to others and its solidity.

Surat al-Saff 61:5

And when Moses said to his people, **O my people, why do you harm me while you know that I am the Messenger of God to you?** But when they deviated, God caused their hearts to deviate. And God does not guide the defiantly disobedient people.

Tafsir al-Jalalayn

5 - And remember **and when Moses said to his people, O my people, why do you harm me?** They said that he was swollen, that is, with swollen testicles, and that was not the case, and they denied him. **And you know to be certain that I am the Messenger of God to you** The sentence is a state, and the Messenger is respected. **But when they deviated** they turned away from the truth by harming him, **God made their hearts deviate** He turned them away from guidance according to what He had ordained in eternity. **And God does not guide the wicked people** the disbelievers in His knowledge.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And remember, O Muhammad, when Moses, son of Imran, said to his people, 'O my people, why do you harm me while you know the truth? Indeed, I am the Messenger of God to you.'**

His statement, **So when they deviated, God made their hearts deviate**, means: So when they deviated and strayed from the straight path, God made their hearts deviate. He says: God turned their hearts away from it.

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Al-Awam told us, he said: Abu Ghalib told us, on the authority of Abu Umamah, regarding his statement, **So when they deviated, God caused their hearts to deviate**, he said: They are the Khawarij. **And God does not guide the wicked people**, he said: And God does not guide the people who chose disbelief over faith to attain the truth.

Tafsir al-Qurtubi

God Almighty says: **And when Moses said to his people**, when he mentioned the matter of jihad, he explained that Moses and Jesus were commanded to follow monotheism and fought in the way of God, and that punishment was imposed on those who opposed them: that is, mention this story to your people, O Muhammad.

God the Almighty says: **O my people, why do you harm me?** That was when they attacked him with a stick, as mentioned at the end of Surat Al-Ahzab. Among the harm is what was mentioned in the story of Qarun: that he sent a woman to accuse Moses of

immorality. Among the harm is their saying: **Make for us a god as they have gods** (Al-A'raf 7:138). Their saying: **Then go, you and your Lord, and fight** (Al-Ma'idah 5:24). And their saying: **You killed Aaron**. This was mentioned before. **And you know that I am the Messenger of God to you**. The Messenger is respected and glorified. The preposition *qad* was used before *ya'lamoona* for emphasis, as if he was saying: **And you know with certainty that you have no doubt about it**. "So when they deviated" means they turned away from the truth. **God caused their hearts to deviate** means He turned them away from guidance. It was also said: **So when they deviated** from obedience, **God caused their hearts to deviate** from guidance.

It was said: **So when they deviated** from faith, **God made their hearts deviate** from reward. It was also said: That is, when they abandoned what they were commanded to do of respecting the Messenger, peace be upon him, and obeying the Lord, God created misguidance in their hearts as punishment for their actions.

Tafsir Ibn Kathir

God Almighty says, informing us about His servant, His Messenger, and His interlocutor, Moses, son of Imran, peace be upon him, that he said to his al-Nas 114: **Why do you harm me while you know that I am the Messenger of God to you?** That is, you did not harm me while you know my truthfulness in the message that I brought to you. And in this is consolation for the Messenger of God, may God bless him and grant him peace, for what he suffered from the infidels of his people and others, and he was commanded to be patient. For this reason, he said, "May God have mercy on Moses: he was harmed with more than this, but he was patient." And in it is a prohibition for the believers to attack the Prophet, may God bless him and grant him peace, or cause him harm, as God the Almighty said, **O you who have believed, do not be like those who harmed Moses, but God cleared him of what they said, and he was honorable in the sight of God**. And His statement, the Almighty, **But when they deviated, God caused their hearts to deviate**. That is, when they turned away from following the truth despite their knowledge of it, God caused their hearts to deviate from guidance and filled them with doubt, confusion, and failure, as God the Almighty said, **And We will turn their hearts and their eyes away just as they did not believe in it the first time, and We will leave them in their transgression wandering blindly**. And God the Almighty said, "And whoever contradicts the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination." For this reason, God the Almighty said in this verse, **And God does not...** He guides the wicked people.

God the Almighty said: "And [mention] when Jesus, the son of Mary, said, 'O Children of Israel, indeed I am the Messenger of God to you, confirming what came before me of the Torah and bringing good tidings of a Messenger to come after me, whose name is Ahmad.'" Meaning, the Torah gave good tidings of me,

Surat al-Saff 61:5

And when Moses said to his people, "O my people, why do you harm me while you know that I am the Messenger of God to you?" But when they deviated, God caused their hearts to deviate. And God does not guide the defiantly disobedient people.

and I am the confirmation of what it had informed about, and I am the bearer of good tidings of the one who will come after me, who is the Messenger, the unlettered Arab Prophet from Mecca, Ahmad. So Jesus, peace be upon him, is the Seal of the Prophets of the Children of Israel, and he lived among the leaders of the Children of Israel giving good tidings of Muhammad, who is Ahmad, the Seal of the Prophets and Messengers, after whom there is no message or prophethood. How beautiful is the hadith that Al-Bukhari narrated in it, in which he said: Abu Al-Yaman told us, Shu'ayb told us, on the authority of Al-Zuhri, who said: Muhammad ibn Jubayr ibn Mut'im told me, on the authority of his father, who said: I heard the Messenger of God, peace and blessings be upon him, say, "I have names: I am Muhammad, I am Ahmad, I am Al-Mahi by whom God will wipe out disbelief, I am Al-Hashir, at whose feet mankind will be gathered, and I am Al-Aqib." Muslim narrated it from the hadith of Al-Zuhri, with a similar wording.

Abu Dawud al-Tayalisi said: Al-Mas'udi told us on the authority of Amr ibn Murrah on the authority of Abu Ubaidah on the authority of Abu Musa who said: The Messenger of God (peace and blessings of God be upon him) gave himself names, some of which we have memorized. He said: **I am Muhammad, and I am Ahmad, the Gatherer, the Returned, the Prophet of Mercy, Repentance, and the Great Battle.** Muslim narrated it on the authority of al-A'mash on the authority of Amr ibn Murrah with this same name. God the Almighty said: **Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel** (al-An'am 11:17). And God the Almighty said: "And when God took a covenant from the prophets, 'Whatever I have given you of the Book and wisdom and then there comes to you a Messenger confirming what is with you, you must believe in him and support him.' He said: 'Have you acknowledged and taken upon yourself My covenant?' They said: 'We have acknowledged it.' He said: 'Then bear witness, and I am with you among the witnesses.'" Ibn Abbas said: God did not send a prophet without taking a covenant from him that if Muhammad were sent while he was alive, they would follow him, and he took a covenant from his nation that if Muhammad were sent while they were alive, they would follow him and support him.

Muhammad ibn Ishaq said: Thawr ibn Yazid narrated to me on the authority of Khalid ibn Ma'dan on the authority of the Companions of the Messenger of God (peace and blessings of God be upon him) that they said: O Messenger of God, tell us about yourself. He said: "The supplication of my father Abraham and the good report of Jesus. My mother saw when she became pregnant with me as if a light had come out of her that illuminated the palaces of Busra in the land of Ash-Sham." This is a good chain of narration, and corroborating evidence has been narrated for it from other sources. Imam Ahmad said: Abd al-Rahman ibn Mahdi narrated to us, Muawiyah ibn Salih narrated to us on the authority of Saeed ibn Suwayd al-Kalbi on

the authority of Abd al-A'la ibn Hilal al-Sulami on the authority of al-Arbadh ibn Sariyah who said: The Messenger of God (peace and blessings of God be upon him) said: "Indeed, I am the Seal of the Prophets in the sight of God, and Adam was still kneading in his clay. I will inform you of the beginning of that: the supplication of my father Abraham, the good report of Jesus, and the vision that my mother saw. And thus do the mothers of the prophets see." Ahmad also said: Abu al-Nadr narrated to us, al-Faraj ibn Fadal narrated to us, Luqman ibn Amir narrated to us, saying: I heard Abu Umamah say: I said: O Messenger of God, what was the beginning of your affair? He said, "The supplication of my father Abraham and the good report of Jesus. My mother saw that a light came out of her that illuminated the palaces of Damascus."

Ahmad also said: Hasan bin Musa told us, I heard Khadij, the brother of Zuhair bin Muawiyah, on the authority of Abu Ishaq, on the authority of Abdullah bin Utbah, on the authority of Abdullah bin Masoud, who said: The Messenger of God, peace and blessings be upon him, sent us to the Negus, and we were about eighty men, including Abdullah bin Masoud, Ja'far, Abdullah bin Rawahah, Uthman bin Maz'un, and Abu Musa. We went to the Negus and the Quraysh had sent Amr bin Al-'As and Ammarah bin Al-Walid with a gift. When they entered upon the Negus, they prostrated to him, then they rushed to his right and left and said to him: Some of our cousins have settled in your land and have abandoned us and our religion. He said: Where are they? They said: They are in your land, so send for them. So he sent for them. Ja'far said: I am your orator today. They followed him and he greeted them but did not prostrate. They said to him: Why do you not prostrate to the king? He said: We do not prostrate except to God, the Almighty. He said: Why is that? He said: God sent His Messenger to us and he commanded us not to prostrate to anyone except God Almighty and he commanded us to pray and give zakat.

Amr ibn al-'As said: They disagree with you about Jesus, son of Mary. He said: What do you say about Jesus, son of Mary, and his mother? He said: We say as God, the Almighty, said: He is the Word of God and His Spirit which He bestowed upon the pure Virgin, who was not touched by a human being and who did not have a son. He said: Then he picked up a stick from the ground and said: O people of Abyssinia, priests, and monks, by God, they do not add anything to what we say about him that is equal to this. Welcome to you and to those from whom you have come. I bear witness that he is the Messenger of God, and that he is the one we find in the Gospel, and that he is the one whom Jesus, son of Mary, gave good tidings of. Descend wherever you wish. By God, were it not for the kingdom I hold, I would have come to him and carried his sandals and performed his ablutions. He ordered that the gifts of the others be returned to them. Then Abdullah ibn Mas'ud hurried until he reached Badr, and he claimed that the Prophet, peace and blessings be upon him, asked God's forgiveness

for him when he heard of his death.

This story was narrated on the authority of Ja'far and Umm Salamah **may God be pleased with them**, and its subject is the Book of the Seerah. The purpose is that the prophets (peace be upon them) continued to describe him and narrate it in their books to their nations, commanding them to follow him, support him, and stand by him when he is sent. The matter became famous among the people of the earth on the tongue of Abraham, the friend of God, the father of the prophets after him, when he prayed to the people of Mecca that God would send a messenger from among them, and likewise on the tongue of Jesus, son of Mary. For this reason they said: Tell us about the beginning of your matter, meaning on earth. He said: **The supplication of my father Abraham, the good tidings of Jesus, son of Mary, and the vision that my mother saw.** That is, the effect of that and the portent appeared among the people of Mecca, so he (peace and blessings of God be upon him) mentioned it. And the Almighty said: **But when he came to them with clear proofs, they said, 'This is obvious magic.'** Ibn Jurayj and Ibn Jarir said: **But when he came to them** Ahmad means the one given good tidings in ancient times, whose mention was mentioned in previous centuries. When his matter became apparent and he came with clear proofs, the disbelievers and opponents said, **This is obvious magic.**

Fath al-Qadir

5- And when Moses said to his people When God Almighty mentioned that He loves those who fight in His cause, He made clear that Moses and Jesus were commanded to follow monotheism and fought in the cause of God, and that punishment was imposed on those who opposed them. The circumstance is related to something omitted, which is *remember*: that is, remember, O Muhammad, to these people who turned away at the time of Moses's statement. It is possible that the reason for mentioning the story of Moses and Jesus after loving those who fight in the cause of God was to warn the nation of Muhammad, may God bless him and grant him peace, not to do to their prophet what the people of Moses and Jesus did to them. **O my people, why do you harm me?** This is what is said: that is, why do you harm me by disobeying what [I command you] of the laws that God has imposed upon you, or why do you harm me with cursing and disparagement, including throwing stones at him? This was explained in Surat Al-Ahzab. The phrase **and you know that I am the Messenger of God to you** is in the accusative case as a state. *Has* is to confirm knowledge or to emphasize it. The present tense is to indicate continuity. The meaning is: How do you harm me while you know that I am the Messenger of God, and the Messenger is respected and glorified, and you have no doubt about the message because of the miracles you have witnessed that require you to acknowledge my message, and the knowledge of it is beneficial to you with certainty. **But when they deviated, God caused their hearts to deviate** meaning when they persisted in their deviation and continued upon it, God caused their hearts to deviate from righteousness and turned them away from accepting the truth. It was also said: **When they deviated from faith, God caused their**

hearts to deviate from the reward. Muqatil said: When they turned away from the truth, God turned their hearts away from it, meaning that when they abandoned the truth by harming their prophet, God turned their hearts away from the truth as a punishment for what they had done. **And God does not guide the defiantly disobedient people** This sentence confirms the meaning of what preceded it. Al-Zajjaj said: **He does not guide those who He knows will be defiantly disobedient**, meaning that He does not guide everyone who is characterized by immorality, and these are among them.

Tafsir al-Baghawi

5- And when Moses said to his people, from the Children of Israel: **O my people, why do you harm me?** That was when they threw stones at him, **while you know that I am the Messenger of God to you**, and the Messenger is glorified, honored, and respected. **But when they deviated**, they turned away from the truth, **God made their hearts deviate**, He turned them away from the truth, meaning that when they abandoned the truth by harming their prophet, God turned their hearts away from the truth. **And God does not guide the wicked people**, Al-Zajjaj said: meaning He does not guide those whom He knew beforehand were wicked.

Tafsir al-Baidawi

5- And when Moses said to his people implied by mention or it was so **O my people, why do you harm me** by disobeying and pelting with stones. **And you know that I am the Messenger of God to you** by what I have brought you of miracles, and the sentence is a state of confirmation of denial, for knowledge of his prophethood requires him to be glorified and prevents harming him. *And* is to confirm knowledge. **So when they deviated** from the truth, **God made their hearts deviate** He turned them away from accepting the truth and inclining towards what is right. **And God does not guide the wicked people** guidance leading to knowledge of the truth or to Paradise.

Surat al-Saff 61:6

And when Jesus, the son of Mary, said, "O Children of Israel, indeed I am the Messenger of God to you, confirming what came before me of the Torah and bringing good tidings of a Messenger to come after me, whose name will be Ahmad." But when he came to them with clear proofs, they said, "This is obvious magic."

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Tafsir al-Jalalayn

6 - And remember **and when Jesus, son of Mary, said, O Children of Israel** He did not say, **O my people** because he had no kinship with them **I am the Messenger of God to you, confirming what was before me before me of the Torah and bringing good tidings of a Messenger to come after me, whose name is Ahmad** God Almighty said **So when he came to them** Ahmad came to the disbelievers **with clear proofs** the verses and signs **they said, This** meaning the bringing of it **is magic** and in another reading, a magician, meaning the one who brings it **is clear** between

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And remember also, O Muhammad, **when Jesus, son of Mary, said** to his people from the Children of Israel, **O Children of Israel, I am the Messenger of God to you, confirming what came before me of the Torah** which was revealed to Moses **and bringing you good tidings** "I give you good tidings" **of a Messenger to come after me whose name is Ahmad.**

Yunus told me, he said: Ibn Wahb told us, he said: Muawiyah ibn Salih told me, on the authority of Saeed ibn Suwayd, on the authority of Abd al-A'la ibn Hilal al-Sulami, on the authority of Arbadh ibn Sariyah, he said: I heard the Messenger of God, may God bless him and grant him peace, say: "I am written with God as the Seal of the Prophets, and Adam was still kneading in his clay. I will inform you of the beginning of that: the supplication of my father Abraham, and the good report given to Jesus about me, and the vision my mother saw, and so did the mothers of the prophets, they saw that when she gave birth to me, a light came out of her that illuminated the palaces of Ash-Sham." **So when he came to them with clear proofs** means: So when Ahmad came to them with clear proofs, which are the evidence that God gave him as proofs of his prophethood, "they said: This is obvious magic" meaning: What he brought was nothing but that I am a magician.

Tafsir al-Qurtubi

God the Almighty says: **And when Jesus, the son of Mary, said**, meaning, mention to them this story as well. He said, **O Children of Israel**, and did not say, **O my people**, as Moses said, because he was not related to them, and they would be his mouth. **Indeed, I am the Messenger of God to you**, meaning the Gospel. **Confirming what came before me of the Torah**, because the Torah contains my description, and that I have not brought you anything that contradicts the Torah, so that you would be frightened away from me. **And bringing good tidings of a Messenger**, confirming. **Bringing good tidings** is in the accusative case as a state, and the world in it has the meaning of sending. **To you** is the connection of the Messenger. **After me will come, whose name is Ahmad.** Nafi', Ibn Kathir, and Abu Amr read **after me** with a fat-ha on the ya'. This is the reading of As-Sulami, Zur ibn Hubaish, and Abu Bakr from Asim. Abu Hatim chose it because it is a noun, like the kaf in *ba'dak* and the ta' in *qumat*. The rest use the sukun. And after me, his name is Ahmad, deleting the Ya from the pronunciation. Ahmad is the name of our Prophet (peace and blessings of God be upon him). It is a proper noun derived from an adjective, not from a verb. This adjective, not the verb, is used to indicate preference. The meaning of Ahmad is Ahmad, the one who praises his Lord. All the prophets (peace and blessings of God be upon them) praise God, and our prophet Ahmad is the one who praises the most. As for Muhammad, it is also derived from an adjective, and it has the meaning of praiseworthy, but it has the meaning of exaggeration and repetition. So Muhammad is the one who was praised time and time again. Just as al-Mukram is derived from al-Karm *generosity* time and time again. The same applies to al-Mamdooh **the praised**, and so on. So the name Muhammad is in accordance with its meaning, and God named him before he named himself. This is a sign of his prophethood, if his name is true to him, for he is praised in this world for the knowledge and wisdom to which he guided and the benefit he gained. And he is praised in the Hereafter through intercession. The meaning of praise was repeated as the wording requires. Then he was not Muhammad until he was Ahmad. He praised his Lord, so He informed him and honored him. Therefore, the name Ahmad came before the name which is Muhammad, so Jesus, peace be upon him, mentioned it and said: His name is Ahmad.

And Moses, peace be upon him, mentioned him when his Lord said to him: This is the nation of Ahmad, so he said: O God, make me from the nation of Ahmad. So he mentioned Ahmad before he mentioned Muhammad, because his praise of his Lord was before the praise of the people for him. So when he was found and was sent, he was actually Muhammad. And likewise in intercession, he praises his Lord with the praises that He opens for him, so he is the most praised of people to his Lord, then he intercedes and is

praised for his intercession. It was narrated that the Prophet, peace and blessings be upon him, said: My name in the Torah is Al-Ahad because I will protect my nation from the Fire, and my name in the Psalms is Al-Mahi, through me God wiped out the idol worshippers, and my name in the Gospel is Ahmad, and my name in the Qur'an is Muhammad because I am praised by the people of the heavens and the earth. In the Sahih: I have five names: I am Muhammad and Ahmad, and I am Al-Mahi through whom God wipes out disbelief, and I am Al-Hashir at whose feet the people will be gathered, and I am the Last. And it was mentioned before. **So when he came to them with clear proofs**, it was said Jesus, and it was said Muhammad, peace and blessings be upon him. They said, **This is obvious magic**. Al-Kaswani and Hamza read it as **sahir ta'ata** for the man. It was narrated that it is the reading of Ibn Masoud. The rest said **sahir ta'ata** for what the Messenger brought.

Tafsir Ibn Kathir

God Almighty says, informing us about His servant, His Messenger, and His interlocutor, Moses, son of Imran, peace be upon him, that he said to his al-Nas 114: **Why do you harm me while you know that I am the Messenger of God to you?** That is, you did not harm me while you know my truthfulness in the message that I brought to you. And in this is consolation for the Messenger of God, may God bless him and grant him peace, for what he suffered from the infidels of his people and others, and he was commanded to be patient. For this reason, he said, "May God have mercy on Moses: he was harmed with more than this, but he was patient." And in it is a prohibition for the believers to attack the Prophet, may God bless him and grant him peace, or cause him harm, as God the Almighty said, **O you who have believed, do not be like those who harmed Moses, but God cleared him of what they said, and he was honorable in the sight of God.** And His statement, the Almighty, **But when they deviated, God caused their hearts to deviate.** That is, when they turned away from following the truth despite their knowledge of it, God caused their hearts to deviate from guidance and filled them with doubt, confusion, and failure, as God the Almighty said, **And We will turn their hearts and their eyes away just as they did not believe in it the first time, and We will leave them in their transgression wandering blindly.** And God the Almighty said, "And whoever contradicts the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination." For this reason, God the Almighty said in this verse, **And God does not...** He guides the wicked people.

God the Almighty said: "And [mention] when Jesus, the son of Mary, said, 'O Children of Israel, indeed I am the Messenger of God to you, confirming what came before me of the Torah and bringing good tidings of a Messenger to come after me, whose name is Ahmad.'" Meaning, the Torah gave good tidings of me, and I am the confirmation of what it had informed about, and I am the bearer of good tidings of the one

who will come after me, who is the Messenger, the unlettered Arab Prophet from Mecca, Ahmad. So Jesus, peace be upon him, is the Seal of the Prophets of the Children of Israel, and he lived among the leaders of the Children of Israel giving good tidings of Muhammad, who is Ahmad, the Seal of the Prophets and Messengers, after whom there is no message or prophethood. How beautiful is the hadith that Al-Bukhari narrated in it, in which he said: Abu Al-Yaman told us, Shu'ayb told us, on the authority of Al-Zuhri, who said: Muhammad ibn Jubayr ibn Mut'im told me, on the authority of his father, who said: I heard the Messenger of God, peace and blessings be upon him, say, "I have names: I am Muhammad, I am Ahmad, I am Al-Mahi by whom God will wipe out disbelief, I am Al-Hashir, at whose feet mankind will be gathered, and I am Al-Aqib." Muslim narrated it from the hadith of Al-Zuhri, with a similar wording.

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Muhammad ibn Ishaq said: Thawr ibn Yazid narrated to me on the authority of Khalid ibn Ma'dan on the authority of the Companions of the Messenger of God (peace and blessings of God be upon him) that they said: O Messenger of God, tell us about yourself. He said: "The supplication of my father Abraham and the good report of Jesus. My mother saw when she became pregnant with me as if a light had come out of her that illuminated the palaces of Busra in the land of Ash-Sham." This is a good chain of narration, and corroborating evidence has been narrated for it from other sources. Imam Ahmad said: Abd al-Rahman ibn Mahdi narrated to us, Muawiyah ibn Salih narrated to us on the authority of Saeed ibn Suwayd al-Kalbi on the authority of Abd al-A'la ibn Hilal al-Sulami on the authority of al-Arbadh ibn Sariyah who said: The Messenger of God (peace and blessings of God be upon him) said: "Indeed, I am the Seal of the Prophets in the sight of God, and Adam was still kneading in his clay. I will inform you of the beginning of that: the supplication of my father Abraham, the good report of

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And when Jesus, the son of Mary, said, "O Children of Israel, indeed I am the Messenger of God to you, confirming what came before me of the Torah and bringing good tidings of a Messenger to come after me, whose name will be Ahmad." But when he came to them with clear proofs, they said, "This is obvious magic."

Jesus, and the vision that my mother saw. And thus do the mothers of the prophets see." Ahmad also said: Abu al-Nadr narrated to us, al-Faraj ibn Fadal narrated to us, Luqman ibn Amir narrated to us, saying: I heard Abu Umamah say: I said: O Messenger of God, what was the beginning of your affair? He said, "The supplication of my father Abraham and the good report of Jesus. My mother saw that a light came out of her that illuminated the palaces of Damascus."

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This story was narrated on the authority of Ja'far and Umm Salamah **may God be pleased with them**, and its subject is the Book of the Seerah. The purpose is that the prophets (peace be upon them) continued to

describe him and narrate it in their books to their nations, commanding them to follow him, support him, and stand by him when he is sent. The matter became famous among the people of the earth on the tongue of Abraham, the friend of God, the father of the prophets after him, when he prayed to the people of Mecca that God would send a messenger from among them, and likewise on the tongue of Jesus, son of Mary. For this reason they said: Tell us about the beginning of your matter, meaning on earth. He said: **The supplication of my father Abraham, the good tidings of Jesus, son of Mary, and the vision that my mother saw.** That is, the effect of that and the portent appeared among the people of Mecca, so he (peace and blessings of God be upon him) mentioned it. And the Almighty said: **But when he came to them with clear proofs, they said, 'This is obvious magic.'** Ibn Jurayj and Ibn Jarir said: **But when he came to them** Ahmad means the one given good tidings in ancient times, whose mention was mentioned in previous centuries. When his matter became apparent and he came with clear proofs, the disbelievers and opponents said, **This is obvious magic.**

Fath al-Qadir

6- **And when Jesus, son of Mary, said** is in apposition to **And when Moses said**, the object of its agent, or the object of an implied agent in apposition to the agent of the first circumstance, **O Children of Israel, indeed I am the Messenger of God to you, confirming what was before me of the Torah** meaning that I am the Messenger of God to you with the Gospel, confirming what was before me of the Torah, because I did not bring you anything that contradicts the Torah, rather it includes good tidings of me, so how can you turn away from me and oppose me? The accusative of *confirming* is in the state, *and* likewise **bringing good tidings**, and the agent in them is what is in the messenger of the meaning of sending, and the meaning is: I was sent to you while I was confirming what was before me of the Torah and bringing good tidings of those who will come after me, and if I am like that in confirming and bringing good tidings, then there is no reason to deny me, and Ahmad is the name of our Prophet, may God bless him and grant him peace, and it is a proper noun derived from the attribute, and it is possible that it is an exaggeration of the agent, so its meaning is that he praises God more than others, or than The passive participle means that he is praised for his good qualities more than anyone else. Nafi', Ibn Kathir, Abu 'Amr, as-Sulami, Zur ibn Hubaish and Abu Bakr from 'Aasim read **min 'adi** with a fat-ha on the ya'. The rest read it with a sukun on the ya'. **So when he came to them with clear proofs, they said, 'This is obvious magic.'** That is, when Jesus came to them with miracles, they said, **This that he has brought to us is clear, apparent magic.** It was also said that what was meant was Muhammad, peace and blessings be upon him, meaning that when he brought them this, they said this statement. The first interpretation is

more appropriate. The majority read it as *magic*, while Hamzah and al-Kisa'i read it as *sahir*.

Tafsir al-Baghawi

6- "And when Jesus, son of Mary, said, 'O Children of Israel, indeed I am the Messenger of God to you, confirming what came before me of the Torah and bringing good tidings of a Messenger to come after me, whose name is Ahmad.'" The alif in it is for exaggeration of praise, and it has two aspects: One of them: It is an exaggeration of the subject, meaning that all the prophets praise God Almighty, and he praises God more than others. The second: It is an exaggeration of the object, meaning that all the prophets are praised for the praiseworthy qualities in them, and he is the most exaggerated of them and the most comprehensive of the virtues and good qualities for which he is praised.

So when he brought them clear proofs, they said, 'This is obvious magic.'

Tafsir al-Baidawi

6- **And when Jesus, son of Mary, said, 'O Children of Israel,'** and perhaps he did not say **O my people** as Moses, peace be upon him, said because it was attributed to him in their case, **Indeed, I am the Messenger of God to you, confirming what came before me of the Torah and bringing good tidings** in my confirmation of what came before me of the Torah and giving good tidings **of a Messenger to come after me.** The operative in both cases is what is in the Messenger of the meaning of sending, not the preposition because it is superfluous since it is a relative clause of the Messenger and thus does not apply. **of a Messenger to come after me whose name is Ahmad** means Muhammad, peace be upon him, and the meaning is that my religion is to believe in the books of God and His Prophets, so he mentioned the first of the famous books that the Prophets ruled by and the Prophet who is the Seal of the Messengers. **So when he came to them with clear proofs, they said, 'This is obvious magic.'** The reference is to what he came with or to him, and calling it magic is for emphasis. This is supported by the reading of Hamzah and Al-Kisa'i, *magician*, on the basis that the reference is to Jesus, peace be upon him.

Surat al-Saff 61:7

And who is more unjust than he who invents a lie about God while he is being invited to Islam? And God does not guide the wrongdoing people.

Surat al-Saff 61:7

And who is more unjust than he who invents a lie about God while he is being invited to Islam? And God does not guide the wrongdoing people.

Tafsir al-Jalalayn

7 - **And who** meaning no one **is more unjust** more unjust **than he who invents a lie about God** by attributing a partner and a son to Him and describing His signs as magic **while he is invited to Islam - and God does not guide the wrongdoing people** the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And who is more unjust and aggressive than he who invents a lie against God, which is what their speaker said to the Prophet, may God bless him and grant him peace: He is a magician and when he brought him he was a magician. Likewise, he invents a lie against God while he is being called to Islam. He says: When he is called to enter Islam, he tells a lie against God and invents falsehood about Him. **And God does not guide the wrongdoing people.** He says: And God does not guide the people who wronged themselves by disbelieving in Him to attain the truth.

Tafsir al-Qurtubi

The Almighty said: **And who is more unjust** meaning no one is more unjust **than he who invents a lie against God** This has been mentioned in more than one place. **And he is called to Islam** This is an expression of amazement at someone who disbelieved in Jesus and Muhammad after the miracles that appeared to them. Talhah ibn Musarraf read it while he is called with a fatha on the ya' and the dal and with a shaddah on the ayn, meaning he is related equally. **And God does not guide the wrongdoing people** meaning whoever is in His judgment that he will be sealed with misguidance.

Tafsir Ibn Kathir

God the Almighty says: **And who is more unjust than he who invents a lie about God while he is being called to Islam?** That is, no one is more unjust than he who invents a lie about God and attributes to Him rivals and partners while he is being called to monotheism and sincerity. For this reason, God the Almighty said: **And God does not guide the wrongdoing people.** Then He the Almighty said: **They want to extinguish the light of**

God with their mouths. That is, they try to repel the truth with falsehood, and their example in this is like someone who wants to extinguish the sun's rays with his mouth. Just as this is impossible, so is that impossible. For this reason, God the Almighty said: "And God will perfect His light, even though the disbelievers dislike it. It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, even though the polytheists dislike it." We have already discussed these two verses in Surat Bara'ah sufficiently, and all praise and thanks are due to God.

Fath al-Qadir

7- **And who is more unjust than he who invents a lie against God while he is being invited to Islam?** That is, no one is more unjust than him who invents a lie against God, while he is being invited to the religion of Islam, which is the best and most honorable religion, because whoever is like that has the right not to invent a lie against others, so how can he invent a lie against his Lord? The majority of scholars read **and he is being called** from the supplication in the passive form. Talhah ibn Musarraf read **he is called** with a fat-ha on the ya and a shaddah on the dal from the claim in the active form. It is transitive with *to* because it includes the meaning of belonging and affiliation. **And God does not guide the wrongdoing people.** This sentence confirms the content of what preceded it. The meaning is: He does not guide those who are characterized by injustice, and those mentioned are among them.

Tafsir al-Baghawi

7- **And who is more unjust than he who invents a lie about God while he is being invited to Islam? And God does not guide the wrongdoing people.**

Tafsir al-Baidawi

7- **And who is more unjust than he who invents a lie about God while he is invited to Islam?** That is, no one is more unjust than he who is invited to Islam, the truth of which is apparent and necessitated by the report of the two abodes. So he puts in place of his answer the invention of God by denying His Messenger and calling His signs magic, as it includes affirming the negated and negating the established. It was read **he is called** and it is said **he called him** and **he claimed him** like **he touched him** and **he sought him out.** "And God does not guide the wrongdoing people" He does not guide them to what will bring them success.

Surat al-Saff 61:8

They want to extinguish the light of God with their mouths, but God will perfect His light, although the disbelievers dislike it.

Tafsir al-Jalalayn

8 - **They want to extinguish** in the accusative case with the implied an and the lam is an addition **the light of God** His law and His proofs **with their mouths** with their sayings that it is magic, poetry and divination **and God will perfect** reveal **His light** and in another reading with the addition **even though the disbelievers dislike it**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: These people who say about Muhammad, peace and blessings be upon him, **This is an obvious magician**, "want to extinguish the light of God with their mouths," meaning, by saying that he is a magician and that what he brought is magic. **And God will perfect His light**, meaning, God will declare the truth, make His religion manifest, and support Muhammad, peace and blessings be upon him, against those who oppose him. That is, the completion of His light. What is meant by light in this passage is Islam.

Ibn Zayd used to say: He meant the Qur'an.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So that they may extinguish the light of God with their mouths**, he said: The light of the Qur'an.

The reciters differed in their recitation of the Almighty's saying, **And God will perfect His light**. The majority of the reciters of Medina and Basra, and some of the Kufians, recited it as **Muttamm Nooruh** in the accusative case. The reciters of Mecca and the majority of the reciters of Kufa recited it as **Muttamm** without the tanween of **Nooruh** in the genitive case. These are two well-known recitations with similar meanings, so whichever one the reciter recites, he is correct in our view.

And his saying, **Even if the disbelievers hate it**, means: God will manifest His religion and support His Messenger, even if the disbelievers hate it.

Tafsir al-Qurtubi

The Almighty said: **They want to extinguish the light of God with their mouths**. Extinguishment is quenching. They are both used for fire, and for similar things such as light and appearance. Extinguishment and quenching differ in one respect. Extinguishment is used for both little and much, while quenching is used for much, not little. So it is said: I put out the lamp, but you do not say I put out the lamp. There are five

sayings regarding the light of God here: The first is that it is the Qur'an, meaning to invalidate and deny it with words. This was said by Ibn Abbas and Ibn Zayd. The second is that it is Islam, meaning to repel it with words. This was said by Al-Suddi. The third is that it is Muhammad, peace and blessings be upon him, meaning to destroy him with rumours. This was said by Al-Dahhak. Fourth - God's proofs and evidence, they want to invalidate them by their denial and disbelief, said Ibn Bahr. Fifth - It is a proverb, meaning that whoever wanted to extinguish the light of the sun with his mouth would find it impossible and unavoidable, so too whoever wanted to invalidate the truth, narrated by Ibn Issa. The reason for the revelation of this verse is what was narrated by Ata' on the authority of Ibn Abbas: The revelation was delayed forty days for the Prophet, peace and blessings be upon him, so Ka'b ibn al-Ashraf said: O group of Jews, rejoice! God has extinguished the light of Muhammad in what was revealed to him, and his command was not completed, so the Messenger of God, peace and blessings be upon him, was saddened, so God revealed this verse and the revelation continued after it, all of which was narrated by al-Mawardi, may God have mercy on him. **And God will perfect His light** meaning by making it appear in the horizons. Ibn Kathir, Hamzah, Al-Kisa'i, and Hafs on the authority of Asim read **And God will perfect His light** with the intention of separation, as in the Almighty's statement: **Every soul will taste death** (Al Imran 3:185). The rest read **perfecting His light** because it is in the future, so it worked. **Even though the disbelievers dislike it** from all other categories.

Tafsir Ibn Kathir

God the Almighty says: **And who is more unjust than he who invents a lie about God while he is being called to Islam?** That is, no one is more unjust than he who invents a lie about God and attributes to Him rivals and partners while he is being called to monotheism and sincerity. For this reason, God the Almighty said: **And God does not guide the wrongdoing people**. Then He the Almighty said: **They want to extinguish the light of God with their mouths**. That is, they try to repel the truth with falsehood, and their example in this is like someone who wants to extinguish the sun's rays with his mouth. Just as this is impossible, so is that impossible. For this reason, God the Almighty said: "And God will perfect His light, even though the disbelievers dislike it. It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, even though the polytheists dislike it." We have already discussed these two verses in Surat Bara'ah sufficiently, and all praise and thanks are due to God.

Fath al-Qadir

8- **They want to extinguish the light of God with their mouths**. Extinguishing means putting out. Its root is fire, and it is used metaphorically for something similar to it, such as appearance. What is meant by the light of God is the Qur'an, meaning they want to invalidate and deny it by word, or Islam, or Muhammad (peace be upon him), or arguments and proofs, or all of the

Surat al-Saff 61:8

They want to extinguish the light of God with their mouths, but God will perfect His light, although the disbelievers dislike it.

above. The meaning of **with their mouths** is: with the words that come out of their mouths that include insults. **And God will perfect His light** by making it appear in the horizons and raising it above other things. Ibn Kathir, Hamzah, Al-Kisa'i, and Hafs from Asim read it as **perfecting His light** with the addition, and the rest read it with the tanween of *mutam*, **even if the disbelievers dislike that**, as it will inevitably happen. The sentence is in the accusative case as a state. Ibn Atiyyah said: The lam in li-ya-tif'u is a lam of emphasis that precedes the object, because the meaning is: they want to extinguish, and this lam mostly adheres to the object when it comes before it, like when you say: I hit Zayd, or I intended to see you. It was also said that it is the lam of reason, and the object is omitted: that is, they want to invalidate the Qur'an or repel Islam or destroy the Messenger in order to extinguish. It was also said that it has the meaning of an that is the accusative and that it is accusative in itself. Al-Farra' said: The Arabs place the lam of ki in the place of an in aradah and amr, and Al-Kisa'i agreed with this view. An example of this is his statement: **God wants to make clear to you.**

Tafsir al-Baghawi

8- **They want to extinguish the light of God with their mouths, but God will perfect His light, although the disbelievers dislike it.**

Tafsir al-Baidawi

8- **They want to extinguish** means they want to extinguish, and the lam is added because it contains a meaning of will to emphasize it, just as it was added because it contains a meaning of addition to emphasize it in **La Aba Lak**, or **they want** the slander to **extinguish**. **The light of God** means His religion, His book, or His proof. **With their mouths** by their attack on it. **And God will perfect His light** by spreading it and making it exalted. Ibn Kathir, Hamza, Al-Kisa'i, and Hafs read it with the addition. **Even if the disbelievers dislike it** to humiliate them.

Surat al-Saff 61:9

It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with God dislike it.

Tafsir al-Jalalayn

9 - It is He who has sent His Messenger with guidance and the religion of truth to manifest it to make it supreme over all religion all opposing religions even though the polytheists dislike it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God is the One who sent His Messenger Muhammad with guidance and the religion of truth, meaning with the clarification of the truth, and the religion of truth means, and with the religion of God, which is Islam.

His statement, **To make it prevail over all religions**, means: To make His religion, with which He sent His Messenger, prevail over every other religion, and that will be when Jesus, son of Mary, descends, and when the religion becomes one, and there is no religion other than Islam.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu al-Miqdam Thabit ibn Harmaz, on the authority of Abu Hurayrah, **That He may make it prevail over all religions**. He said: The emergence of Jesus, son of Mary. We have already mentioned the disagreement of those who differed regarding the meaning of his statement, **That He may make it prevail over all religions**. The correct opinion, in our view, regarding that with its reasons, as has passed, is that it is unnecessary to repeat it in this place.

And Abd al-Hamid ibn Ja'far told me, saying: Al-Aswad ibn al-'Alaa told us, on the authority of Abu Salamah ibn 'Abd al-Rahman, on the authority of 'Aishah: The Messenger of God, may God bless him and grant him peace, used to say: **Night and day will not pass until al-Lat and al-'Uzza are worshipped**. 'Aishah said: "By God, O Messenger of God, when God revealed the verse, 'It is He who has sent His Messenger with guidance and the religion of truth to make it prevail over all religions,' I used to think that this would be complete." He said: "Indeed, there will be as much of that as God wills, then God will send a pleasant wind, and He will take the souls of those in whose hearts there was the weight of a mustard seed of goodness, and there will remain those in whom there is no good, and they will return to the religion of their fathers."

Tafsir al-Qurtubi

The Almighty said: **It is He who has sent His**

Messenger with guidance meaning Muhammad with the truth and right guidance. **That He may make it prevail over all religions** meaning with arguments. **To prevail** means to be victorious in battle. **To prevail** does not mean that no other religion will remain, but rather that the people of Islam will be superior and victorious. **To make manifest** means that no religion will remain but Islam at the end of time. Mujahid said: **That will be when Jesus descends and there will be no religion on earth but Islam**. Abu Hurairah said: **And the religion of truth that He may make it prevail over all religions** with the emergence of Jesus. At that time, no disbeliever will remain but will become Muslim. In Sahih Muslim, it was narrated on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The son of Mary will descend as a just judge. He will break the cross, the pigs will be abolished, the jizyah will be abolished, the camels will be left alone so that no one will run after them, and animosity, hatred, and envy will be eliminated. He will call for money but no one will accept it." It was said: **To make it manifest**, meaning to inform Muhammad, may God bless him and grant him peace, of all religions, so that he will be knowledgeable about them and aware of the ways in which they are false, and of what has been distorted and changed in them. **On religion** means religions, because religion is a verbal noun that expresses a plural.

Tafsir Ibn Kathir

God the Almighty says: **And who is more unjust than he who invents a lie about God while he is being called to Islam?** That is, no one is more unjust than he who invents a lie about God and attributes to Him rivals and partners while he is being called to monotheism and sincerity. For this reason, God the Almighty said: **And God does not guide the wrongdoing people**. Then He the Almighty said: **They want to extinguish the light of God with their mouths**. That is, they try to repel the truth with falsehood, and their example in this is like someone who wants to extinguish the sun's rays with his mouth. Just as this is impossible, so is that impossible. For this reason, God the Almighty said: "And God will perfect His light, even though the disbelievers dislike it. It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, even though the polytheists dislike it." We have already discussed these two verses in Surat Bara'ah sufficiently, and all praise and thanks are due to God.

Fath al-Qadir

And the sentence 9- **It is He who has sent His Messenger with guidance and the religion of truth to make it prevail over all religions, even though the polytheists hate that** is a new sentence confirming what came before it. Guidance is the Quran or the miracles, and the meaning of the religion of truth is the true religion, which is the religion of Islam. The meaning of **to make it prevail** is to make it prevail over all religions, high above them and dominant over them, even though the polytheists hate that, for that will

Surat al-Saff 61:9

It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with God dislike it.

inevitably happen. Mujahid said: That is, when Jesus descended, there would be no religion on earth except the religion of Islam. Religion is a verbal noun used to express multiple religions, and the answer to *if* in both cases is omitted, and the meaning is that he completed it and made it prevail.

monotheism and the nullification of polytheism.

Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: Before jihad was made obligatory, some of the believers would say: We wish that God would tell us what the most beloved deeds are so that we could do them. But God delayed telling His Prophet (peace and blessings be upon him) that the most beloved deeds are faith in God without doubt, and jihad against those who disobey Him, who contradicted faith and did not acknowledge it. When jihad was revealed, some of the believers disliked that and found it difficult to do so, so God said: **O you who have believed, why do you say what you do not do?** Ibn Abi Hatim and Ibn Mardawayh narrated on his authority regarding His statement: **It is most hateful to God that you say what you do not do**, that he said: This verse is only about fighting. They were people who would come to the Prophet (peace and blessings be upon him) and a man would say: I fought and struck with my sword, but they did not do so, so this verse was revealed. And Abd bin Hamid and Ibn Mardawayh also narrated from him that he said: They said, **If we knew which deeds are most beloved to God, we would do them.** So God informed them and said, **Indeed, God loves those who fight in His cause in ranks as if they were a solid structure.** They disliked that, so God revealed, **O you who have believed, why do you say that which you do not do? Great is hatefulness in the sight of God that you say that which you do not do.** Ibn al-Mundhir and Ibn Abi Hatim also narrated from him, **as if they were a solid structure.** He said: It is fixed and cannot be removed, stuck together. Al-Bukhari, Muslim and others narrated from Jubayr bin Mut'im that he said: The Messenger of God (blessings and peace of God be upon him) said, "I have names: I am Muhammad, and I am Ahmad, and I am al-Hashir upon whose feet God will gather the people, and I am al-Mahi through whom God will wipe out disbelief, and I am al-Aqib, and the Aqib is the one after whom there will be no prophet."

Tafsir al-Baghawi

9- **It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with God dislike it.**

Tafsir al-Baidawi

9- **It is He who has sent His Messenger with guidance with the Qur'an or the miracle and the religion of truth and the pure faith. to make it prevail over all religions to make it prevail over all religions. even though the polytheists hate it because it contains pure**

Surat al-Saff 61:10

O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?

Tafsir al-Jalalayn

10 - O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? with emphasis and emphasis (from a painful punishment. So it is as if they said yes. So he said:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?** Painful, and that is the punishment of Hell. Then He, may His praise be glorified, explained to us what that transaction is that will save us from the painful punishment.

Tafsir al-Qurtubi

It contains five issues:

First: The Almighty's saying: **O you who have believed, shall I guide you to a trade?** Muqatil said: It was revealed about Uthman ibn Maz'un, and that is because he said to the Messenger of God, may God bless him and grant him peace:

"If you give me permission, I will divorce Khawlah, become a nun, become a eunuch, and forbid meat. I will never sleep at night or break my fast during the day!" The Messenger of God (peace and blessings of God be upon him) said, "Indeed, my Sunnah is marriage, and there is no monasticism in Islam. The monasticism of my nation is jihad in the way of God, and the eunuchism of my nation is fasting. Do not forbid the good things which God has made lawful for you. It is my Sunnah to sleep and stand, break my fast and fast. So whoever turns away from my Sunnah is not of me." Uthman said, **By God, O Prophet of God, I have given birth to which trade is most beloved to God, so trade in it.** Then this verse was revealed. It was also said, **For you**, meaning, **I will guide you**. And serious trade is important. God the Most High said, **Indeed, God has purchased from the believers their lives and their properties.** (al-Tawbah 9:111) This is addressed to all believers. It was also said, to the People of the Book.

Second: The Almighty's saying, **It will save you**, meaning it will deliver you, **from a painful torment**, meaning one that is hurtful. It has been mentioned before, and the general reading is **It will save you**, with a sukoon on the *nun*, from *saving*. Al-Hasan, Ibn Amir, and Abu Haywah read it with a shaddah from *saving*.

Tafsir Ibn Kathir

It was mentioned in the hadith of Abdullah bin Salam that the Companions, may God be pleased with them, wanted to ask the Messenger of God, may God bless him and grant him peace, about the most beloved deeds to God Almighty for them to do, so God Almighty revealed this Surah and among its verses is this: **O you who have believed, shall I guide you to a trade that will save you from a painful punishment?** Then He explained this great trade that does not fail, which achieves the intended goal and removes the forbidden, so God Almighty said: "You believe in God and His Messenger and strive in the cause of God with your wealth and your lives. That is better for you, if you only knew." That is, than worldly trade, toiling for it and dealing with it alone. Then God Almighty said: **He will forgive you your sins.** That is, if you do what I have commanded you to do and guided you to, He will forgive your mistakes and admit you to Paradise, good dwellings and high ranks. For this reason, God Almighty said: "And He will admit you to gardens beneath which rivers flow and good dwellings in Gardens of Eden. That is the great attainment." Then God Almighty said: **And others that you love.** That is, I will add to that for you. An increase that you love, which is **Victory from God and an imminent conquest**, meaning if you fight in His cause and support His religion, God will guarantee your victory. God the Almighty said: **O you who have believed, if you support God, He will support you and plant firmly your feet.** And He the Almighty said: "And God will surely support those who support Him. Indeed, God is Powerful and Exalted in Might." And His saying: **And an imminent conquest**, meaning immediate. So this increase is the good of this world connected to the bliss of the hereafter for those who obey God and His Messenger and support God and His religion. For this reason, God the Almighty said: **And give good tidings to the believers.**

Fath al-Qadir

His statement: 10- **O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?** He made the aforementioned business equivalent to [trade] because they profit from it just as they profit from it, and that is by entering Paradise and being saved from the Fire. The majority read *tanjikum* with a light pronunciation of *injaa*. Al-Hasan, Ibn Amir, and Abu Haywah read it with a heavy pronunciation of *tanjih*.

Tafsir al-Baghawi

10- **O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?** Ibn Amir read **will save you** with emphasis, and the others with emphasis, **from a painful punishment**. This was revealed when they said: If we knew which deeds are most beloved to God Almighty, we would do them. He made that like a transaction because through it they gain God's

Surat al-Saff 61:10

O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?

pleasure, attainment of His Paradise, and salvation from the Fire.

Tafsir al-Baidawi

10- **O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?** Ibn Amir read *tanjikum* with emphasis.

Surat al-Saff 61:11

You believe in God and His Messenger and strive in the cause of God with your wealth and your lives. That is better for you, if you only knew.

Tafsir al-Jalalayn

11 - **You believe** you persist in believing (in God and His Messenger and you strive in the cause of God with your wealth and your lives. That is better for you, if you only knew) that it is better for you, so do it.

Tafsir al-Suyuti

K and he brought out on the authority of Ikrimah on the authority of Ibn Abbas and Ibn Jarir on the authority of Al-Dahhak who said: It was revealed: Why do you say what you do not do about a man who says in battle what he did not do of striking, stabbing, and killing K and Ibn Abi Hatim brought out on the authority of Muqatil that it was revealed about their taking sides on the day of Uhud.

K and he narrated on the authority of Saeed bin Jubair who said: When the verse **O you who have believed, shall I guide you to a trade that will save you from a painful punishment** was revealed, the Muslims said: **If we knew what this trade was, we would have given our wealth and families for it.** Then the verse **You believe in God and His Messenger** was revealed.

Tafsir al-Tabari

He said: **You believe in God and His Messenger**, Muhammad, may God bless him and grant him peace.

If someone were to say: How can it be said, **You believe in God and His Messenger**, when it was said to them, **O you who believe**, describing them as believers? The answer to this question is similar to our answer to His statement, **O you who believe, believe in God** (An-Nisa': 136). The explanation of this has already been given in its proper place, so there is no need to repeat it.

And His statement, **And you strive in the cause of God with your wealth and your lives**, God Almighty says: And you strive in the religion of God and His way which He has prescribed for you with your wealth and your lives. **That is better for you**, He says: Your belief in God and His Messenger, and your striving in the cause of God with your wealth and your lives. **That is better for you** than wasting that and being careless, **if you only knew**, the harms and benefits of things. And it was mentioned that in Abdullah's reading **believe in God** it is in the form of a command, and trade is made clear from His statement, **Shall I guide you to a trade that will save you?** And it was explained by His statement, **You believe in God**, and He did not say: that you believe, because when the Arabs explain a noun with a verb, they sometimes confirm in its explanation that *that* and sometimes omit it, so they say to a man: Would it be good for you to go with us to so-and-so so we can visit him? Would it be good for you to go with so-and-so so we can visit him? That and

by putting it forward, and what came in both aspects is his saying, "So let man look at his food. I am" (Abasa 80:24), and *inna*, so the fat-ha in *ana* is the language of the one who inserted in *yaqoum* that from their saying: **Would you like it better to stand up?** And the kasra in it is the language of the one who throws that from *yaqoum*, and from it is his saying, "Then see how was the outcome of their plot. Indeed, We destroyed them" (al-Naml 27:51), as we explained.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, **O you who have believed, shall I guide you to a transaction that will save you?** If God had not made it clear and guided the believers to it, men would have been eager to have knowledge of it, to the point that they would be stingy with it. But God has guided you to it and taught it to you, saying, "You believe in God and His Messenger and strive in the cause of God with your wealth and your lives. That is better for you, if you only knew."

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: Qatada recited: **Shall I guide you to a transaction that will save you from a painful punishment? * You believe in God and His Messenger and strive in the cause of God.** He said: Praise be to God who made it clear.

Tafsir al-Qurtubi

Then he explained the trade, which is the issue: -

Third: He said: **You believe in God and His Messenger and strive in the cause of God with your wealth and your lives.** He mentioned wealth first because it is what spending begins with. *That* meaning this action is **better for you** than your wealth and your lives **if you only knew**. And you believe, according to Al-Mubarrad and Al-Zajaj, means you have believed.

Tafsir Ibn Kathir

It was mentioned in the hadith of Abdullah bin Salam that the Companions, may God be pleased with them, wanted to ask the Messenger of God, may God bless him and grant him peace, about the most beloved deeds to God Almighty for them to do, so God Almighty revealed this Surah and among its verses is this: **O you who have believed, shall I guide you to a trade that will save you from a painful punishment?** Then He explained this great trade that does not fail, which achieves the intended goal and removes the forbidden, so God Almighty said: "You believe in God and His Messenger and strive in the cause of God with your wealth and your lives. That is better for you, if you only knew." That is, than worldly trade, toiling for it and dealing with it alone. Then God Almighty said: **He will forgive you your sins.** That is, if you do what I have commanded you to do and guided you to, He will forgive your mistakes and admit you to Paradise, good dwellings and high ranks. For this reason, God Almighty said: "And He will admit you to gardens beneath which rivers flow and good dwellings in

Surat al-Saff 61:11

You believe in God and His Messenger and strive in the cause of God with your wealth and your lives. That is better for you, if you only knew.

Gardens of Eden. That is the great attainment.” Then God Almighty said: **And others that you love**. That is, I will add to that for you. An increase that you love, which is **Victory from God and an imminent conquest**, meaning if you fight in His cause and support His religion, God will guarantee your victory. God the Almighty said: **O you who have believed, if you support God, He will support you and plant firmly your feet**. And He the Almighty said: “And God will surely support those who support Him. Indeed, God is Powerful and Exalted in Might.” And His saying: **And an imminent conquest**, meaning immediate. So this increase is the good of this world connected to the bliss of the hereafter for those who obey God and His Messenger and support God and His religion. For this reason, God the Almighty said: **And give good tidings to the believers**.

knowledge, because the actions of the ignorant are not taken into account.

Fath al-Qadir

Then the Almighty explained this trade which He indicated, saying: 11- **You believe in God and His Messenger and strive in the cause of God with your wealth and your lives**. This is a statement in the sense of a command to indicate the obligation of compliance, so it is as if it had already happened, so He informed of its occurrence. He mentioned wealth before lives because it is what one begins with in spending and preparing for jihad. The majority read it as you believe, and Ibn Mas'ud read it as they believed and strived for the matter. Al-Akhfash said: You believe is an explanatory apposition to trade. It would be better for the sentence to be renewed, explaining what preceded it. The reference in His saying *that* is to what was mentioned of faith and jihad, which is the subject and predicate. **It is better for you**, meaning this action is better for you than your wealth and your lives. **If you only knew**, meaning if you were among those who know, then you know that it is better for you, not if you were among the ignorant, for you do not know that.

Tafsir al-Baghawi

Then he explained that trade and said:

11- “You believe in God and His Messenger and strive in the cause of God with your wealth and your lives. That is better for you, if you only knew.”

Tafsir al-Baidawi

11- **You believe in God and His Messenger and strive in the cause of God with your wealth and your lives**.

This is a clear resumption of trade, which is the combination of faith and jihad that leads to the perfection of their honor. What is meant by it is the command, and the wording was brought to indicate that this is something that should not be abandoned. **That is better for you**, meaning what was mentioned of faith and jihad. **If you only knew**, if you were people of

Surat al-Saff 61:12

He will forgive you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual bliss. That is the great attainment.

Tafsir al-Jalalayn

12 - **He forgives** is the answer to an implied condition, meaning that if you do it, He will forgive **your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual bliss** residence **that is the great attainment**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Your Lord will cover your sins if you do that, and He will pardon you and forgive you. **And admit you to gardens beneath which rivers flow** means: And admit you to orchards beneath whose trees rivers flow. **And pleasant dwellings** means: And admit you also to pleasant dwellings. **In gardens of Eden** meaning in gardens of residence, from which there is no departure.

And his saying, **That is the great victory**, means: That is the great salvation from the punishment and horrors of the Hereafter.

Tafsir al-Qurtubi

Therefore, **Yahujjaru lakum** came in the jussive mood as a response to the command. In Abdullah's recitation, they said, **Believe in God**. Al-Farra' said, **Yahujjaru lakum** is the response to the question, and this is either correct if it is understood according to the meaning, that is, **You believe in God and strive** is an apposition to His statement, **Shall I guide you to a transaction that will save you from a painful punishment?** It is as if he did not know what the transaction was, so it was explained by faith and jihad, and they are both in meaning. So it is as if he said, **Do you believe in God and strive, He will forgive you**. Al-Zamakhshari said, "The basis of Al-Farra's statement is that the object of the indication is the transaction, and the transaction is explained by faith and jihad. It is as if it was said, "Do you trade with faith and jihad, He will forgive you? **Al-Mahdawi said**, If you did not understand this interpretation, the question does not become relevant, because the interpretation becomes, **If you guide, He will forgive you**, and forgiveness is only described by speech and faith, not by indication." Al-Zajjaj said: It is not if He guides them to what benefits them that He forgives them. Rather, He forgives them if they believe and strive. Zayd ibn Ali read **you believe** and **you strive** with the omission of the imperative lam, like his saying:

Muhammad, sacrifice yourself every soul if you fear

something, take care

He wanted to redeem. Some of them were forced to say: May God forgive you. It is better to leave the assimilating, because the letter Ra is a strong, repeated letter, so it is not good to assimilate it with the letter Lam, because the stronger letter is not assimilated with the weaker letter.

Fourth: The Almighty said: **And good dwellings**. Abu Al-Hasan Al-Ajurri narrated on the authority of Al-Hasan who said: I asked Imran bin Al-Hisn and Abu Hurairah about the interpretation of this verse: **And good dwellings**. They said: It is omitted by someone who knows. We asked the Messenger of God (peace and blessings of God be upon him) about it, and he said: A palace of pearls in Paradise, in which are seventy houses of red rubies. In each house are seventy houses of new green tiles. In each house are seventy beds. On each bed are seventy mattresses of every color. On each mattress are seventy women from the houris. In each house are seventy tables. On each table are seventy types of food. In each house are seventy male and female servants. So God, the Blessed and Exalted, gives the believer sustenance in a single morning to whoever can handle all of that. **In the Gardens of Eden** means residence. **That is the great attainment** means great and lasting happiness. The root of attainment is achieving what one desires.

Tafsir Ibn Kathir

It was mentioned in the hadith of Abdullah bin Salam that the Companions, may God be pleased with them, wanted to ask the Messenger of God, may God bless him and grant him peace, about the most beloved deeds to God Almighty for them to do, so God Almighty revealed this Surah and among its verses is this: **O you who have believed, shall I guide you to a trade that will save you from a painful punishment?** Then He explained this great trade that does not fail, which achieves the intended goal and removes the forbidden, so God Almighty said: "You believe in God and His Messenger and strive in the cause of God with your wealth and your lives. That is better for you, if you only knew." That is, than worldly trade, toiling for it and dealing with it alone. Then God Almighty said: **He will forgive you your sins**. That is, if you do what I have commanded you to do and guided you to, He will forgive your mistakes and admit you to Paradise, good dwellings and high ranks. For this reason, God Almighty said: "And He will admit you to gardens beneath which rivers flow and good dwellings in Gardens of Eden. That is the great attainment." Then God Almighty said: **And others that you love**. That is, I will add to that for you. An increase that you love, which is **Victory from God and an imminent conquest**, meaning if you fight in His cause and support His religion, God will guarantee your victory. God the Almighty said: **O you who have believed, if you support God, He will support you and plant firmly your feet**. And He the Almighty said: "And God will surely support those who support Him. Indeed, God is Powerful and Exalted in Might." And His saying: **And an imminent conquest**, meaning immediate. So this increase is the good of this world connected to the bliss of the

Surat al-Saff 61:12

He will forgive you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual bliss. That is the great attainment.

hereafter for those who obey God and His Messenger and support God and His religion. For this reason, God the Almighty said: **And give good tidings to the believers.**

beneath which rivers flow and pleasant dwellings in gardens of perpetual bliss. That is the great attainment." The reference is to what was mentioned about forgiveness and admission to Paradise.

Fath al-Qadir

12- "He will forgive you your sins." This is the answer to the command indicated by the wording of the declarative, and that is why it is in the jussive mood. Al-Zajjaj and Al-Mubarrad said: His statement "you believe **means** believe. **That is why** He will forgive you" is in the jussive mood. Al-Farra' said: "He will forgive you" is the answer to the question, so he made it in the jussive mood because it is the answer to the question. The scholars made a mistake in this view. Al-Zajjaj said: They are not forgiven if He guides them to what will benefit them, but rather they are forgiven if they believe and strive in jihad. Al-Razi said, explaining Al-Farra's statement: "Have I guided you? **has the meaning of a command, for him it is said** Have you been silent? **meaning** be quiet. **The explanation is that** hall" has the meaning of a question, then it gradually becomes an offer and an urging, and urging is like enticement, and enticement is a command. Zayd ibn Ali read "you believe **and** you strive in jihad" with the omitted lam of the command. And before you are forgiven is in the jussive mood with an implied condition: that is, if you believe, He will forgive you. Some of them read it with assimilation in **He forgives you**. The first one left out assimilation because the ra' is a repeated letter, so it is not good to assimilate it with the lam. **And He will admit you to gardens beneath which rivers flow**. The explanation of how the rivers flow beneath the gardens has already been presented. **And goodly dwellings in gardens of perpetual residence**. That is, in gardens of residence. **That is the great attainment**. That is, that which is mentioned in forgiveness. And entering the gardens described with what was mentioned is the conquest after which there is no victory, and the triumph that has no equal.

Tafsir al-Baghawi

12- "He will forgive you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in the Gardens of Eden. That is the great attainment."

Tafsir al-Baidawi

12- "He will forgive you your sins" is an answer to the command indicated by the wording of the report, or to a condition or question indicated by the speech, the meaning of which is that you believe and strive, or do you accept that I guide you so that He may forgive you? It is far-fetched to make it an answer to "did I guide you" because its mere indication does not necessitate forgiveness. "And He will admit you to gardens

Surat al-Saff 61:13

And another you love: victory from God and an imminent conquest. And give good tidings to the believers.

Tafsir al-Jalalayn

13 - And He will give you a blessing (and another which you love: victory from God and an imminent conquest. And give good tidings to the believers) of victory and conquest.

Tafsir al-Suyuti

Tafsir al-Tabari

Arabists differed regarding the description of his statement **and another**. Some of the grammarians of Basra said: The meaning of that is: and another trade. According to this opinion, *other* must be in the accusative case, in apposition to his statement: **Shall I guide you to a trade that will save you from a painful punishment?** It may also be possible that it is in the nominative case as a subject. Some of the grammarians of Kufa said: It is in the nominative case, meaning that you will have another in this life along with the reward of the hereafter. Then he said: Victory from God, explaining the other.

The correct statement regarding this, in my opinion, is the second statement, which is that it means, **And for you another which you love**, because His statement, **Victory from God and an imminent conquest** indicates that His statement, **And another** is in the nominative case. If it had come in the accusative case, it would have been good to make His statement, **And another** an appositive to His statement, *Trade*, so the interpretation of the statement would then be, if it had been read in the accusative case, **And for another characteristic which you love**. So the meaning of the statement, if the matter is as you have described, is: "Shall I guide you to a trade which will save you from a painful punishment? You will believe in God and His Messenger, and He will forgive you your sins and admit you to gardens beneath which rivers flow. And for you another characteristic besides that in this world which you love: Victory from God for you over your enemies, and an imminent conquest which He will hasten for you."

And give good tidings to the believers. God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And give good tidings, O Muhammad, to the believers of God's victory for them over their enemy, and an immediate conquest for them.**

Tafsir al-Qurtubi

Fifth: The Almighty said: **And another which you love.** Al-Farra' and Al-Akhfash said: *Another* is conjoined

with *trade*, so it is in the accusative case. It was also said: **It is in the nominative case**, meaning, **And for you is another characteristic and another trade which you love**. "Victory from God," meaning, it is a victory from God. So, victory in this case is an interpretation of "and another." It was also said: "It is in the nominative case as a substitute for *another*, meaning, **And for you is victory from God**. "And a near victory," meaning, spoils in this world. It was also said: "The conquest of Mecca." Ibn Abbas said: He means the conquest of Persia and Rome. "And give good tidings to the believers," of God's pleasure with them.

Tafsir Ibn Kathir

It was mentioned in the hadith of Abdullah bin Salam that the Companions, may God be pleased with them, wanted to ask the Messenger of God, may God bless him and grant him peace, about the most beloved deeds to God Almighty for them to do, so God Almighty revealed this Surah and among its verses is this: **O you who have believed, shall I guide you to a trade that will save you from a painful punishment?** Then He explained this great trade that does not fail, which achieves the intended goal and removes the forbidden, so God Almighty said: "You believe in God and His Messenger and strive in the cause of God with your wealth and your lives. That is better for you, if you only knew." That is, than worldly trade, toiling for it and dealing with it alone. Then God Almighty said: **He will forgive you your sins**. That is, if you do what I have commanded you to do and guided you to, He will forgive your mistakes and admit you to Paradise, good dwellings and high ranks. For this reason, God Almighty said: "And He will admit you to gardens beneath which rivers flow and good dwellings in Gardens of Eden. That is the great attainment." Then God Almighty said: **And others that you love**. That is, I will add to that for you. An increase that you love, which is **Victory from God and an imminent conquest**, meaning if you fight in His cause and support His religion, God will guarantee your victory. God the Almighty said: **O you who have believed, if you support God, He will support you and plant firmly your feet**. And He the Almighty said: "And God will surely support those who support Him. Indeed, God is Powerful and Exalted in Might." And His saying: **And an imminent conquest**, meaning immediate. So this increase is the good of this world connected to the bliss of the hereafter for those who obey God and His Messenger and support God and His religion. For this reason, God the Almighty said: **And give good tidings to the believers**.

Fath al-Qadir

13- "And another which you love." Al-Akhfash and Al-Farra' said: "Another **is conjoined with** trade," so it is in the accusative case: meaning, "Shall I guide you to another salvation which you love in this life along with the reward of the Hereafter?" It was also said that it is in the nominative case: meaning, "And you have another characteristic." It was also said that it is in the accusative case: meaning, "And He will give you another characteristic." Then the Almighty explained

Surat al-Saff 61:13

And another you love: victory from God and an imminent conquest. And give good tidings to the believers.

this Hereafter and said: "Victory from God and an imminent conquest." Meaning, it is a victory from God for you, and an imminent conquest. Al-Kalbi said: It means the victory over Quraysh and the conquest of Mecca. Ata' said: He means the conquest of Persia and Rome. "And give good tidings to the believers" is conjoined with something omitted: meaning, "Say, 'O you who believe, and give good tidings,' or you believe," because it is in the sense of a command. The meaning is: And give good tidings, O Muhammad, to the believers of victory and conquest, or give them good tidings of victory in this world and conquest, and of Paradise in the Hereafter, or give them good tidings of Paradise in the Hereafter.

Tafsir al-Baghawi

13- "And another which you love," meaning: You have another characteristic in this world along with the reward of the Hereafter that you love, and that characteristic is: "Victory from God and an imminent conquest." Al-Kalbi said: It is the victory over Quraysh and the conquest of Mecca. Ata' said: He means the conquest of Persia and Rome. "And give good tidings to the believers, **O Muhammad, of victory in this world and Paradise in the Hereafter.**"

Tafsir al-Baidawi

13- And another that you love." And for you, in addition to this mentioned blessing, is another blessing that is immediate and beloved. In "you love it" there is an allusion to the fact that they prefer the immediate to the deferred. It was said that "another **is in the accusative case with the omission of** He gives you, **or** you love, **or a subject whose predicate is** victory from God," and according to the first it is a substitute or clarification. According to the saying of the accusative case it is a deleted predicate. It was read with what it was conjoined to in the accusative case as a substitute, or specificity, or source. "And a near opening," immediate. "And give good tidings to the believers," in conjunction with something that was omitted, such as: Say, "O you who believe, And give good tidings, **or according to** you believe," because it is in the meaning of a command, as if he said: Believe and strive, O believers, and give them good tidings, O Messenger of God, with what He promised them for them, deferred and immediate.

Surat al-Saff 61:14

O you who have believed, be supporters of God, as Jesus, son of Mary, said to the disciples, **Who are my supporters to God?** The disciples said, **We are supporters of God.** So a faction of the Children of Israel believed, and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.

Tafsir al-Jalalayn

14 - O you who have believed, be supporters of God for His religion. In another reading, it is with the addition of **as he said** etc. The meaning is as the disciples were, so was the one indicating it. He said (Jesus, son of Mary, to the disciples: Who are my supporters to God?) That is, from the supporters who will be with me, heading to support God. (The disciples said: We are supporters of God.) The disciples are the chosen ones of Jesus and they were the first to believe in him and they were twelve men of the pure whiteness. It was said that they were short people who bleached clothes, that is, they whitened them. **So a party of the Children of Israel believed** in Jesus and said that he was the servant of God who was raised to the heavens. **And a party disbelieved** because they said that he was the son of God who was raised to Him. So the two parties fought. **So We supported** We strengthened **those who believed** from the two parties **over their enemy** the disbelieving party. **And they became dominant** victorious.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **O you who have believed, be supporters of God.** The reciters differed in their recitation of that. The majority of the reciters of Medina and Basra recited it **be supporters of God** with the tanween of the supporters, and the majority of the reciters of Kufa recited it by adding the supporters to God.

The correct thing to say about this, in my opinion, is that they are two well-known readings with correct meanings, so whichever one the reader recites, he is correct. The meaning of the statement is: O you who have believed in God and His Messenger, be supporters of God, as Jesus, son of Mary, said to the disciples: Who are my supporters for God? Meaning, who are my supporters among you for God's support for me?

Qatada used to say about this:

Bishr told me: Yazid told us: Saeed told us, on the authority of Qatada, **O you who have believed, be supporters of God, as Jesus, son of Mary, said to the disciples, 'Who are my supporters for God?' The disciples said, 'We are supporters of God.'** He said: God had supporters from among this nation who fought for His Book and His truth. He told us that

seventy-two men from the Ansar pledged allegiance to him on the night of Aqaba, and he told us that some of them said, **Do you know what you are pledging allegiance to this man for? You are pledging allegiance to fight all of Arabia or they will submit to Islam.** He told us that a man said, **O Prophet of God, stipulate whatever you wish for your Lord and for yourself.** He said, **I stipulate for my Lord that you worship Him and do not associate anything with Him, and I stipulate for myself that you protect me from what you protected yourselves and your children from.** They said, **If we do that, what will we have, O Prophet of God?** He said, **Victory will be yours in this world and Paradise in the Hereafter.** So they did, and God did.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: Qatada recited, **Be supporters of God, as Jesus, son of Mary, said to the disciples, 'Who are my supporters for God?'** He said: That happened, praise be to God. Seventy men came to him and pledged allegiance to him at al-Aqaba, and they supported him and sheltered him until God made his religion prevail. They said: And no tribe in the heavens was given a name that they had not had before that other than them.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, that all the disciples were from Quraysh 106: Abu Bakr, Umar, Ali, Ja'far, Abu Ubaidah, Uthman ibn Maz'un, Abd al-Rahman ibn A'waf, Sa'd ibn Abi Waqqas, Uthman, Talhah ibn Ubayd God, and al-Zubayr ibn al-Awwam.

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, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **Who are my helpers to God?** He said: Who follows me to God.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Maysarah, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, who said: Ibn Abbas was asked about the disciples. He said: They were named so because of the whiteness of their clothes. They were fishermen.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Al-Dahhak say regarding His statement, **the disciples**, that they are the washermen in Nabataean. The washer is called *Hawari*. We have already explained the meaning of *Hawari* with its supporting evidence and the disagreements of those who disagreed about it before, so there is no need to repeat it.

And His statement, **The disciples said, 'We are supporters of God,'** means: They said, **We are supporters of God in what He sent His prophets with of the truth.** His statement, **So a group of the Children of Israel believed and a group disbelieved**, means, **Then a group of the Children of Israel believed in Jesus, and a group of them disbelieved in him.**

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

Who said that?

O you who have believed, be supporters of God, as Jesus, son of Mary, said to the disciples, "Who are my supporters to God?" The disciples said, "We are supporters of God." So a faction of the Children of Israel believed, and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, who said: When God wanted to raise Jesus to heaven, he went out to his companions, who were in a house, with twelve men from a spring in the house, and his head was dripping with water. He said: There is one among you who will disbelieve in me twelve times after having believed in me. He said: Then he said: Which of you will have my likeness cast upon him so that he will be killed in my place, and be with me in my degree? He said: A young man, one of the youngest of them, stood up. He said: I am. He said to him: Sit down. Then he repeated it to them. A young man stood up and said: I am. He said: Yes, you are that. Then the likeness of Jesus was cast upon him. Jesus was raised from a window in the house to heaven. He said: The Jews came to demand it, and they took his likeness, killed him, and crucified him. Some of them disbelieved in him twelve times after they had believed in him. They split into three groups. One group said: God was among us as long as He willed, then He ascended to heaven. These were the Jacobites. One group said: The Son of God was among us as long as God willed, then He was raised to Him. These were the Nestorians. One group said: The servant and messenger of God was among us as long as God willed, then God raised him to Him. These were the Muslims. The two disbelieving groups conspired against the Muslim woman, so they killed her. Islam remained obliterated until God sent Muhammad, may God bless him and grant him peace. Then a group of the Children of Israel believed and a group disbelieved. He meant the group of the Children of Israel who disbelieved in the time of Jesus, and the group that believed in the time of Jesus. So We supported those who believed against their enemy, and they became victorious in showing Muhammad's religion over the religion of the infidels, and they became victorious.

And His statement: **So We supported those who believed against their enemy** means: So We strengthened those who believed from the two groups of the Children of Israel against their enemy, those of them who disbelieved in Muhammad, may God bless him and grant him peace, by his confirmation to them that Jesus was the servant and messenger of God, and his denial by those who said he was his god, and those who said he was the son of God, may He be exalted, so they became victorious, so the group of believers became victorious over their enemy, the disbelieving ones among them.

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

Who said that?

Muhammad bin Abdullah Al-Hilali told me: Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **So We**

supported those who believed against their enemy. He said: We strengthened them.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Samak, on the authority of Ibrahim, **So a party of the Children of Israel believed and a party disbelieved.** He said: When God sent Muhammad, and the confirmation of those who believed in Jesus was revealed, the proof of those who believed in him became clear.

He said: Jarir narrated to us, on the authority of Mughira, on the authority of Samak, on the authority of Ibrahim, regarding his statement, **So We supported those who believed against their enemy, and they became dominant.** He said: They were supported by Muhammad, may God bless him and grant him peace, so he believed them and informed them of their argument.

Yaqub bin Ibrahim told me: Hisham told us, on the authority of Mughira, on the authority of Ibrahim, regarding his statement, **And they became apparent,** he said: The proof of those who believed in Jesus became apparent by confirming Muhammad, may God bless him and grant him peace, as the word of God and His spirit.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And they became apparent,** those who believed with Jesus, peace and blessings be upon him.

Tafsir al-Qurtubi

He emphasized the matter of Jihad, meaning, be the disciples of your Prophet, so that God may make you victorious over those who oppose you, just as He made the disciples of Jesus victorious over those who opposed them. Ibn Kathir, Abu Amr, and Nafi' read **Ansar God** with the nunation. They said: Because its meaning is, stand firm and be helpers of God with the sword against his enemies. The rest of the people of Basra, Kufa, and Ash-Sham read **Ansar God** without the nunation, and they deleted the lam of addition from the name of God. Abu Ubaid chose it because he said: We are the supporters of God, and they did not add the nunation, and its meaning is, be supporters of the religion of God. Then it was said: There is an omission in the speech, meaning, tell them, O Muhammad, be supporters of God. It was also said: It is the beginning of a direct address from God, meaning, be supporters as the companions of Jesus did, so they were, by the praise of God, supporters and disciples. The disciples are the special ones of the messengers. Muammar said, **It was by the praise of God,** meaning they supported him, and they were seventy men, and they

were the ones who pledged allegiance to him on the night of Aqaba. It was also said that they were from Quraysh. Qatada named them: Abu Bakr, Umar, Ali, Talhah, Az-Zubayr, Sa'd ibn Malik Abu Ubaidah - whose name was Amir - Uthman ibn Maz'un, and Hamza ibn Abdul Muttalib. He did not mention Sa'id, so let them be mistaken. He mentioned Ja'far ibn Abi Talib, may God be pleased with them all. **As Jesus, son of Mary, said to the disciples**, and they were his chosen ones, twelve men, and their names have been mentioned in Al Imran, and they were the first of the Children of Israel to believe in him, as Ibn Abbas said. Muqatil said, 'God said to Jesus, 'When you enter the city, go to the river by which the plasterers are and ask them for support.' So Jesus came to them and said, 'Who are my supporters for God?' They said, 'We will support you.' So they believed in him and supported him.' The meaning of **who are my supporters to God is who are my supporters with God**, just as you say, **the flock to the flock are camels**, meaning with the flock. It was also said, **Where are my supporters in what brings one closer to God?** This was mentioned previously in Al Imran. **So a party of the Children of Israel believed and a party disbelieved**. The two groups in the time of Jesus split up after he was raised to heaven, as was explained previously in Al Imran. **So We supported those who believed against their enemy**, those who disbelieved in Jesus. **And they became dominant**, meaning victorious. Ibn Abbas said, **God supported those who believed in the time of Jesus by making Muhammad prevail over the religion of the disbelievers**. Mujahid said, **They were supported in their time against those who disbelieved in Jesus**. It was also said, "We have now supported the Muslims against the two misguided sects: those who said, 'He was God, then He was raised,' and those who said, 'He was the son of God, then God raised him up to Himself,' because Jesus, son of Mary, did not fight anyone and there was no fighting in the religion of his companions after him." Zayd ibn Ali and Qatada said: **And they became dominant** victorious by argument and bet, because they said, as was narrated: **Do you not know that Jesus used to sleep, and God does not sleep? And that Jesus used to eat, and God does not eat!** It was said: This verse was revealed about the messengers of Jesus, peace be upon him. Ibn Ishaq said: "Those whom Jesus sent from the disciples and followers were: Peter and Paul to Rome; Andrew and Muthanna to the land whose people eat people; Thomas to the land of Babylon in the land of the East; Philip to Carthage, which is Africa; John to Daqus, the village of the people of Al-Kahq; James to Jerusalem, which is Jerusalem; Ibn Talma to Al-Arrabiya, which is the land of Al-Hijaz; Simeon to the land of the Berbers; and Judea and Bardas to Alexandria and its environs." So God supported them with argument. **And they became dominant** means high, from the saying: **I appeared on the wall** meaning I ascended it. God Almighty knows best what is right, and to Him is the return and final destination.

Tafsir Ibn Kathir

God Almighty says, commanding His believing servants to be supporters of God in all their

circumstances, with their words, actions, selves, and wealth, and to respond to God and His Messenger, as the disciples responded to Jesus when he said: **Who are my supporters to God?** meaning who will help me in calling to God Almighty? The disciples said, and they were the followers of Jesus, peace be upon him, **We are the helpers of God**, meaning we are your helpers in what you were sent with and we will support you in that. For this reason, God sent them as missionaries to the people of the Levant, among the Israelites and the Greeks. Thus, the Messenger of God, may God bless him and grant him peace, used to say during the days of Hajj: **Who is the man who will shelter me so that I may deliver the message of my Lord? For the Quraysh have prevented me from delivering the message of my Lord**. Until God Almighty sent for him the Aws and Khazraj of the people of Medina, so they pledged allegiance to him and supported him, and they stipulated that they would protect him from the blacks and the reds if he migrated to them. So when he migrated to them with his companions, they fulfilled their covenant with God. For this reason, God and His Messenger called them the helpers, and this became a symbol for them, may God be pleased with them and satisfy them.

And the Almighty said: **So a party of the Children of Israel believed and a party disbelieved** meaning when Jesus, son of Mary, peace be upon him, delivered the message of his Lord to his people and was supported by those who supported him from the disciples, a party of the Children of Israel was guided by what he brought them and a party went astray, so they deviated from what he brought them and denied his prophethood and accused him and his mother of grave sins. They are the Jews, upon them be the continuous curses of God until the Day of Resurrection. A party of those who followed him exaggerated regarding him until they raised him above what God had given him of prophethood and they split into sects and factions. Some of them said that he is the son of God, and some said that he is the third of three: the Father, the Son, and the Holy Spirit, and some said that he is God. All of these statements are detailed in Surat An-Nisa.

God the Almighty says: **So We supported those who believed against their enemy**, meaning, We granted them victory over the Christian sects who opposed them. **So they became dominant**, meaning, over them, through the mission of Muhammad, may God bless him and grant him peace, as Imam Abu Ja'far ibn Jarir, may God have mercy on him, said: Abu al-Sa'ib told me, Abu Mu'awiyah told us, on the authority of al-A'mash, on the authority of al-Minhal, meaning Ibn 'Amr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, may God be pleased with them both, who said: When God the Almighty wanted to raise Jesus up to heaven, he went out to his companions, who were in a house with twelve men, from a spring in the house, and his head was dripping with water. He said: **Among you is he who will disbelieve in me twelve times after having believed in me**. He said: "Then he said: 'Which of you will have my likeness cast upon him so that he may be killed in my place and be with me in my degree?'" He said: A young man, one of the youngest of them, stood up and said: "I will." He said to him: **Sit down**. Then he repeated to them, and the young man ...: **Yes, you are that one**.

Surat al-Saff 61:14

O you who have believed, be supporters of God, as Jesus, son of Mary, said to the disciples, "Who are my supporters to God?" The disciples said, "We are supporters of God." So a faction of the Children of Israel believed, and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.

He said: So the likeness of Jesus was cast upon him, and Jesus, peace be upon him, was raised from a window in the house to heaven. He said: The demand came from the Jews, so they took his likeness, killed him, and crucified him. Some of them disbelieved in him twelve times after they had believed in him, so they split into three groups. One group said, **God was with us as long as He willed, then He ascended to heaven.** These are the Jacobites. One group said, **The Son of God was with us as long as God willed, then He raised him to Him.** These are the Nestorians. One group said, **The servant and messenger of God was with us as long as God willed, then God raised him to Him.** These are the Muslims. The two disbelieving women conspired against the Muslim woman, so they killed her. Islam remained obliterated until God sent Muhammad, peace and blessings be upon him. **So a party of the Children of Israel believed, and a party disbelieved.** He meant the group of the Children of Israel who disbelieved during the time of Jesus and the group who believed during the time of Jesus. **So We supported those who believed against their enemy, and they became dominant.** By Muhammad, peace and blessings be upon him, making their religion prevail over the religion of the disbelievers. This is his wording in his book when interpreting this noble verse. An-Nasa'i narrated it in the same way when interpreting this verse from his Sunan on the authority of Abu Kurayb Muhammad ibn al-Ala' on the authority of Abu Mu'awiyah, with a similar wording. So the nation of Muhammad (peace and blessings of God be upon him) will continue to be victorious upon the truth until God's command comes and they are still like that, and until the last of them fights the Antichrist along with the Messiah, Jesus son of Mary (peace be upon him), as was mentioned in the authentic hadiths. And God knows best. End of the interpretation of Surat As-Saff. All praise and thanks are due to God.

Fath al-Qadir

Then the Almighty urged the believers to support His religion, saying: 14- **O you who have believed, be supporters of God** meaning, continue in what you are doing of supporting the religion. Ibn Kathir, Abu Amr, and Nafi' read **Ansar God** with the tanween and left the addition. The rest read it with the addition, and the orthography accepts both readings together. Abu Eid chose the addition reading because of His statement, **We are supporters of God** with the addition **as Jesus, son of Mary, said to the disciples**, Who are my supporters to God? meaning, **support the religion of God like the support of the disciples when Jesus said to them**, Who are my supporters to God? **They said**, We are the supporters of God. **The kaf in** as he said" is an attributive attribute of a deleted source, meaning: Be as he said. It was said that the kaf is in the accusative case due to the implied verb, and it was said that it is a statement based on its meaning without its wording, and the meaning is: Be supporters of God as the disciples were supporters of Jesus when he

said to them, "Who are my supporters to God?" His saying: **to God** It was said that *to* means with: that is, from my supporters with God. It was also said that the meaning is: from my supporters in what brings one closer to God. It was also said that the meaning is: from my supporters who are directed to the support of God. This was discussed previously in Surat Al Imran. The disciples are the supporters of Christ and his sincere companions, and the first to believe in him. Their statement was previously mentioned. **So a party of the Children of Israel believed and a party disbelieved** that is, a party believed in Jesus and a party disbelieved in him. This is because when they differed after his ascension, they dispersed and fought. **So We supported those who believed against their enemy** that is, We strengthened those who were right among them against those who were wrong. **So they became dominant** that is, high and victorious. It was also said that the meaning is: So now We have supported the Muslims against both groups altogether.

Ibn Mardawayh narrated on the authority of Abu Hurayrah who said: They said: If we knew which deeds are most beloved to God, then this verse was revealed: **O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?** They disliked it, so it was revealed: **O you who have believed, why do you say that which you do not do?** until His saying: **a solid structure.** Abd al-Razzaq, Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of Qatada regarding His statement: **O you who have believed, be supporters of God**, that he said: That happened, praise be to God. Seventy men came to him and pledged allegiance to him at al-'Aqabah, and they sheltered him and supported him until God made his religion prevail. Ibn Ishaq and Ibn Sa'd narrated on the authority of Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm who said: "The Messenger of God (peace and blessings of God be upon him) said to the group who met him at al-'Aqabah: Bring out to him twelve of you who will be responsible for their people, just as the disciples were responsible for Jesus, son of Mary." Ibn Sa'd narrated on the authority of Mahmud ibn Labid who said: "The Messenger of God, may God bless him and grant him peace, said to the leaders: 'You are responsible for your people as the disciples were responsible for Jesus, son of Mary, and I am responsible for my people.' They said: 'Yes.'" Ibn al-Mundhir narrated on the authority of Ibn Abbas: "Then We supported those who believed," meaning: "We strengthened those who believed." Ibn Abi Hatim narrated on his authority: "We supported those who believed in Muhammad, may God bless him and grant him peace, and his nation against their enemy, and today they have become victorious."

Tafsir al-Baghawi

Then he urged them to support the religion and fight the opponents, saying: 14- **O you who have believed, be supporters of God.** The people of Hijaz and Abu Amr read: *supporters*, with the tanween for God with the lam of addition. The others read: **supporters of God**, added to his saying: **We are supporters of God.**

"As Jesus, son of Mary, said to the disciples," meaning, support the religion of God as the disciples supported him when Jesus, peace be upon him, said to them: "Who will be my helpers for God?" Meaning: Who will support me with God? "The disciples said, 'We are the helpers of God.' So a party of the Children of Israel believed and a party disbelieved." Ibn Abbas said: This means during the time of Jesus, peace be upon him. This is because when he was taken up, his people split into three groups: a group said, 'God was, so he was taken up.' A group said, 'He was the Son of God, so God raised him up to Him.' A group said, 'He was the servant and messenger of God, so He raised him up to Him.' They are the believers. Each group was followed by a group of people, and they fought, and the two disbelieving groups were victorious over the believers, until God sent Muhammad, peace and blessings be upon him, and the believing group was victorious over the disbelieving group. This is what God Almighty said: "So We supported those who believed against their enemy, and they became dominant," superior and victorious. Mughira narrated on the authority of Ibrahim, who said: So the proof of those who believed in Jesus became apparent by Muhammad's belief that Jesus is the Word of God and His Spirit.

Tafsir al-Baidawi

14- "O you who have believed, be supporters of God." Al-Hijaziyan and Abu Amr read it with the tanween and the lam because the meaning is be some of God's supporters. "As Jesus, son of Mary, said to the disciples, 'Who are my supporters to God?'" That is, who is a soldier directed to support God, to match the Almighty's saying: "The disciples said, 'We are supporters of God.'" The first addition is the addition of one of the partners to the other because of the specialization between them, and the second is the addition of the subject to the object and the likening in consideration of the meaning, since the intended meaning is say to them as Jesus, son of Mary, said, or be supporters as the disciples said when Jesus said to them, "Who are my supporters to God?" The disciples were his chosen ones and they were the first to believe in him and they were twelve men from the houris, which is white. "So a party of the Children of Israel believed and a party disbelieved," that is, in Jesus. "So We supported those who believed against their enemy," with argument and war, and that was after Jesus was taken up. "So they became apparent" so they became victorious.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Saff, Jesus will pray for him and seek forgiveness for him as long as he is in this world, and he will be his companion on the Day of Resurrection.**

Surat al-Jumu'ah 62:1

Whatever is in the heavens and whatever is on the earth exalts God, the King, the Holy, the Exalted in Might, the Wise.

Surat al-Jumu'ah 62:1

Whatever is in the heavens and whatever is on the earth exalts God, the King, the Holy, the Exalted in Might, the Wise.

Tafsir al-Jalalayn

1 - **glorifies God** glorifies Him, so the lam is redundant **whatever is in the heavens and whatever is on the earth** in His mention there is a predominance of the majority **the Holy King** who is exalted from what is not befitting of Him **the Almighty, the Wise** in His kingdom and creation

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Everything in the seven heavens and everything on the earth of His creation glorifies God and magnifies Him willingly or unwillingly, **the Holy King** to whom belongs the kingdom of this world and the Hereafter and their authority, whose command is effective in the heavens and the earth and everything in them, the Holy: He is pure from everything that the polytheists attribute to Him and describe Him with that is not from His attributes, the Blessed, **the Mighty** meaning the severe in His vengeance upon His enemies, **the Wise** in His management of His creation and His disposition of them in what He knows best of their interests.

Tafsir al-Qurtubi

Medinan according to everyone, and it consists of eleven verses. In Sahih Muslim, on the authority of Abu Hurairah, "The Messenger of God, may God bless him and grant him peace, said: The best day the sun has risen upon is Friday. On it, Adam was created, on it he entered Paradise, and on it he was expelled from it. The Hour will not come except on a Friday." And on his authority, he said: "The Messenger of God, may God bless him and grant him peace, said: We are the last but the first on the Day of Resurrection, and we are the first to enter Paradise. However, they were given the Scripture before us, and we were given it after them, and they differed, so God guided us to the truth regarding which they differed. This is the day regarding which they differed, and God has guided us to it." He said: "It is Friday. Today is for us, tomorrow is for the Jews, and the day after tomorrow is for the Christians."

This has been discussed previously. Abu Al-Aaliyah and Nasr bin Asim read it as **the Holy King, the Almighty, the Wise**. All of them are in the nominative case, meaning He is the King.

Tafsir Ibn Kathir

Interpretation of Surat Al-Jumu'ah

It is a city

On the authority of Ibn Abbas and Abu Hurairah, may God be pleased with them, that the Messenger of God, may God bless him and grant him peace, used to recite Surat Al-Jumu'ah and Surat Al-Munafiqun in the Friday prayer. Narrated by Muslim in his Sahih.

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

God Almighty tells us that everything in the heavens and the earth glorifies Him, that is, all creatures, both speaking and inanimate, as God Almighty said: **There is not a thing but glorifies Him with praise**. Then God Almighty said: **The Sovereign, the Holy**, that is, He is the Owner of the heavens and the earth, who disposes of them with His wisdom. He is the Sanctified, that is, He is free from imperfections and described with attributes of perfection. **The Exalted in Might, the Wise**, the explanation of which has been presented more than once. God the Almighty said: **It is He who has sent among the unlettered a Messenger from themselves** (Al-Isra' 1:11) The unlettered are the Arabs, as God the Almighty said: "And say to those who were given the Scripture and to the unlettered, 'Have you submitted?' If they have submitted, then they are rightly guided; but if they turn away, upon you is only the conveyance. And God is Seeing of the servants." (Al-Isra' 1:12) The specific mention of the unlettered does not negate all others, but the favor upon them is more eloquent and greater, as God the Almighty said in His saying: **And indeed, it is a reminder for you and your people**, which is a reminder for others by which they are reminded. Likewise, God the Almighty said: **And warn your nearest relatives**. This and similar verses do not contradict His saying: **Say, 'O mankind, indeed I am the Messenger of God to you all,'** and His saying: **To warn you and whomever it reaches**. And His saying, in describing the Qur'an: **And whoever disbelieves in it from the parties - the Fire is his promised destination**. (Al-Isra' 1:12) and other verses indicating the universality of his mission, may the peace and blessings of God be upon him, to all of creation, red and black alike. We have already explained this in Surat Al-An'am with verses and authentic hadiths, and all praise and thanks are due to God.

This verse is the confirmation of God's answer to His friend Abraham, when he prayed to the people of Mecca that God send among them a Messenger from among themselves, who would recite to them His verses, purify them, and teach them the Book and wisdom. So God Almighty sent him, praise and thanks be to Him, at a time when the messengers had ceased and the paths had been obliterated, and the need for him was great, and God hated the people of the earth, Arabs and non-Arabs, except for the remnants of the

People of the Book, that is, a small number of those who held fast to what God sent Jesus, son of Mary, peace be upon him. For this reason, God Almighty said: "It is He who has sent among the unlettered a Messenger from among themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in manifest error." This is because the Arabs had long held fast to the religion of Abraham, the friend of God, peace be upon him, but they changed it, altered it, reversed it, and opposed it, replacing monotheism with polytheism and certainty with doubt, and they innovated things that God had not permitted. Likewise, the People of the Book changed their books, distorted them, altered them, and interpreted them. Then God sent Muhammad, may God's prayers and peace be upon him. With a great, complete law that is comprehensive for all creation, in which is their guidance and clarification of all that they need for their life and their afterlife, and calling them to that which brings them closer to Paradise and the pleasure of God with them, and forbidding that which brings them closer to the Fire and the wrath of God the Most High, a judge and decider of all doubts, suspicions and skepticism in the fundamentals and branches, and for Him the Most High, praise and thanks be to Him, gathered all the good qualities of those who came before him and gave him what He did not give to anyone of the first and will not give to anyone of the last, so may the prayers and peace of God be upon him forever until the Day of Judgment.

And the Almighty said: "And others among them have not yet joined them. And He is the Exalted in Might, the Wise." Imam Abu Abdullah al-Bukhari, may God have mercy on him, said: Abdul Aziz bin Abdullah told us, Sulayman bin Bilal told us, on the authority of Thawr, on the authority of Abu al-Ghaith, on the authority of Abu Hurayrah, may God be pleased with him, who said: We were sitting with the Prophet, may God bless him and grant him peace, when Surat al-Jumu'ah was revealed to him: **And others among them have not yet joined them.** They said: Who are they, O Messenger of God? He did not return to them until he was asked three times, and among us was Salman al-Farsi. The Messenger of God, may God bless him and grant him peace, placed his hand on Salman al-Farsi and then said: **If faith were at the Pleiades, men - or a man - from these would attain it.** Muslim, al-Tirmidhi, al-Nasa'i, Ibn Abi Hatim, and Ibn Jarir narrated it through various chains of transmission, on the authority of Thawr ibn Zayd al-Dailami, on the authority of Salim Abu al-Ghaith, on the authority of Abu Hurayrah, with this chain of transmission. In this hadith is evidence that this surah was revealed in Medina and that his mission, may God bless him and grant him peace, was universal to all people, because he interpreted the words of God, the Most High, **and others among them**, as meaning the Persians. For this reason, he wrote his letters to the Persians, the Romans, and other nations, calling them to God, the Almighty, and to follow what he brought. For this reason, Mujahid and more than one other said about the words of God, the Most High, **and others among them who have not yet joined them**, that they are the non-Arabs and everyone who believed in the Prophet, may God bless him and grant him peace, from among

the non-Arabs. Ibn Abi Hatim said: My father told us, Ibrahim ibn al-Ala' al-Zubaidi told us, al-Walid ibn Muslim told us, Abu Muhammad 'Isa ibn Musa told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd al-Sa'idi, who said: The Messenger of God, may God bless him and grant him peace, said: God the Almighty said: **Indeed, in the loins of the loins are men and women of my nation who will enter Paradise without account.** Then he recited: **And others of them who have not yet joined them.** Meaning the rest of the nation of Muhammad the Almighty. And His statement: **And He is the Exalted in Might, the Wise.** Meaning: Possessor of might and wisdom in His law and decree. And His statement: **That is the bounty of God which He bestows upon whom He wills, and God is the possessor of great bounty.** Meaning what God the Almighty gave to Muhammad the great prophethood and what He specifically gave to his nation by sending him the Almighty to them.

Fath al-Qadir

It is eleven verses

It was revealed in Madinah. Al-Qurtubi said: According to everyone's opinion. Ibn Al-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas, who said: Surat Al-Jumu'ah was revealed in Madinah. Ibn Mardawayh narrated something similar on the authority of Abdullah ibn Az-Zubayr. Muslim and the Sunan scholars narrated on the authority of Abu Hurayrah, who said: I heard the Messenger of God (peace and blessings be upon him) recite on Friday Surat Al-Jumu'ah and **When the hypocrites come to you.** Muslim and the Sunan scholars narrated something similar on the authority of Ibn Abbas. Ibn Hibban and Al-Bayhaqi narrated in his Sunan on the authority of Jabir ibn Samurah, who said: The Messenger of God (peace and blessings be upon him) used to recite in the Maghrib prayer on Friday night "Say: O disbelievers" and "Say: He is God, the One." He used to recite in the last 'Isha' prayer on Friday night Surat Al-Jumu'ah and Surat Al-Munafiqun.

His statement: 1- **Whatever is in the heavens and whatever is on the earth glorifies God.** The explanation of this has already been presented at the beginning of Surat Al-Hadid, and what follows it of the glorifications: **The King, the Holy, the Exalted in Might, the Wise.** The majority of scholars read these four attributes in the accusative case as an adjective for God, and it was also said that it was a substitute, but the first is more appropriate. Abu Wa'il ibn Muharib, Abu Al-Aliyah, Nasr ibn Asim, and Ru'bah read it in the nominative case as an implied subject, and the majority of scholars read *Al-Quddus* with a damma on the qaf, and Zayd ibn Ali read it with a fatha, and the explanation of this has already been presented.

Tafsir al-Baghawi

1- **Whatever is in the heavens and whatever is on the earth glorifies God, the Sovereign, the Holy, the Exalted in Might, the Wise.**

Surat al-Jumuah 62:1

Whatever is in the heavens and whatever is on the earth exalts God, the King, the Holy, the Exalted in Might, the Wise.

Tafsir al-Baidawi

1- **Whatever is in the heavens and whatever is on the earth glorifies God, the Sovereign, the Holy, the Exalted in Might, the Wise.** The four attributes were read in the nominative case as a sign of praise.

Surat al-Jumu'ah 62:2

It is He who has sent among the unlettered a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in manifest error.

Tafsir al-Jalalayn

2 - **It is He who has sent among the unlettered ones** the Arabs, and the unlettered one is the one who does not write or read a book **a Messenger from themselves** who is Muhammad, may God bless him and grant him peace **reciting to them His verses** the Qur'an **and purifying them** purifying them from polytheism **and teaching them the Book** the Qur'an **and wisdom** what is in it of rulings **and indeed** lightened from the heavy and its subject is deleted, meaning indeed they **were before** his coming in **manifest error** between

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God is He who sent among the unlettered a Messenger from among themselves. His statement is a metaphor for the name of God, and the unlettered are the Arabs. We have previously explained the meaning for which the unlettered person is called *ummi*.

And in a similar manner to what we said about the illiterate in this place, the people of interpretation said.

Who said that?

Ibn Bashir told us, he said: Abu Asim told us, he said: Sufyan told us, on the authority of Layth, on the authority of Mujahid, he said: **It is He who sent among the unlettered a Messenger from among themselves.** He said: The Arabs.

Yunus told me, he said: Ibn Wahb told us, he said: I heard Sufyan al-Thawri narrating, and I do not know of it except on the authority of Mujahid, that he said: **It is He who sent among the unlettered a Messenger from themselves reciting to them His verses:** the Arabs.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **It is He who sent among the unlettered a Messenger from among themselves.** He said: This tribe of Arabs was an illiterate nation, with no book that they could read, so God sent His Prophet Muhammad as a mercy and guidance to guide them with.

Ibn Abd al-A'la told us: Ibn Thawri told us, on the authority of Mu'ammal, on the authority of Qatada, **It is He who sent among the unlettered a Messenger from among themselves.** He said: This nation was illiterate and did not read a book.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **It is He who has sent among the unlettered a Messenger from**

themselves, he said: The nation of Muhammad, may God bless him and grant him peace, was called the unlettered because no book was sent down to them. And God Almighty said, **a Messenger from them**, meaning from the unlettered. And He only said from them because Muhammad, may God bless him and grant him peace, was unlettered, and he appeared from the Arabs.

And His statement: **He recites to them His verses**, meaning that He, the Most High, says: He recites to these illiterate people the verses of God that He sent down to him. **And purifies them**, meaning: He cleanses them from the filth of disbelief.

His statement, **And He teaches them the Book**, means: He teaches them the Book of God, and what it contains of God's commands and prohibitions, and the laws of His religion. **And wisdom**, meaning by wisdom: the Sunnahs.

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 He teaches them the Book and wisdom**, meaning the Sunnah.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, he said: **And He purifies them and teaches them the Book and wisdom** also, just as He taught these, He purifies them with the Book and righteous deeds, and He teaches them the Book and wisdom as He did with the former ones. And he recited the words of God Almighty: **And the first forerunners among the Muhajireen and the Ansar and those who followed them with good conduct** (al-Tawbah 9:100), from among the people of Islam until the Hour comes. He said: And God has made forerunners among them. And he recited the words of God Almighty: **And the first forerunners - those are the ones brought near** (al-Waqi'ah 56:10), and he said: **A group of the former and a few of the latter** (al-Waqi'ah 56:13), so a group of the former are forerunners, and a few are forerunners, and a few are forerunners among the latter ones. And he recited: **And the companions of the right hand - what are the companions of the right hand?** (al-Waqi'ah 56:27), until he reached: **A group of the former and a group of the latter ones** (al-Waqi'ah 56:39). He also said: And the forerunners among the former ones are more and the latter ones are few. And he recited: **And those who They came after them saying, "Our Lord, forgive us and our brothers who preceded us in faith.** (al-Hashr 59:10) He said: These are from the people of Islam until the Hour comes.

And His statement, **And they were before in manifest error**, God Almighty says: And these unlettered people were, before God sent among them a Messenger from among them, in transgression against the straight path, and taking without clear guidance. He says: It becomes clear to whoever contemplates it that they were in transgression and transgression against the truth and the path of right guidance.

Surat al-Jumua 62:2

It is He who has sent among the unlettered a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in manifest error.

Tafsir al-Qurtubi

God Almighty said: **It is He who sent among the unlettered people a Messenger from themselves.** Ibn Abbas said: The unlettered people are all Arabs, those who wrote among them and those who did not, because they were not people of the Book.

It was said: The illiterate are those who do not write. This was also the case with Quraysh. Mansur narrated on the authority of Ibrahim, who said: The illiterate are those who read but do not write. This has already been mentioned in Surat Al-Baqarah. **A Messenger from among them** means Muhammad, may God bless him and grant him peace. There is no tribe among the Arabs except that the Messenger of God, may God bless him and grant him peace, has relatives among them who gave birth to him. Ibn Ishaq said: Except for the tribe of Taghlib, for God Almighty purified His Prophet, may God bless him and grant him peace, from them because of their Christianity, so He did not allow them to have children with him. He was illiterate, did not read from a book and did not learn, may God bless him and grant him peace. Al-Mawardi said: If it is said: What is the aspect of gratitude in sending an illiterate prophet? The answer is threefold: First, because he agrees with what the prophets had given glad tidings of. Second, because his situation was similar to their situation, so he was closer to agreeing with them. Third, so that there would be no suspicion of him regarding his teaching of the books he had read and the wisdom he recited.

I said: All of this is evidence of his miracle and the truth of his prophethood.

God the Almighty says: {He recites to them His verses} meaning the Qur'an, {and purifies them} meaning, He makes them pure of heart through faith, as stated by Ibn Abbas. It was also said: He cleanses them from the filth of disbelief and sins, as stated by Ibn Jurayj and Muqatil. Al-Suddi said: He takes the zakat from their wealth, {and teaches them the Book} meaning the Qur'an, {and wisdom} meaning the Sunnah, as stated by Al-Hasan. Ibn Abbas said: The Book is writing with a pen, because writing became widespread among the Arabs through the Sharia when they were ordered to restrict it with writing. Malik ibn Anas said: Wisdom is understanding the religion. This has been discussed previously in Surat Al-Baqarah. {And if they were before}, {Where before him and before He sent to them?}, {in manifest error} meaning, in deviation from the truth.

Tafsir Ibn Kathir

God Almighty tells us that everything in the heavens and the earth glorifies Him, that is, all creatures, both speaking and inanimate, as God Almighty said: **There is not a thing but glorifies Him with praise.** Then God Almighty said: **The Sovereign, the Holy,** that is, He is

the Owner of the heavens and the earth, who disposes of them with His wisdom, and He is the Sanctified, that is, He is free from imperfections and described with attributes of perfection. **The Almighty, the Wise,** the explanation of which has been presented more than once. God the Almighty said: **It is He who has sent among the unlettered a Messenger from themselves** (Al-Isra' 1:11) The unlettered are the Arabs, as God the Almighty said: "And say to those who were given the Scripture and to the unlettered, 'Have you submitted?' If they have submitted, then they are rightly guided; but if they turn away, upon you is only the conveyance. And God is Seeing of the servants." (Al-Isra' 1:12) The specific mention of the unlettered does not negate all others, but the favor upon them is more eloquent and greater, as God the Almighty said in His saying: **And indeed, it is a reminder for you and your people,** which is a reminder for others by which they are reminded. Likewise, God the Almighty said: **And warn your nearest relatives.** This and similar verses do not contradict His saying: **Say, 'O mankind, indeed I am the Messenger of God to you all,'** and His saying: **To warn you and whomever it reaches.** And His saying, in describing the Qur'an: **And whoever disbelieves in it from the parties - the Fire is his promised destination.** (Al-Isra' 1:12) and other verses indicating the universality of his mission, may the peace and blessings of God be upon him, to all of creation, red and black alike. We have already explained this in Surat Al-An'am with verses and authentic hadiths, and all praise and thanks are due to God.

This verse is the confirmation of God's answer to His friend Abraham, when he prayed to the people of Mecca that God send among them a Messenger from among themselves, who would recite to them His verses, purify them, and teach them the Book and wisdom. So God Almighty sent him, praise and thanks be to Him, at a time when the messengers had ceased and the paths had been obliterated, and the need for him was great, and God hated the people of the earth, Arabs and non-Arabs, except for the remnants of the People of the Book, that is, a small number of those who held fast to what God sent Jesus, son of Mary, peace be upon him. For this reason, God Almighty said: "It is He who has sent among the unlettered a Messenger from among themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in manifest error." This is because the Arabs had long held fast to the religion of Abraham, the friend of God, peace be upon him, but they changed it, altered it, reversed it, and opposed it, replacing monotheism with polytheism and certainty with doubt, and they innovated things that God had not permitted. Likewise, the People of the Book changed their books, distorted them, altered them, and interpreted them. Then God sent Muhammad, may God's prayers and peace be upon him. With a great, complete law that is comprehensive for all creation, in which is their guidance and clarification of all that they need for their life and their afterlife, and calling them to that which

brings them closer to Paradise and the pleasure of God with them, and forbidding that which brings them closer to the Fire and the wrath of God the Most High, a judge and decider of all doubts, suspicions and skepticism in the fundamentals and branches, and for Him the Most High, praise and thanks be to Him, gathered all the good qualities of those who came before him and gave him what He did not give to anyone of the first and will not give to anyone of the last, so may the prayers and peace of God be upon him forever until the Day of Judgment.

And the Almighty said: "And others among them have not yet joined them. And He is the Exalted in Might, the Wise." Imam Abu Abdullah al-Bukhari, may God have mercy on him, said: Abdul Aziz bin Abdullah told us, Sulayman bin Bilal told us, on the authority of Thawr, on the authority of Abu al-Ghaith, on the authority of Abu Hurayrah, may God be pleased with him, who said: We were sitting with the Prophet, may God bless him and grant him peace, when Surat al-Jumu'ah was revealed to him: **And others among them have not yet joined them.** They said: Who are they, O Messenger of God? He did not return to them until he was asked three times, and among us was Salman al-Farsi. The Messenger of God, may God bless him and grant him peace, placed his hand on Salman al-Farsi and then said: **If faith were at the Pleiades, men - or a man - from these would attain it.** Muslim, al-Tirmidhi, al-Nasa'i, Ibn Abi Hatim, and Ibn Jarir narrated it through various chains of transmission, on the authority of Thawr ibn Zayd al-Dailami, on the authority of Salim Abu al-Ghaith, on the authority of Abu Hurayrah, with this chain of transmission. In this hadith is evidence that this surah was revealed in Medina and that his mission, may God bless him and grant him peace, was universal to all people, because he interpreted the words of God, the Most High, **and others among them**, as meaning the Persians. For this reason, he wrote his letters to the Persians, the Romans, and other nations, calling them to God, the Almighty, and to follow what he brought. For this reason, Mujahid and more than one other said about the words of God, the Most High, **and others among them who have not yet joined them**, that they are the non-Arabs and everyone who believed in the Prophet, may God bless him and grant him peace, from among the non-Arabs. Ibn Abi Hatim said: My father told us, Ibrahim ibn al-Ala' al-Zubaidi told us, al-Walid ibn Muslim told us, Abu Muhammad 'Isa ibn Musa told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd al-Sa'idi, who said: The Messenger of God, may God bless him and grant him peace, said: God the Almighty said: **Indeed, in the loins of the loins are men and women of my nation who will enter Paradise without account.** Then he recited: **And others of them who have not yet joined them.** Meaning the rest of the nation of Muhammad the Almighty. And His statement: **And He is the Exalted in Might, the Wise.** Meaning: Possessor of might and wisdom in His law and decree. And His statement: **That is the bounty of God which He bestows upon whom He wills, and God is the possessor of great bounty.** Meaning what God the Almighty gave to Muhammad the great prophethood and what He specifically gave to his nation by sending him the Almighty to them.

Fath al-Qadir

2- It is He who sent among the unlettered ones a Messenger from among themselves. What is meant by the unlettered ones are the Arabs, those among them who could write and those who could not, because they were not People of the Book. The unlettered one is originally the one who does not write or read what is written, and most of the Arabs were like that. The meaning of the unlettered one has already been explained in Surat Al-Baqarah. The meaning of **from among them** is from among themselves, from their kind, and from among them. There was no tribe among the Arab tribes except that the Messenger of God, may God bless him and grant him peace, had a kinship with them. The reason for being grateful for him being from them is that this is closer to agreement because the kind is more inclined to his kind and closer to him. **He recites to them His verses** meaning the Qur'an, even though he was an unlettered one who could neither read nor write, and he did not learn that from anyone. The sentence is an attribute of a Messenger, and so is His statement: **And purifies them.** Ibn Jurayj and Muqatil said: meaning, he cleanses them from the filth of disbelief and sins. Al-Suddi said: He takes the zakat of their money. It was also said that He makes them pure of heart through faith. **And teaches them the Book and wisdom.** This is a third attribute of a Messenger. What is meant by the Book is The Qur'an and the Sunnah with wisdom, as al-Hasan said. It was also said that the Book is writing with a pen, and wisdom is understanding the religion, as Malik ibn Anas said, **And they were before in clear error**, meaning that they were before his mission among them in polytheism and straying from the truth.

Tafsir al-Baghawi

2- It is He who has sent among the unlettered ones, meaning the Arabs were an illiterate nation that could neither read nor write, **a Messenger from among themselves**, meaning Muhammad, may God bless him and grant him peace, whose lineage is their lineage and whose language is their language, so that he may be more effective in establishing proof against them, **reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error**, meaning that before the mission of the Messenger they were in clear error, worshipping idols.

Tafsir al-Baidawi

2- It is He who has sent among the unlettered ones meaning among the Arabs because most of them do not write or read. **A Messenger from among themselves** from among them, an illiterate person like them. **Recites to them His verses** because he was an illiterate person like them, he was not known to read or learn **and purifies them** from the evils of beliefs and deeds **and teaches them the Book and wisdom** the Qur'an and the Shari'ah, or the landmarks of the religion from the transmitted and rational sources. If

Surat al-Jumuah 62:2

It is He who has sent among the unlettered a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in manifest error.

He had no other miracle, it would have been sufficient for Him. **And they were before in manifest error** from polytheism and the evil of ignorance. This is a statement of their great need for a prophet to guide them, and to remove any illusion that the Messenger learned that from a teacher. *ln* is the lightened one and the lam indicates it.

Surat al-Jumu'ah 62:3

And others among them have not yet joined them. And He is the Exalted in Might, the Wise.

Tafsir al-Jalalayn

3 - **And others** is in apposition to the illiterate, meaning those who are present **among them** and the two verses from them after them *because* they did not **join them** in precedence and virtue **and He is the Exalted in Might, the Wise** in His kingdom and creation and they are the followers and limiting it to them is sufficient to explain the virtue of the Companions among whom the Prophet, may God bless him and grant him peace, was sent over those other than them from among those to whom he was sent and who believed in him from all of mankind and jinn until the Day of Resurrection because every generation is better than the one that follows it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And it is He who sent among the unlettered a Messenger from among themselves, and among others from among them who have not yet joined them. So, *others* is in the accusative case in apposition to the unlettered.

There is a difference of opinion about those meant by his saying **and others among them**. Some of them said: He meant the Persians.

Who said that?

Yaqub bin Ibrahim told me: Ibn Ulayyah told me, on the authority of Layth, on the authority of Mujahid, regarding his statement, **And others among them who have not yet joined them**, he said: They are the non-Arabs.

Yahya bin Talha Al-Yarboui told us: Fadil bin Talha told us, on the authority of Laith, on the authority of Mujahid, regarding his statement, **And others among them who have not yet joined them**, he said: They are the non-Arabs.

Abu Al-Sa'ib told us, he said: Ibn Idris told us, on the authority of Layth, on the authority of Mujahid, **And others of them who have not yet joined them**, he said: The non-Arabs.

Ibn Bashar told us, he said: Asim told us, he said: Sufyan told us, on the authority of Layth, on the authority of Mujahid, **And others of them who have not yet joined them** [He said: The non-Arabs.

Yunus told me, he said: Ibn Wahb told us, he said: I heard Sufyan al-Thawri, I do not know it except on the authority of Mujahid: **And others of them who have not yet joined them**. He said: The non-Arabs.

Muhammad ibn Ishaq told me: Yahya ibn Ma'in told us: Hisham ibn Yusuf told us, on the authority of Abd

al-Rahman ibn Umar ibn Abd al-Rahman ibn al-As, on the authority of his father, on the authority of his grandfather, on the authority of Ibn Umar, that he said to him: Surat al-Jumu'ah was revealed about us and you regarding your killing of the Liar. Then he recited, **Whatever is in the heavens and whatever is on the earth glorifies God**, until he reached, **and others among them who have not yet joined them**. He said: So you are they.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Layth, on the authority of Mujahid, **And others of them who have not yet joined them**, he said: The non-Arabs.

Muhammad ibn Muammar told me, he said: Abu Amir told us, he said: Abdul Aziz told us, and Yunus told me, he said: Ibn Wahb told us, he said: Sulayman ibn Bilal told me, all of them, on the authority of Thawr ibn Zayd, on the authority of Abu al-Ghaith, on the authority of Abu Hurayrah, he said: We were sitting with the Prophet, may God bless him and grant him peace, when Surat al-Jumu'ah was revealed to him. When he recited, **And others among them who have not yet joined them**, a man said, **Who are these, O Messenger of God?** The Prophet, may God bless him and grant him peace, did not respond to him until he had asked him once, twice, or three times. He said, **And among us is Salman al-Farsi**. The Prophet, may God bless him and grant him peace, placed his hand on Salman and said, **If faith were at the Pleiades, men from these would attain it**.

Ahmad bin Abdul Rahman told me, he said: My uncle told us, he said: Sulayman bin Bilal Al-Madani told us, on the authority of Thawr bin Zayd, on the authority of Salim Abu Al-Ghaith, on the authority of Abu Hurayrah, he said: We were sitting with the Messenger of God, may God bless him and grant him peace, and he mentioned something similar.

Others said: What is meant by this is all those who entered Islam after the Prophet, may God bless him and grant him peace, whoever they may be, until the Day of Resurrection.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **And others of them who have not yet joined them**, he said: From among all people who embraced Islam.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the words of God Almighty, **And others of them who have not yet joined them**, he said: These are everyone who came after the Prophet, may God bless him and grant him peace, until the Day of Resurrection, everyone who entered Islam from the Arabs and the non-Arabs.

The more correct of the two opinions in this regard, in my opinion, is the opinion of the one who said: What is meant by this is every person who came after those who accompanied the Prophet, may God bless him and grant him peace, in their Islam, from any race, because God Almighty made his statement, **and**

Surat al-Jumu'ah 62:3

And others among them have not yet joined them. And He is the Exalted in Might, the Wise.

others among them who have not yet joined them, general in meaning every person who came after them from among the others, and He did not specify one type among them over another. So every person who came after them is from the others who were not counted among the first to whom the Messenger of God, may God bless him and grant him peace, recited God's verses.

His saying: **When they have not yet joined them** means: They have not yet come, but they will come.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **when they have not yet joined them**, he said: they have not yet come.

And His saying, **And He is the Exalted in Might, the Wise**, means: And God is the Exalted in His vengeance against those who disbelieve in Him among them, and the Wise in His management of His creation.

Tafsir al-Qurtubi

His Almighty saying: **and others among them** is in apposition to the illiterate, meaning He was sent among the illiterate and He was sent among others among them. It is also permissible for it to be in the accusative case by being in apposition to the ha and mim in **He teaches them and purifies them**, meaning He teaches them and teaches others among the believers, because when teaching is consistent with the end of time, then all of it is attributed to its beginning, so it is as if He is the one who took charge of everything that was found of it. **when they have not yet joined them**, meaning they were not in their time and will be revived after them. Al-Ibn Umar and Sa'id ibn Jubayr: they are the non-Arabs. In Sahih Al-Bukhari and Muslim, it is narrated on the authority of Abu Hurairah who said: We were sitting with the Prophet (peace and blessings of God be upon him) when Surah Al-Jumu'ah was revealed to him. When he recited, **And others among them who have not yet joined them**, a man said, **Who are these, O Messenger of God?** The Prophet (peace and blessings of God be upon him) did not respond to him until he asked him once, twice, or thrice. He said, **And among us is Salman Al-Farsi**. The Prophet (peace and blessings of God be upon him) placed his hand on Salman and said, **If faith were at the Pleiades, men from among these would attain it**. In another narration, **If the religion were at the Pleiades, a man from Persia—or he said—from the sons of Persia would take it and carry it until it reached them**. This is the wording of Muslim. Ikrimah said: They are the Followers. Mujahid said: They are all people, meaning those after the Arabs among whom Muhammad (peace and blessings of God be upon him) was sent. Ibn Zayd and Muqatil ibn Hayyan said the same. They said: They are those who entered Islam after the Prophet (peace and blessings

of God be upon him) until the Day of Resurrection. Sahl ibn Sa'd al-Sa'idi narrated that the Prophet (peace and blessings of God be upon him) said: **Indeed, in the loins of my nation are men and women who will enter Paradise without being brought to account - then he recited - 'and others among them who have not yet joined them.'** The first statement is more authentic. It was narrated that the Prophet (peace and blessings of God be upon him) said: "I saw myself watering black sheep, then I followed them with white sheep, the first of which was O Abu Bakr. He said: O Messenger of God, as for the black sheep, they are the Arabs, and as for the white sheep, they are the Persians who will follow you after the Arabs. The Prophet (peace and blessings of God be upon him) said: This is how the angel (i.e. Gabriel) began it." Narrated by Ibn Abi Layla on the authority of a man from the companions of the Prophet (peace and blessings of God be upon him), namely Ali ibn Abi Talib **may God be pleased with him**.

Tafsir Ibn Kathir

God Almighty tells us that everything in the heavens and the earth glorifies Him, that is, all creatures, both speaking and inanimate, as God Almighty said: **There is not a thing but glorifies Him with praise**. Then God Almighty said: **The Sovereign, the Holy**, that is, He is the Owner of the heavens and the earth, who disposes of them with His wisdom, and He is the Sanctified, that is, He is free from imperfections and described with attributes of perfection. **The Almighty, the Wise**, the explanation of which has been presented more than once. God the Almighty said: **It is He who has sent among the unlettered a Messenger from themselves** [Al-Isra' 1:11] The unlettered are the Arabs, as God the Almighty said: "And say to those who were given the Scripture and to the unlettered, 'Have you submitted?' If they have submitted, then they are rightly guided; but if they turn away, upon you is only the conveyance. And God is Seeing of the servants." (Al-Isra' 1:12) The specific mention of the unlettered does not negate all others, but the favor upon them is more eloquent and greater, as God the Almighty said in His saying: **And indeed, it is a reminder for you and your people**, which is a reminder for others by which they are reminded. Likewise, God the Almighty said: **And warn your nearest relatives**. This and similar verses do not contradict His saying: **Say, 'O mankind, indeed I am the Messenger of God to you all'**, and His saying: **To warn you and whomever it reaches**. And His saying, in describing the Qur'an: **And whoever disbelieves in it from the parties - the Fire is his promised destination**. (Al-Isra' 1:12) and other verses indicating the universality of his mission, may the peace and blessings of God be upon him, to all of creation, red and black alike. We have already explained this in Surat Al-An'am with verses and authentic hadiths, and all praise and thanks are due to God.

This verse is the confirmation of God's answer to His friend Abraham, when he prayed to the people of Mecca that God send among them a Messenger from

among themselves, who would recite to them His verses, purify them, and teach them the Book and wisdom. So God Almighty sent him, praise and thanks be to Him, at a time when the messengers had ceased and the paths had been obliterated, and the need for him was great, and God hated the people of the earth, Arabs and non-Arabs, except for the remnants of the People of the Book, that is, a small number of those who held fast to what God sent Jesus, son of Mary, peace be upon him. For this reason, God Almighty said: "It is He who has sent among the unlettered a Messenger from among themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in manifest error." This is because the Arabs had long held fast to the religion of Abraham, the friend of God, peace be upon him, but they changed it, altered it, reversed it, and opposed it, replacing monotheism with polytheism and certainty with doubt, and they innovated things that God had not permitted. Likewise, the People of the Book changed their books, distorted them, altered them, and interpreted them. Then God sent Muhammad, may God's prayers and peace be upon him. With a great, complete law that is comprehensive for all creation, in which is their guidance and clarification of all that they need for their life and their afterlife, and calling them to that which brings them closer to Paradise and the pleasure of God with them, and forbidding that which brings them closer to the Fire and the wrath of God the Most High, a judge and decider of all doubts, suspicions and skepticism in the fundamentals and branches, and for Him the Most High, praise and thanks be to Him, gathered all the good qualities of those who came before him and gave him what He did not give to anyone of the first and will not give to anyone of the last, so may the prayers and peace of God be upon him forever until the Day of Judgment.

And the Almighty said: "And others among them have not yet joined them. And He is the Exalted in Might, the Wise." Imam Abu Abdullah al-Bukhari, may God have mercy on him, said: Abdul Aziz bin Abdullah told us, Sulayman bin Bilal told us, on the authority of Thawr, on the authority of Abu al-Ghaith, on the authority of Abu Hurayrah, may God be pleased with him, who said: We were sitting with the Prophet, may God bless him and grant him peace, when Surat al-Jumu'ah was revealed to him: **And others among them have not yet joined them.** They said: Who are they, O Messenger of God? He did not return to them until he was asked three times, and among us was Salman al-Farsi. The Messenger of God, may God bless him and grant him peace, placed his hand on Salman al-Farsi and then said: **If faith were at the Pleiades, men - or a man - from these would attain it.** Muslim, al-Tirmidhi, al-Nasa'i, Ibn Abi Hatim, and Ibn Jarir narrated it through various chains of transmission, on the authority of Thawr ibn Zayd al-Dailami, on the authority of Salim Abu al-Ghaith, on the authority of Abu Hurayrah, with this chain of transmission. In this hadith is evidence that this surah was revealed in Medina and that his mission, may God bless him and grant him peace, was universal to all people, because he interpreted the words of God, the Most High, **and others among them**, as meaning the Persians. For this reason, he wrote his letters to the Persians, the

Romans, and other nations, calling them to God, the Almighty, and to follow what he brought. For this reason, Mujahid and more than one other said about the words of God, the Most High, **and others among them who have not yet joined them**, that they are the non-Arabs and everyone who believed in the Prophet, may God bless him and grant him peace, from among the non-Arabs. Ibn Abi Hatim said: My father told us, Ibrahim ibn al-Ala' al-Zubaidi told us, al-Walid ibn Muslim told us, Abu Muhammad 'Isa ibn Musa told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd al-Sa'idi, who said: The Messenger of God, may God bless him and grant him peace, said: God the Almighty said: **Indeed, in the loins of the loins are men and women of my nation who will enter Paradise without account.** Then he recited: **And others of them who have not yet joined them.** Meaning the rest of the nation of Muhammad the Almighty. And His statement: **And He is the Exalted in Might, the Wise.** Meaning: Possessor of might and wisdom in His law and decree. And His statement: **That is the bounty of God which He bestows upon whom He wills, and God is the possessor of great bounty.** Meaning what God the Almighty gave to Muhammad the great prophethood and what He specifically gave to his nation by sending him the Almighty to them.

Fath al-Qadir

3- **And others among them** is in apposition to the illiterate: meaning He was sent among the illiterate, and He was sent among others among them **before they had yet joined them** at that time, and they will join them later, or it is in apposition to the first object in He teaches them, meaning and He teaches others, or to the object of He purifies them: meaning He purifies them and He purifies others among them, and what is meant by **the others** are those who came after the Companions until the Day of Resurrection, and it was said that what is meant by them are those who converted to Islam from outside the Arabs. Ikrimah said: They are the Followers. Mujahid said: They are all people. Ibn Zayd and Al-Suddi said the same. The phrase **until they join them** is an attribute of *others*, and the pronoun in **among them** and **for them** refers to the illiterate. This supports the fact that what is meant by *others* are those who will come after the Companions from among the Arabs specifically on the Day of Resurrection. Even though he, may God bless him and grant him peace, was sent to all of mankind, the specification of the Arabs here is to show gratitude to them, and that does not contradict the generality of the message. It is permissible for what is meant by *others* to be the non-Arabs because even though they are not Arabs, they have become from them through Islam, and all Muslims are one nation, even if their races differ. **And He is the Exalted in Might, the Wise,** meaning He is eloquent in might and wisdom.

Tafsir al-Baghawi

3- **And others among them.** In *others*, there are two ways of parsing: one is the accusative, referring back to the illiterate, meaning: and in others. The second is the accusative, referring back to the ha' and the mim in

Surat al-Jumu'ah 62:3

And others among them have not yet joined them. And He is the Exalted in Might, the Wise.

His statement, **And He teaches them**, meaning He teaches others among them, meaning among the believers who follow their religion, because if they become Muslims, they become among them, for all Muslims are one nation.

extraordinary matter. **The Wise** in choosing and teaching him.

Scholars differed about them. Some people said: They are the Persians. This is the opinion of Ibn Omar and Saeed bin Jubair, and the narration of Laith on the authority of Mujahid. The evidence for this is:

Abu Ja'far Muhammad ibn 'Abdullah ibn Muhammad al-Mu'allim al-Tusi told us about it. Abu al-Hasan Muhammad ibn Ya'qub told us. Abu al-Nasr Muhammad ibn Muhammad ibn Yusuf told us. Al-Husayn ibn Sufyan, 'Ali ibn Tayfur, and Abu al-'Abbas al-Thaqafi told us. They said: Qutaybah told us. 'Abd al-'Aziz told us, on the authority of Thawr, on the authority of Abu al-Ghaith, on the authority of Abu Hurayrah, who said: "We were sitting with the Prophet, may God bless him and grant him peace, when Surat al-Jumu'ah was revealed to him. When he recited: 'And others among them who have not yet joined them,' a man said: 'Who are these, O Messenger of God?' The Prophet, may God bless him and grant him peace, did not respond to him until he had asked him two or three times. He said: 'And among us is Salman al-Farsi.' The Prophet, may God bless him and grant him peace, placed his hand on Salman and then said: 'If faith were at the Pleiades, men from among these would attain it.'"

Abu Saeed Abdullah bin Ahmed Al-Tahiri told us, my grandfather Abdul Samad bin Abdul Rahman Al-Bazzar told us, Muhammad bin Zakariya Al-Adhafri told us, Ishaq Al-Dabry told us, Abdul Razzaq told us, Muammar told us, on the authority of Jaafar Al-Jazari, 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: "If the religion were at the Pleiades, a man, or he said: men, from the sons of Persia would go to it and attain it."

Ikrimah and Muqatil said: They are the Followers. Ibn Zayd said: They are all those who entered Islam after the Prophet, may God bless him and grant him peace, until the Day of Resurrection. This is / the narration of Ibn Abi Nujayh on the authority of Mujahid.

His statement, **They have not yet reached them**, means they have not yet reached them, but they will come after them. It was also said, **They have not yet reached them**, meaning in merit and precedence, because the followers will not reach the status of the Companions. **And He is the Exalted in Might, the Wise.**

Tafsir al-Baidawi

3- **And others among them** is in apposition to **the unlettered ones**, or the subject of **He teaches them** and they are those who came after the Companions until the Day of Judgment, for his call and teaching include everyone. **When they have not yet joined them** they have not yet joined them and they will. **And He is the Exalted in Might** in enabling him to do this

Surat al-Jumu'ah 62:4

That is the bounty of God. He gives it to whom He wills, and God is the possessor of great bounty.

Tafsir al-Jalalayn

4 - **That is the bounty of God which He bestows upon whom He wills** the Prophet and those mentioned with him **and God is the possessor of great bounty**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **That is the bounty of God which He gives to whom He wills**. God Almighty says: This which God Almighty did by sending among the illiterate Arabs and others a Messenger from among them who recites to them His verses and does all that He described, is God's bounty, which He bestowed upon these people and not upon others. **That He gives to whom He wills**. He says: He gives that bounty of His to whom He wills from among His creation. He does not deserve blame from the one whom God has deprived of it, because He did not prevent him from a right that he had before, nor did He wrong him by diverting it from him to someone else. Rather, He knew who had a bounty, so He entrusted it to him and placed it with him.

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

Who said that?

Ibn Sinan al-Qazzaz told us: Abu Asim told us: Isa told us, on the authority of Shabib, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding **That is the bounty of God which He bestows upon whom He wills**, he said: Bounty is religion. **And God is the possessor of great bounty**, he says: God is the possessor of bounty upon His servants, the good among them and the bad, and those among whom He sent the Messenger and others, the Great One before whom the bounty of every one with bounty is little.

Tafsir al-Qurtubi

God Almighty says: **That is the bounty of God which He bestows upon whom He wills, and God is the possessor of great bounty**.

Ibn Abbas said: When the Persians were joined to the Quraysh. It was also said: It means Islam, the grace of God which He gives to whom He wills, as said by Al-Kalbi. It was also said: It means revelation and prophethood, as said by Muqatil. A fourth statement is that it means money spent in obedience, which is the meaning of what Abu Salih said. Muslim narrated on the authority of Abu Salih, on the authority of Abu Hurairah, that the poor emigrants came to the Messenger of God (peace and blessings of God be

upon him) and said, **The wealthy have taken the highest ranks and eternal bliss**. He asked, **What is that?** They said, **They pray as we pray, they fast as we fast, they give charity but we do not give charity, they free slaves but we do not free slaves**. The Messenger of God (peace and blessings of God be upon him) said, **Shall I not teach you something by which you will remind those who came before you and outdo those who come after you, and no one will be better than you except the one who does as you do?** They said, **Yes, O Messenger of God**. He said, **You should glorify God, magnify God, and praise God thirty-three times after every prayer**. Abu Salih said, "The poor emigrants returned to the Messenger of God (peace and blessings of God be upon him) and said, 'Our wealthy brothers heard what we did and did the same.' The Messenger of God (peace and blessings of God be upon him) said, "That is the bounty of God which He bestows upon whom He wills." A fifth statement is that it was the people's submission to the Prophet (peace and blessings of God be upon him), their entry into his religion, and their support for him. And God knows best."

Tafsir Ibn Kathir

God Almighty tells us that everything in the heavens and the earth glorifies Him, that is, all creatures, both speaking and inanimate, as God Almighty said: **There is not a thing but glorifies Him with praise**. Then God Almighty said: **The Sovereign, the Holy**, that is, He is the Owner of the heavens and the earth, who disposes of them with His wisdom, and He is the Sanctified, that is, He is free from imperfections and described with attributes of perfection. **The Almighty, the Wise**, the explanation of which has been presented more than once. God the Almighty said: **It is He who has sent among the unlettered a Messenger from themselves** (Al-Isra' 1:11) The unlettered are the Arabs, as God the Almighty said: "And say to those who were given the Scripture and to the unlettered, 'Have you submitted?' If they have submitted, then they are rightly guided; but if they turn away, upon you is only the conveyance. And God is Seeing of the servants." (Al-Isra' 1:12) The specific mention of the unlettered does not negate all others, but the favor upon them is more eloquent and greater, as God the Almighty said in His saying: **And indeed, it is a reminder for you and your people**, which is a reminder for others by which they are reminded. Likewise, God the Almighty said: **And warn your nearest relatives**. This and similar verses do not contradict His saying: **Say, 'O mankind, indeed I am the Messenger of God to you all,'** and His saying: **To warn you and whomever it reaches**. And His saying, in describing the Qur'an: **And whoever disbelieves in it from the parties - the Fire is his promised destination**. (Al-Isra' 1:12) and other verses indicating the universality of his mission, may the peace and blessings of God be upon him, to all of creation, red and black alike. We have already explained this in Surat Al-An'am with verses and authentic hadiths, and all praise and thanks are due to God.

This verse is the confirmation of God's answer to His

Surat al-Jumu'ah 62:4

That is the bounty of God. He gives it to whom He wills, and God is the possessor of great bounty.

friend Abraham, when he prayed to the people of Mecca that God send among them a Messenger from among themselves, who would recite to them His verses, purify them, and teach them the Book and wisdom. So God Almighty sent him, praise and thanks be to Him, at a time when the messengers had ceased and the paths had been obliterated, and the need for him was great, and God hated the people of the earth, Arabs and non-Arabs, except for the remnants of the People of the Book, that is, a small number of those who held fast to what God sent Jesus, son of Mary, peace be upon him. For this reason, God Almighty said: "It is He who has sent among the unlettered a Messenger from among themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in manifest error." This is because the Arabs had long held fast to the religion of Abraham, the friend of God, peace be upon him, but they changed it, altered it, reversed it, and opposed it, replacing monotheism with polytheism and certainty with doubt, and they innovated things that God had not permitted. Likewise, the People of the Book changed their books, distorted them, altered them, and interpreted them. Then God sent Muhammad, may God's prayers and peace be upon him. With a great, complete law that is comprehensive for all creation, in which is their guidance and clarification of all that they need for their life and their afterlife, and calling them to that which brings them closer to Paradise and the pleasure of God with them, and forbidding that which brings them closer to the Fire and the wrath of God the Most High, a judge and decider of all doubts, suspicions and skepticism in the fundamentals and branches, and for Him the Most High, praise and thanks be to Him, gathered all the good qualities of those who came before him and gave him what He did not give to anyone of the first and will not give to anyone of the last, so may the prayers and peace of God be upon him forever until the Day of Judgment.

And the Almighty said: "And others among them have not yet joined them. And He is the Exalted in Might, the Wise." Imam Abu Abdullah al-Bukhari, may God have mercy on him, said: Abdul Aziz bin Abdullah told us, Sulayman bin Bilal told us, on the authority of Thawr, on the authority of Abu al-Ghaith, on the authority of Abu Hurayrah, may God be pleased with him, who said: We were sitting with the Prophet, may God bless him and grant him peace, when Surat al-Jumu'ah was revealed to him: **And others among them have not yet joined them.** They said: Who are they, O Messenger of God? He did not return to them until he was asked three times, and among us was Salman al-Farsi. The Messenger of God, may God bless him and grant him peace, placed his hand on Salman al-Farsi and then said: **If faith were at the Pleiades, men - or a man - from these would attain it.** Muslim, al-Tirmidhi, al-Nasa'i, Ibn Abi Hatim, and Ibn Jarir narrated it through various chains of transmission, on the authority of Thawr ibn Zayd al-Dailami, on the authority of Salim Abu al-Ghaith, on the authority of Abu Hurayrah, with this chain of transmission. In this hadith is evidence that this surah was revealed in Medina and that his mission, may God bless him and grant him

peace, was universal to all people, because he interpreted the words of God, the Most High, **and others among them**, as meaning the Persians. For this reason, he wrote his letters to the Persians, the Romans, and other nations, calling them to God, the Almighty, and to follow what he brought. For this reason, Mujahid and more than one other said about the words of God, the Most High, **and others among them who have not yet joined them**, that they are the non-Arabs and everyone who believed in the Prophet, may God bless him and grant him peace, from among the non-Arabs. Ibn Abi Hatim said: My father told us, Ibrahim ibn al-Ala' al-Zubaidi told us, al-Walid ibn Muslim told us, Abu Muhammad 'Isa ibn Musa told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd al-Sa'idi, who said: The Messenger of God, may God bless him and grant him peace, said: God the Almighty said: **Indeed, in the loins of the loins are men and women of my nation who will enter Paradise without account.** Then he recited: **And others of them who have not yet joined them.** Meaning the rest of the nation of Muhammad the Almighty. And His statement: **And He is the Exalted in Might, the Wise.** Meaning: Possessor of might and wisdom in His law and decree. And His statement: **That is the bounty of God which He bestows upon whom He wills, and God is the possessor of great bounty.** Meaning what God the Almighty gave to Muhammad the great prophethood and what He specifically gave to his nation by sending him the Almighty to them.

Fath al-Qadir

And the reference in his saying: 4- *that is* to what was mentioned above. Al-Kalbi said: It means Islam. Qatada said: It means revelation and prophethood. And it was said that it refers to the inclusion of the non-Arabs with the Arabs, and it is a subject and its predicate is **The bounty of God which He gives to whom He wills** meaning He gives it to whomever He wills of His servants **and God is the possessor of great bounty** which no bounty is equal to or comparable to.

Tafsir al-Baghawi

4- **That is the bounty of God which He bestows upon whom He wills**, meaning Islam and guidance. **And God is the possessor of great bounty.**

Tafsir al-Baidawi

4- **That is the bounty of God** That is the bounty by which He is distinguished from His peers. **He gives it to whom He wills** As a favor and gift. **And God is the possessor of great bounty** Compared to which the pleasures of this world, or the pleasures of the Hereafter, or both of them, are insignificant.

Surat al-Jumu'ah 62:5

The example of those who were entrusted with the Torah and then did not uphold it is like that of a donkey carrying volumes. Wretched is the example of the people who deny the verses of God. And God does not guide the wrongdoing people.

Tafsir al-Jalalayn

5 - **The example of those who were entrusted with the Torah** who were charged with working by it **and then did not take it on** they did not work with what was in it of his description, may God bless him and grant him peace, so they did not believe in him **is like that of a donkey who carries volumes** books that he does not benefit from them **How evil is the example of the people who deny the signs of God** that confirm the Prophet, may God bless him and grant him peace, and the one specifically blamed is omitted, its meaning being this example **and God does not guide the wrongdoing people** the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The example of those who were given the Torah from among the Jews and Christians, and they carried out the work according to it, **then they did not carry it** meaning: then they did not act according to what was in it, and they denied Muhammad, may God bless him and grant him peace, even though they were commanded to believe in him in it, follow him, and confirm him, **is like the example of a donkey carrying volumes** meaning: like the example of a donkey carrying books of knowledge on its back, but it does not benefit from them, nor does it understand what is in them. Likewise, those who were given the Torah, which contains an explanation of the matter of Muhammad, may God bless him and grant him peace, are like the example of a donkey who carries books containing knowledge, but it does not understand them or benefit from them.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **carrying books**, he said: He carries books but does not know what is in them, nor does he understand them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **The example of those who were entrusted with the Torah and then did not uphold it is like that of a donkey who carries volumes**. He said: It carries a book and does not know what is on it, nor what is in it.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Like a donkey carrying books**, he said: Like a donkey carrying books, not knowing what is on its back.

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, **Like a donkey carrying volumes**, "books," and the book in Nabataean is called a book. God set forth this as an example for those who were given the Torah and then disbelieved.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **The example of those who were entrusted with the Torah and then did not uphold it is like that of a donkey who carries volumes**. The volumes are the books. So God made the example of the one who reads a book but does not follow what is in it like the example of a donkey who carries the heavy Book of God, not knowing what is in it. Then He said, **Evil is the example of the people who deny the verses of God**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding the statement of God, **Like a donkey carrying volumes**, he said: The volumes are the Torah, which the donkey carries on its back, just as the copies of the Qur'an are carried on beasts of burden, like a man who travels and carries his Qur'an. He said: So the donkey does not benefit from it when he carries it on his back. Likewise, these people did not benefit from it when they did not act upon it, even though they were given it, just as this one did not benefit from it while it was on his back.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Like a donkey carrying volumes**, he said: Books, and *volumes* is the plural of *safar*, and they are large books.

And His statement: **How evil is the example of the people who deny the signs of God**. He says: How evil is this example, the example of the people who deny the signs of God, meaning His proofs and arguments. **And God does not guide the wrongdoing people**. God Almighty says: And God does not guide the people who wronged themselves, so they disbelieved in the signs of their Lord.

Tafsir al-Qurtubi

He gave an example of the Jews when they abandoned working according to the Torah and did not believe in Muhammad, peace and blessings of God be upon him. **They carried the Torah** meaning they were charged with working according to it, according to Ibn Abbas. Al-Jurjani said: It is from the word *carrier* meaning *guarantee*, meaning they guaranteed the rulings of the Torah. **Like a donkey carrying books** is the plural of *book*, which is a large book, because it reveals the meaning when it is read. Maymun ibn

Surat al-Jumua 62:5

The example of those who were entrusted with the Torah and then did not uphold it is like that of a donkey carrying volumes. Wretched is the example of the people who deny the verses of God. And God does not guide the wrongdoing people.

Mihran said: A donkey does not know whether it is on its back or a basket, and this is how the Jews are. In this, God is a warning to those who carry the book to learn its meanings and what is in it, lest they be subjected to the same blame that befell these people. The poet said:

Travel songs, they have no knowledge of the best of them except as the knowledge of camels

By God, a camel does not know whether it will go out with its load or not.

Yahya bin Yaman said: One of them writes the hadith but does not understand or contemplate it. If one of them is asked about a matter, he sits as if he is a writer. The poet said:

The narrators are ignorant of what they have been carrying, like camels carrying a camel.

Neither the camels that carry the deposit benefit him nor the camels that carry the deposit benefit him

Munther bin Al-Baluti, may God have mercy on him, said well:

Caw as you wish and you will find supporters, and travel a lot and you will find a donkey.

He carries what I have placed on my table, he carries it like a donkey

He carries his books and does not know if what is in them is right or wrong.

If they are asked, they say, "This is what we narrated. We did not lie or transgress."

Their elders become small when digging because they are ignorant.

Then they did not carry it out means they did not act upon it. He likened them - while the Torah was in their hands and they did not act upon it - to a donkey carrying a book but it has nothing but the weight of the load without benefit. *Carried* is in the accusative case as a state, meaning carrying. It is also permissible for it to be in the genitive case as a description, because a donkey is like a mean person. He said:

And the mean one ordered me to curse him

How evil is the example of the people is the example that We have given them, so the complement was omitted. **And God does not guide the wrongdoing people** meaning those who knew in advance that they would be disbelievers.

Tafsir Ibn Kathir

God Almighty says, blaming the Jews who were given the Torah and carried it to act upon it, but then did not act upon it: Their example in this is like that of a donkey carrying books, that is, like a donkey carrying

books, not knowing what is in them, so it carries them physically and does not know what is upon it. Likewise, these people in carrying the book that they were given, they memorized it verbally and did not understand it nor act upon its requirements, rather they interpreted it, distorted it and changed it, so they are in a worse state than donkeys, because donkeys do not understand, while these people do understand and do not use it. For this reason God Almighty said in another verse: "Those are like livestock; rather, they are more astray. It is those who are the heedless." And God Almighty said here: "Evil is the example of the people who deny the signs of God. And God does not guide the wrongdoing people." Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, on the authority of Mujalid, on the authority of Al-Sha'bi, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever speaks on Friday while the imam is delivering the sermon is like a donkey carrying books, and the one who tells him to be quiet has no Friday prayer.** Then God Almighty said: **Say, 'O you who are Jews, if you claim that you are allies of God to the exclusion of mankind, then wish for death, if you should be truthful.'** That is, if you claim that you are on the right path and that Muhammad and his companions are astray, then call for death for the one who has gone astray from the two groups if you are truthful, that is, in what you claim.

God the Almighty said: **And they will never wish for it, because of what their hands have put forth** meaning what they have done of disbelief, injustice and immorality. **And God is Knowing of the wrongdoers.** We have already discussed this Mubahala with the Jews in Surat Al-Baqarah, where God the Almighty said: "Say: If the home of the Hereafter with God is exclusively for you, to the exclusion of all other people, then wish for death, if you should be truthful. And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers. And you will find them the most greedy of people for life, and even more so than those who associate others with God. One of them would like to live a thousand years, but that long life will not remove him from the punishment. And God is Seeing of what they do." We have already discussed there, and explained that what is meant is that they should call upon themselves or their opponents to go astray, as the Mubahala with the Christians was mentioned in Al Imran 3: "So whoever disputes with you concerning him after what has come to you of knowledge, say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly and invoke the curse of God upon the liars." And the Mubahala with the polytheists in Surat Maryam 19: "Say: Whoever is in error, let the Most Merciful extend to him a term.

Imam Ahmad said: Ismail bin Yazid al-Raqi, Abu Zaid, told us, Furat told us, on the authority of Abdul Karim bin Malik al-Jazari, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl, may God

curse him, said: If I see Muhammad at the Kaaba, I will come to him and step on his neck. The Messenger of God, may God bless him and grant him peace, said: "If he did, the angels would seize him right there. If the Jews wished for death, they would die and see their places in Hell. If those who engaged in Mubalahah with the Messenger of God, may God bless him and grant him peace, were to go out, they would return without finding family or wealth." Narrated by al-Bukhari, al-Tirmidhi and al-Nasa'i from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Abd al-Karim. Al-Bukhari said: Amr bin Khalid followed him, on the authority of Ubaydullah bin Amr, on the authority of Abd al-Karim. Al-Nasa'i also narrated it on the authority of Abd al-Rahman bin Ubaydullah al-Halabi, on the authority of Ubaydullah bin Amr al-Raqi, with a more complete chain of transmission.

And the Almighty said: "Say: 'Indeed, the death from which you flee will surely meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" Like His Almighty's saying in Surat An-Nisa': **Wherever you may be, death will overtake you, even if you were within fortified towers.** And in the Mu'jam of At-Tabarani from the hadith of Mu'adh ibn Muhammad Al-Hudhali from Yunus from Al-Hasan from Samurah with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "The example of one who flees from death is like that of a fox whom the earth pursues for a debt. So he comes running until, when he is exhausted and dazed, he enters his hole. So the earth says to him, 'O fox, my debt!' So pebbles come out for him, and he remained like that until his neck was severed and he died."

Fath al-Qadir

5- The parable of those who were entrusted with the Torah and then did not uphold it God Almighty set an example for the Jews who abandoned acting in accordance with the Torah, saying: **The parable of those who were entrusted with the Torah** meaning they were charged with carrying it out and acting in accordance with it **and then did not uphold it** meaning they did not act in accordance with it nor obey what they were commanded to do in it **is like the parable of a donkey who carries volumes** which is the plural of book which is the large book because it reveals the meaning when it is read. Maimun ibn Mihran said: The donkey does not know whether it has dung on its back or is dung? This is how it is with the Jews. Al-Jarhani said: He means they carried from the word *carry* meaning guarantee: meaning they guaranteed the rulings of the Torah. His saying *carries* is in the accusative case as a state, or as an attribute of the donkey since it is not meant to be a specific donkey, so it is considered an indefinite noun as in the saying of the poet:

The mean man came and insulted me, so I went and said, **It doesn't concern me.**

"How evil is the example of the people who denied the signs of God." That is, how evil is the example of the people who denied the signs of God, with the specification omitted, and the subject explained by it is

implied, and the like of the people is the one specifically blamed, or the like of the people is the subject of **how evil is the example**, and the one specifically blamed is the relative pronoun after it with the omission of an adjective: that is, the like of those who denied. It is possible for the relative pronoun to be an attribute of the people, in which case it would be in the genitive case, and the one specifically blamed is omitted, and the meaning is: How evil is the example of the people who deny the signs of God, **and God does not guide the wrongdoing people**, meaning in general, so the Jews are included among them as a primary inclusion.

Tafsir al-Baghawi

God Almighty said: **5- The example of those who were entrusted with the Torah**, meaning they were charged with carrying it out and acting according to what was in it, **then did not take it up**, they did not act according to what was in it and did not fulfill its right, **is like that of a donkey carrying volumes**, meaning books of knowledge, the singular of which is *safar*. Al-Farra' said: They are the great books, meaning just as a donkey carries them and does not know what is in them and does not benefit from them, so too the Jews read the Torah but do not benefit from it because they disobeyed what was in it. "Evil is the example of the people who deny the signs of God. And God does not guide the wrongdoing people," those who wronged themselves by denying the prophets, peace be upon them, meaning whoever knew in advance that he would not believe, He does not guide them.

Tafsir al-Baidawi

5- The example of those who were entrusted with the Torah they were taught it and were charged with acting in accordance with it **then they did not uphold it** they did not know it or did not benefit from what was in it. **Like a donkey who carries volumes** books of knowledge with the effort of carrying them but does not benefit from them. The state and the agent in it carry the meaning of a simile or a description since what is meant by **the donkey** is not a specific person. **How evil is the example of the people who deny the signs of God** meaning the example of those who denied, and they are the Jews who denied the signs of God indicating the prophethood of Muhammad, peace and blessings be upon him. It is possible that *those* is an description of the people and the one specifically blamed is omitted. **And God does not guide the wrongdoing people.**

Surat al-Jumuah 62:6

Say, "O you who are Jews, if you claim that you are allies of God to the exclusion of the people, then wish for death, if you should be truthful."

Surat al-Jumuah 62:6

Say, **O you who are Jews, if you claim that you are allies of God to the exclusion of the people, then wish for death, if you should be truthful.**

Tafsir al-Jalalayn

6 - Say, **O you who are Jews, if you claim that you are allies of God to the exclusion of the people, then wish for death, if you should be truthful.** The two conditions are attached to wishing for, as the first is a restriction in the second, meaning if you are truthful in your claim that you are allies of God, and the guardian prefers the afterlife, the beginning of which is death, then wish for it.

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 Jews, **Say, O you who are Jews, if you claim that you are allies of God to the exclusion of people, then wish for death, if you should be truthful,** in your claim that you are allies of God to the exclusion of people, for God does not punish His allies, rather He honors them and bestows blessings upon them. And if you are truthful in what you say, then wish for death so that you may be relieved of the distress, worries, and sorrows of this world, and so that you may reach the spirit of Paradise and its bliss through death.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Say, 'O you who are Jews,'** "Say, 'O you who have repented,'" referring to the Jews. Moses said, **Indeed, we have been guided to You** (al-A'raf 7:156), **Indeed, we have repented to You.**

Tafsir al-Qurtubi

When the Jews claimed virtue and said, **We are the children of God and His beloved** (al-Ma'idah 5:18), God Almighty said, **If you claim that you are allies of God to the exclusion of the people,** then the allies have honor with God. **Then wish for death, if you should be truthful,** so that you may become what the allies of God become.

Tafsir Ibn Kathir

God Almighty says, blaming the Jews who were given the Torah and carried it to act upon it, but then did not act upon it: Their example in this is like that of a donkey carrying books, that is, like a donkey carrying

books, not knowing what is in them, so it carries them physically and does not know what is upon it. Likewise, these people in carrying the book that they were given, they memorized it verbally and did not understand it nor act upon its requirements, rather they interpreted it, distorted it and changed it, so they are in a worse state than donkeys, because donkeys do not understand, while these people do understand and do not use it. For this reason God Almighty said in another verse: "Those are like livestock; rather, they are more astray. It is those who are the heedless." And God Almighty said here: "Evil is the example of the people who deny the signs of God. And God does not guide the wrongdoing people." Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, on the authority of Mujalid, on the authority of Al-Sha'bi, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever speaks on Friday while the imam is delivering the sermon is like a donkey carrying books, and the one who tells him to be quiet has no Friday prayer.** Then God Almighty said: **Say, 'O you who are Jews, if you claim that you are allies of God to the exclusion of mankind, then wish for death, if you should be truthful.'** That is, if you claim that you are on the right path and that Muhammad and his companions are astray, then call for death for the one who has gone astray from the two groups if you are truthful, that is, in what you claim.

God the Almighty said: **And they will never wish for it, because of what their hands have put forth** meaning what they have done of disbelief, injustice and immorality. **And God is Knowing of the wrongdoers.** We have already discussed this Mubahala with the Jews in Surat Al-Baqarah, where God the Almighty said: "Say: If the home of the Hereafter with God is exclusively for you, to the exclusion of all other people, then wish for death, if you should be truthful. And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers. And you will find them the most greedy of people for life, and even more so than those who associate others with God. One of them would like to live a thousand years, but that long life will not remove him from the punishment. And God is Seeing of what they do." We have already discussed there, and explained that what is meant is that they should call upon themselves or their opponents to go astray, as the Mubahala with the Christians was mentioned in Al Imran 3: "So whoever disputes with you concerning him after what has come to you of knowledge, say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly and invoke the curse of God upon the liars." And the Mubahala with the polytheists in Surat Maryam 19: "Say: Whoever is in error, let the Most Merciful extend to him a term.

Imam Ahmad said: Ismail bin Yazid al-Raqi, Abu Zaid, told us, Furat told us, on the authority of Abdul Karim bin Malik al-Jazari, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl, may God curse him, said: If I see Muhammad at the Kaaba, I will

come to him and step on his neck. The Messenger of God, may God bless him and grant him peace, said: "If he did, the angels would seize him right there. If the Jews wished for death, they would die and see their places in Hell. If those who engaged in Mubalahah with the Messenger of God, may God bless him and grant him peace, were to go out, they would return without finding family or wealth." Narrated by al-Bukhari, al-Tirmidhi and al-Nasa'i from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Abd al-Karim. Al-Bukhari said: Amr bin Khalid followed him, on the authority of Ubaydullah bin Amr, on the authority of Abd al-Karim. Al-Nasa'i also narrated it on the authority of Abd al-Rahman bin Ubaydullah al-Halabi, on the authority of Ubaydullah bin Amr al-Raqi, with a more complete chain of transmission.

And the Almighty said: "Say: 'Indeed, the death from which you flee will surely meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" Like His Almighty's saying in Surat An-Nisa':

Wherever you may be, death will overtake you, even if you were within fortified towers. And in the Mu'jam of At-Tabarani from the hadith of Mu'adh ibn Muhammad Al-Hudhali from Yunus from Al-Hasan from Samurah with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "The example of one who flees from death is like that of a fox whom the earth pursues for a debt. So he comes running until, when he is exhausted and dazed, he enters his hole. So the earth says to him, 'O fox, my debt!' So pebbles come out for him, and he remained like that until his neck was severed and he died."

Fath al-Qadir

6- Say, 'O you who are Jews, if you claim that you are allies of God to the exclusion of mankind...' What is meant by those who are Jews is that they have become Jews. This is because the Jews claimed superiority over mankind, and that they are allies of God to the exclusion of mankind, as in their saying, **We are the children of God and His beloved**, and their saying, **None will enter Paradise except he who is a Jew or a Christian**. So God, the Exalted, commanded His Messenger to say to them when they made this false claim, **Then wish for death**, so that you may attain the honor you claim to attain, **if you should be truthful** in this claim. For whoever knows that he is among the people of Paradise loves to be free from this abode. The majority read *fatamu* with a damma on the waw, and Ibn as-Samif' read it with a fathah for ease. Al-Kisa'i narrated that the waw was replaced with a hamzah.

Tafsir al-Baghawi

6- Say, 'O you who are Jews, if you claim that you are allies of God to the exclusion of the people,' not Muhammad, may God bless him and grant him peace, and his companions, **then wish for death**, so call for death upon yourselves, **if you should be truthful**, that you are the children of God and His beloved, for death

is what will lead you to Him.

Tafsir al-Baidawi

6- "Say, 'O you who are Jews! Become Jews. 'If you claim that you are allies of God to the exclusion of the people,' since they used to say, 'We are the children of God and His beloved.' Then wish for death,' wish that God would cause you to die and transfer you from the abode of affliction to the abode of honor, 'if you should be truthful,' in your claim."

Surat al-Jumuah 62:7

And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers.

Surat al-Jumuah 62:7

And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers.

Tafsir al-Jalalayn

7 - **And they will never wish for it, because of what their hands have put forth** of their disbelief in the Prophet, which entails their lying **and God is Knowing of the wrongdoers** the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, **And they will never wish for it.** He says: The Jews will never wish for death. **Because of what their hands have put forth.** Meaning: Because of the sins they have acquired in this world and the evil deeds they have committed. **And God is Knowing of the wrongdoers.** He says: God is All-Knowing of those among His creation who have wronged themselves, destroying themselves by their disbelief in God.

Tafsir al-Qurtubi

And they will never wish for it, because of what their hands have put forth meaning, what they have put forth in denying Muhammad, may God bless him and grant him peace. If they had wished for it, they would have died, and that would invalidate their statement and their claim of guardianship. In a hadith:

“The Prophet, may God bless him and grant him peace, said when this verse was revealed: ‘By the One in Whose Hand is the soul of Muhammad, if they had wished for death, not a Jew would have remained on its deck but that he would have died.’” This is information about the unseen and a miracle for the Prophet, may God bless him and grant him peace. The meaning of this verse has already been mentioned in Surat Al-Baqarah, in His statement: “Say: ‘If the home of the Hereafter with God is exclusively for you, to the exclusion of the people, then wish for death, if you should be truthful.’” (al-Baqarah 2:94)

Tafsir Ibn Kathir

God Almighty says, blaming the Jews who were given the Torah and carried it to act upon it, but then did not act upon it: Their example in this is like that of a donkey carrying books, that is, like a donkey carrying books, not knowing what is in them, so it carries them

physically and does not know what is upon it. Likewise, these people in carrying the book that they were given, they memorized it verbally and did not understand it nor act upon its requirements, rather they interpreted it, distorted it and changed it, so they are in a worse state than donkeys, because donkeys do not understand, while these people do understand and do not use it. For this reason God Almighty said in another verse: “Those are like livestock; rather, they are more astray. It is those who are the heedless.” And God Almighty said here: “Evil is the example of the people who deny the signs of God. And God does not guide the wrongdoing people.” Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, on the authority of Mujalid, on the authority of Al-Sha’bi, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever speaks on Friday while the imam is delivering the sermon is like a donkey carrying books, and the one who tells him to be quiet has no Friday prayer.** Then God Almighty said: **Say, ‘O you who are Jews, if you claim that you are allies of God to the exclusion of mankind, then wish for death, if you should be truthful.’** That is, if you claim that you are on the right path and that Muhammad and his companions are astray, then call for death for the one who has gone astray from the two groups if you are truthful, that is, in what you claim.

God the Almighty said: **And they will never wish for it, because of what their hands have put forth** meaning what they have done of disbelief, injustice and immorality. **And God is Knowing of the wrongdoers.** We have already discussed this Mubahala with the Jews in Surat Al-Baqarah, where God the Almighty said: “Say: If the home of the Hereafter with God is exclusively for you, to the exclusion of all other people, then wish for death, if you should be truthful. And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers. And you will find them the most greedy of people for life, and even more so than those who associate others with God. One of them would like to live a thousand years, but that long life will not remove him from the punishment. And God is Seeing of what they do.” We have already discussed there, and explained that what is meant is that they should call upon themselves or their opponents to go astray, as the Mubahala with the Christians was mentioned in Al Imran 3: “So whoever disputes with you concerning him after what has come to you of knowledge, say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly and invoke the curse of God upon the liars.” And the Mubahala with the polytheists in Surat Maryam 19: “Say: Whoever is in error, let the Most Merciful extend to him a term.

Imam Ahmad said: Ismail bin Yazid al-Raqi, Abu Zaid, told us, Furat told us, on the authority of Abdul Karim bin Malik al-Jazari, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl, may God curse him, said: If I see Muhammad at the Kaaba, I will come to him and step on his neck. The Messenger of

God, may God bless him and grant him peace, said: "If he did, the angels would seize him right there. If the Jews wished for death, they would die and see their places in Hell. If those who engaged in Mubahalal with the Messenger of God, may God bless him and grant him peace, were to go out, they would return without finding family or wealth." Narrated by al-Bukhari, al-Tirmidhi and al-Nasa'i from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Abd al-Karim. Al-Bukhari said: Amr bin Khalid followed him, on the authority of Ubaydullah bin Amr, on the authority of Abd al-Karim. Al-Nasa'i also narrated it on the authority of Abd al-Rahman bin Ubaydullah al-Halabi, on the authority of Ubaydullah bin Amr al-Raqi, with a more complete chain of transmission.

And the Almighty said: "Say: 'Indeed, the death from which you flee will surely meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" Like His Almighty's saying in Surat An-Nisa':

Wherever you may be, death will overtake you, even if you were within fortified towers. And in the Mu'jam of At-Tabarani from the hadith of Mu'adh ibn Muhammad Al-Hudhali from Yunus from Al-Hasan from Samurah with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "The example of one who flees from death is like that of a fox whom the earth pursues for a debt. So he comes running until, when he is exhausted and dazed, he enters his hole. So the earth says to him, 'O fox, my debt!' So pebbles come out for him, and he remained like that until his neck was severed and he died."

Fath al-Qadir

Then God Almighty informed us that they will never do that because of their sins, saying: 7- **And they will never desire it because of what their hands have put forth**, meaning because of what they have done of disbelief, sins, distortion, and alteration. **And God is Knowing of the wrongdoers**, meaning in general, and these Jews are included among them in a primary way.

Tafsir al-Baghawi

7- "And they will never desire it, because of what their hands have put forth. And God is Knowing of the wrongdoers."

Tafsir al-Baidawi

7- **And they will never desire it, because of what their hands have put forth** because of what they have put forth of disbelief and sins. **And God is Knowing of the wrongdoers** and He will reward them for their deeds.

Surat al-Jumuah 62:8

Say, "Indeed, the death from which you flee will surely meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."

Surat al-Jumuah 62:8

Say, "Indeed, the death from which you flee will surely meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."

Tafsir al-Jalalayn

8 - (Say: Verily, the death from which you flee will surely meet you. Then you will be returned to the Knower of the unseen and the witnessed. Then He will inform you of what you used to do.) Then He will reward you for it.

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 Jews: **Indeed, the death from which you flee** "and you hate it, and you refuse to wish for it" **it will meet you** "and descend upon you" **then you will be returned to the Knower of the unseen and the witnessed** "then your Lord will return you after your death to the Knower of the unseen and the witnessed, the Knower of the unseen of the heavens and the earth" **and the witnessed** means what is witnessed and appears to the eye, and is not hidden from the sight of the observers.*

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: Qatada recited: **Then you will be returned to the Knower of the unseen and the witnessed**, and he said: God humiliated Adam with death, and I do not know anything about it except that He raised him up. **Then He will inform you of what you used to do**, meaning: Then He will inform you of the deeds you used to do in this world, both the bad and the good, because He encompasses all of them. Then He will reward you for that: the doer of good for his good, and the doer of evil for what he deserves.

Tafsir al-Qurtubi

Al-Zajaj said: It is not said: If Zaid is gone, then go. Here he said: For he will meet you, because it has the meaning of *that* of condition and consequence, meaning if you flee from him, then he will meet you. This is an exaggeration to indicate that fleeing from him is of no use. Zuhair said:

Whoever fears the causes of death will be overtaken by it, even if he seeks the causes of heaven with a ladder.

I said: It is permissible to complete the speech when he says: **That from which you flee, then he begins, for**

he will meet you. And Tarafa said:

Death is enough to be a preacher to those for whom death has been decreed.

Remember death and beware of mentioning it. Indeed, in death there is a lesson for the wise.

Everything will die in a place or on a journey

And fates are around him, watching him, but caution cannot save him from death

Tafsir Ibn Kathir

God Almighty says, blaming the Jews who were given the Torah and carried it to act upon it, but then did not act upon it: Their example in this is like that of a donkey carrying books, that is, like a donkey carrying books, not knowing what is in them, so it carries them physically and does not know what is upon it. Likewise, these people in carrying the book that they were given, they memorized it verbally and did not understand it nor act upon its requirements, rather they interpreted it, distorted it and changed it, so they are in a worse state than donkeys, because donkeys do not understand, while these people do understand and do not use it. For this reason God Almighty said in another verse: "Those are like livestock; rather, they are more astray. It is those who are the heedless." And God Almighty said here: "Evil is the example of the people who deny the signs of God. And God does not guide the wrongdoing people." Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, on the authority of Mujalid, on the authority of Al-Sha'bi, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever speaks on Friday while the imam is delivering the sermon is like a donkey carrying books, and the one who tells him to be quiet has no Friday prayer.** Then God Almighty said: **Say, 'O you who are Jews, if you claim that you are allies of God to the exclusion of mankind, then wish for death, if you should be truthful.'** That is, if you claim that you are on the right path and that Muhammad and his companions are astray, then call for death for the one who has gone astray from the two groups if you are truthful, that is, in what you claim.

God the Almighty said: **And they will never wish for it, because of what their hands have put forth** meaning what they have done of disbelief, injustice and immorality. **And God is Knowing of the wrongdoers.** We have already discussed this Mubahala with the Jews in Surat Al-Baqarah, where God the Almighty said: "Say: If the home of the Hereafter with God is exclusively for you, to the exclusion of all other people, then wish for death, if you should be truthful. And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers. And you will find them the most greedy of people for life, and even more so than those who associate others

with God. One of them would like to live a thousand years, but that long life will not remove him from the punishment. And God is Seeing of what they do." We have already discussed there, and explained that what is meant is that they should call upon themselves or their opponents to go astray, as the Mubahala with the Christians was mentioned in Al Imran 3: "So whoever disputes with you concerning him after what has come to you of knowledge, say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly and invoke the curse of God upon the liars." And the Mubahala with the polytheists in Surat Maryam 19: "Say: Whoever is in error, let the Most Merciful extend to him a term."

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And the Almighty said: "Say: 'Indeed, the death from which you flee will surely meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" Like His Almighty's saying in Surat An-Nisa':

Wherever you may be, death will overtake you, even if you were within fortified towers. And in the Mu'jam of At-Tabarani from the hadith of Mu'adh bin Muhammad Al-Hudhali from Yunus from Al-Hasan from Samurah with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "The example of one who flees from death is like that of a fox whom the earth pursues for a debt. So he comes running until, when he is exhausted and dazed, he enters his hole. So the earth says to him, 'O fox, my debt!' So pebbles come out for him, and he remained like that until his neck was severed and he died."

Fath al-Qadir

Then God, the Exalted, commanded His Messenger to tell them that fleeing from death will not save them and that it will come upon them. He said: 8- "Say: 'The death from which you flee will surely meet you.'" It will inevitably and will come upon you without a doubt. The *fa* in His statement **for it** is included to include the meaning of the condition in the noun. Al-Zajaj said: It is not said that Zayd is leaving, and here He said: **For it**

will meet you because of the meaning of *that of* condition and consequence: that is, if you flee from it, then it will meet you. This is an exaggeration in indicating that fleeing from it will be of no use. It was said that it is an additional particle, and it was said that the speech was completed when He said you flee from it, then He began by saying **For it will meet you**. "Then you will be returned to the Knower of the unseen and the witnessed," and that is on the Day of Resurrection. **Then He will inform you of what you used to do**, of ugly deeds and will reward you for them.

Ibn al-Mundhir, al-Hakim and al-Bayhaqi in al-Shu'ab narrated on the authority of Ata' ibn al-Sa'ib on the authority of Maysarah that this verse is written in the Torah with seven hundred verses: **Whatever is in the heavens and whatever is on the earth exalts God, the Sovereign, the Holy, the Exalted in Might, the Wise.** This is the beginning of Surat al-Jumu'ah. Bukhari, Muslim and others narrated on the authority of Ibn 'Umar that the Prophet (peace and blessings of God be upon him) said: **We are an illiterate nation; we neither write nor calculate.** Bukhari and others narrated on the authority of Abu Hurayrah that he said: "We were sitting with the Prophet (peace and blessings of God be upon him) when Surat al-Jumu'ah was revealed and he recited it. When he reached: "And others among them who have not yet joined them," a man said to him: "O Messenger of God, who are these who have not yet joined us?" So he placed his hand on Salman al-Farisi and said: "By the One in Whose Hand is my soul, if faith were at the Pleiades, men from these would have attained it." Muslim also narrated it from his two hadiths with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) with the wording: "If faith were at the Pleiades, men from Persia, or he said: from the sons of Persia, would have taken it." Sa'id ibn Mansur and Ibn Mardawayh narrated on the authority of Qays ibn Sa'd ibn Ubadah that the Messenger of God (peace and blessings of God be upon him) said: "If faith were the Pleiades, some people from Persia would attain it." At-Tabarani, Ibn Mardawayh and Ad-Diya' narrated on the authority of Sahl ibn Sa'd that he said: The Messenger of God (peace and blessings of God be upon him) said: "In the loins of the loins of the loins of men from among my companions are men and women from my nation who will enter Paradise without account." Then he recited: "And others from among them have not yet joined them, and He is the Exalted in Might, the Wise." Ibn Al-Mundhir narrated on the authority of Ibn Abbas, regarding His statement: "That is the bounty of God which He bestows upon whom He wills," he said: religion. Abd ibn Hamid narrated on the authority of Al-Kalbi, on the authority of Abu Salih, on his authority: "The parable of those who were entrusted with the Torah and then did not uphold it," he said: the Jews. Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority, regarding His statement: "journals," he said: books.

Tafsir al-Baghawi

8- "Say, 'Indeed, the death from which you flee will surely meet you. Then you will be returned to the

Surat al-Jumuah 62:8

Say, "Indeed, the death from which you flee will surely meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."

Knower of the unseen and the witnessed, and He will inform you about what you used to do."

Tafsir al-Baidawi

8- "Say, 'Indeed, the death you flee from' and fear to wish for with your tongues for fear that it might befall you and you would be seized by your deeds - it will surely meet you' will catch up with you, you will not miss it. The 'fa' is to include the meaning of a condition in the noun based on the description, as if their flight hastens its catching up with them. It has been read without 'fa', and it is possible for the relative pronoun to be a predicate and the 'fa' a conjunction. 'Then you will be returned to the Knower of the unseen and the seen, and He will inform you of what you used to do' by rewarding you for it.

Surat al-Jumu'ah 62:9

O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of God and leave trade. That is better for you, if you only knew.

Tafsir al-Jalalayn

9 - **O you who have believed, when the call is made for the prayer from meaning on the day of Friday, then proceed then proceed to the remembrance of God** for the prayer **and leave off business** leave its contract **that is better for you, if you only knew** that it is good, so do it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His believing servants: O you who have believed in God and His Messenger, **When the call is made for the prayer on Friday**, and that is the call, calling to the Friday prayer when the imam sits on the pulpit to deliver the sermon. The meaning of the words: **When the call is made for the prayer on Friday, then hasten to the remembrance of God**, meaning: So proceed to the remembrance of God and work for Him. The root of striving in this context is work, and we have already mentioned the evidence for that previously.

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

Who said that?

Al-Hasan bin Arafah told us: Ismail bin Ayyash told us, on the authority of Shurahbil bin Muslim Al-Khawlani, regarding the statement of God, **So hasten to the remembrance of God**, he said: So hasten in action, and hastening is not walking.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **O you who have believed, when the call is made for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of God**. And striving, O son of Adam, is to strive with your heart and your actions, which is to proceed to it.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah, who said: Mughirah told me, on the authority of Ibrahim, that it was said to Umar, may God be pleased with him: Ubayy recites it as *Fas'u*. He said: He is the most knowledgeable of us about the abrogated verses, and it is only Famudi.

Abdul Hamid bin Bayan Al-Sakari told us: Sufyan told us, on the authority of Al-Zuhri, on the authority of Salim, on the authority of his father, who said: I never heard Omar recite it except that he proceeded.

Abu Kuraib told us, he said: Ibn Yaman told us, he said: Hanzala told us, on the authority of Salim bin Abdullah, he said: Omar, may God be pleased with him, used to recite it **Then proceed to the**

remembrance of God.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Hanzala, on the authority of Salim bin Abdullah, that Umar bin al-Khattab recited it: **Then proceed**.

Yunus bin Abdul-A'la told me, he said: Ibn Wahb told us, he said: Hanzala bin Abi Sufyan Al-Jumahi told us, that he heard Salim bin Abdullah narrating on the authority of his father, that he heard Umar bin Al-Khattab recite **When the call to prayer is made on Friday, then proceed to the remembrance of God**.

He said: Ibn Wahb told us, he said: Yunus told me, on the authority of Ibn Shihab, he said: Salim bin Abdullah bin Omar told me, that Abdullah said: God took Omar, may God be pleased with him, and he did not recite this verse in which God mentioned al-Jumu'ah 62: **O you who have believed, when the call is made for the prayer on the day of Friday except proceed to the remembrance of God**.

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, who said: Abdullah used to recite it **So proceed to the remembrance of God**, and he would say: If you had recited it, then hasten, I would have hastened until my cloak fell off.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Salman, on the authority of Ibrahim, who said: Abdullah said: If the sa'i was to be performed, I would have sa'i until my cloak fell off. He said: But it is **so proceed to the remembrance of God**. He said: This is how he used to recite it.

Ali bin Al-Hussein Al-Azdi told me: Yahya bin Yaman Al-Azdi told us, on the authority of Abu Jaafar Al-Razi, on the authority of Al-Rabi', on the authority of Abu Al-Aliyah, that he used to recite it **So proceed to the remembrance of God**.

Abu Kurayb told us, he said: Ibn Yaman told us, he said: Abu Ja'far told us, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, that he recited it **Then proceed to the remembrance of God**.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Ata', who said: It is for the free.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Mansur, on the authority of a man, on the authority of Masruq, who said: At the time.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of a man, on the authority of Masruq: **When the call to prayer is made**, he said: At the time.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid, who said: It is when making a decision, when giving a sermon, when making remembrance.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them,

Surat al-Jumu'ah 62:9

O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of God and leave trade. That is better for you, if you only knew.

on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **When the call is made for prayer on Friday**, he said: The call at the time of remembrance is an obligation.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid, **When the call to prayer is made on Friday**, he said: The intention is to remember God during the sermon.

He said: Mihran told us, on the authority of Sufyan, on the authority of Al-Mughira and Al-A'mash, on the authority of Ibrahim, on the authority of Ibn Masoud, who said: If I had read it *Fas'a*, I would have walked until my cloak fell off. And he used to read it **Famdim ila remembrance of God**.

He said: Mahran told us, on the authority of Sufyan, on the authority of Ata' bin Al-Sa'ib, on the authority of Al-Sha'bi, on the authority of Ibn Mas'ud, who said: He recited it **so proceed**.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Hayyan, on the authority of Ikrimah: **So strive to the remembrance of God**. He said: Striving means action.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, and I asked him about the statement of God, **When the call is made for the prayer on the day of Jumu'ah, then hasten to the remembrance of God**, he said: When you hear the first caller, respond to it and hasten and do not delay. He said: There were no calls to prayer during the time of the Prophet, may God bless him and grant him peace, except two calls to prayer: the call to prayer when he sits on the pulpit, and the call to prayer when the prayer is established. He said: This second call to prayer is something that the people introduced later. He said: It is not permissible for him to sell if he hears the call that is made before the imam when he sits on the pulpit and recites, **So hasten to the remembrance of God and leave off trading**. He said: He did not command them to leave off anything else. He forbade trading, then permitted it for them when they finished the prayer. He said: Hastening means to hasten to it, to go to it.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: In the wording of Ibn Mas'ud it says: **When the call to prayer is made on Friday, then proceed to the remembrance of God**.

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, **So strive towards the remembrance of God**, striving is action. God said, **Indeed, your striving is diverse** (al-Layl 92:4).

His saying: **And leave off buying and selling** means: Leave off buying and selling when the call to prayer is made during the sermon.

Al-Dahhak used to say about this:

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Juwaybir, on the authority of Ad-Dahhak, who said: When the sun has set, buying and selling is forbidden.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Juwaybir, on the authority of Ad-Dahhak: **When the call to prayer is made on Friday**, he said: When the sun has passed its zenith, buying and selling is forbidden.

Mahran told us, on the authority of Sufyan, on the authority of Ismail al-Suddi, on the authority of Abu Malik, who said: There were people sitting in Baqi' al-Zubayr, buying and selling when the call to prayer was made on Friday, and they did not get up. So the verse **When the call to prayer is made on Friday** was revealed.

As for the remembrance that God Almighty commanded His believing servants to strive for, it is the imam's admonition in his sermon regarding what was said.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid, **When the call to prayer is made on Friday**, he said: The intention is to remember God during the sermon.

Abdullah bin Muhammad al-Hanafi told us: Abdun told us: Abdullah told us: Mansur, a man from the people of Kufa, told us, on the authority of Musa bin Abi Katheer, that he heard Saeed bin al-Musayyab say: **When the call to prayer is made on Friday, hasten to remember God**. He said: It is the imam's sermon, and when the prayer is completed after that.

His saying, **That is better for you, if you only knew**, means: Your striving when the call to prayer is made on Friday, when God is mentioned, and refraining from buying and selling at that time is better for you than buying and selling at that time, if you know the benefits and harms of yourselves.

The reciters differed in their recitation of the phrase **on Friday**. The majority of the reciters in the regions recited it as *Friday* with a damma on the meem and the jim, except for Al-A'mash, who recited it with a soft meem.

The correct reading in this regard, according to us, is what is read in the regions, due to the consensus of the authoritative reciters on it.

Tafsir al-Qurtubi

It contains thirteen issues:

First: **O you who have believed, when the call to prayer is made on the day of Jumu'ah**, Abdullah ibn Az-Zubayr, Al-A'mash and others read Al-Jumu'ah with a sukoon on the meem for emphasis. These are

two dialects. Their plural is jammu' and jumma'. Al-Farra' said: It is said Jumu'ah **with a sukoon on the meem**, Jumu'ah **with a damma on the meem**, and Jumu'ah **with a fatha on the meem**, so it is an attribute of the day, meaning a gathering of people. Just as it is said: a laughter for the one who laughs. Ibn Abbas said: The Qur'an was revealed with emphasis and emphasis, so read it as Jumu'ah **meaning with a damma on the meem**. Al-Farra' and Abu Ubaid said: The emphasis is better and better, like ghurfah **a room** and ghurf, tarfa **a room** and hujr **a room** and hujr **a room**. The fatha on the meem is the language of Banu Uqayl. It was said that it is the language of the Prophet (peace and blessings of God be upon him). On the authority of Salman: The Prophet, may God bless him and grant him peace, said: It was called Jumu'ah because God gathered the creation of Adam in it. It was also said: Because God Almighty completed the creation of everything in it, so the creatures gathered in it. It was also said: So that groups would gather in it. It was also said: So that people would gather in it for prayer. And *min* means *in*, meaning in a day, like the Almighty's saying: **Show me what they have created on the earth** (Fatir 35:40), meaning on the earth.

Second: Abu Salamah said: The first one who said: As for after that, Ka'b bin Lu'ayy was the first to name Friday Friday. Friday was called Al-'Uruba. It was said that the first one to name it Friday Al-Ansar. Ibn Sirin said: The people of Madinah gathered before the Prophet (peace and blessings of God be upon him) came to Madinah, and before the word *Friday* was revealed, and they were the ones who named it Friday. That is because they said: The Jews have a day in which they gather, every seven days, which is Saturday. And the Christians have a similar day, which is Sunday. So come, let us gather so that we can make a day for ourselves to remember God, pray on it and remember - or something like that - so they said: Saturday is for the Jews, and Sunday is for the Christians, so make it the Day of Al-'Uruba. So they gathered to As'ad bin Zura **Abu Umamah, may God be pleased with him**, so he led them in two rak'ahs of prayer that day and reminded them, so they named it Friday when they gathered. As'ad slaughtered a sheep for them, and they ate dinner and lunch from it because of their small number. This was the first Friday in Islam.

I said: It was narrated that they were twelve men, as will be mentioned later. It was mentioned in this narration that the one who gathered them and led the prayer was As'ad ibn Zurarah, and likewise in the hadith of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of his father Ka'b, as will be mentioned later. Al-Bayhaqi said: We narrated on the authority of Musa ibn 'Uqbah, on the authority of Ibn Shihab al-Zuhri, that Mus'ab ibn 'Umayr was the first to gather the Friday prayers in Madinah for the Muslims before the Messenger of God (peace and blessings of God be upon him) arrived there. Al-Bayhaqi said: It is possible that Mus'ab gathered them with the help of As'ad ibn Zurarah, so Ka'b was added to him. And God knows best.

As for the first Friday prayer that the Prophet (peace and blessings of God be upon him) held with his companions, the biographers and historians said: The

Messenger of God (peace and blessings of God be upon him) arrived as an emigrant and descended upon Quba, to the Banu Amr ibn Awf, on Monday, twelfth night of the month of Rabi' al-Awwal, when the sun was at its highest. And from that year history is counted. He stayed in Quba until Thursday and established their mosque. Then he went out on Friday to Madinah, and the Friday prayer caught up with him with the Banu Salim ibn Awf in the valley of theirs, where the people had built a mosque. So he led them in the prayer and delivered the sermon. This was the first sermon he delivered in Medina, in which he said: "Praise be to God. I praise Him, seek His aid, ask His forgiveness, and ask His guidance. I believe in Him and do not disbelieve in Him, and I am hostile to those who disbelieve in Him. I bear witness that there is no god but God alone, without partner. I bear witness that Muhammad is His servant and Messenger. He sent him with guidance, the religion of truth, light, admonition, and wisdom after a period of time in which there were no messengers, little knowledge, misguidance among the people, a shortening of time, the approach of the Hour, and a nearness of the appointed time. Whoever obeys God and His Messenger has indeed been guided. Whoever disobeys God and His Messenger has indeed gone astray, neglected, and strayed far astray. I advise you to fear God, for the best advice a Muslim can give to another Muslim is to urge him toward the Hereafter and to command him to fear God. Beware of what God Himself has warned you about, for fear of God for the one who acts upon it out of fear and awe of his Lord is a true aid to whatever you seek in the Hereafter. Whoever puts things right between him and his Lord in secret And the public, if done for the sake of God only, will be remembered for him in this life and a store for what comes after death, when a person will need what he has sent forth. And whatever was other than that, he would wish that there was a great distance between it and it. "And God warns you of Himself, and God is Kind to His servants." (Al Imran 3:30) He is the One Who has fulfilled His word and fulfilled His promise, without breaking it or causing humiliation. For He, the Most High, says: **The word will not be changed with Me, and I am not unjust to the servants.** So fear God in your life for this life and the next, in secret and in public, for **Whoever fears God - He will remove from him his misdeeds and make great for him his reward.** And whoever fears God has certainly attained a great attainment. And fearing God means avoiding His hatred, His punishment, and His wrath. And fearing God whitens faces, pleases the Lord, and raises one's status. Take your share and do not be careless with regard to God, for He has taught you His Book and made His way clear to you, that He may know those who are truthful and know the liars. So do good as God has been good to you, and be hostile to His enemies, and strive in God's cause with the striving due to Him. He has chosen you and named you Muslims. So he who perishes will perish by clear evidence, and he who lives will live by clear evidence. And there is no power and no say of God except with God. So remember God often, and work for what comes after death, for he who makes his relationship with God sound, God will suffice him against what is between him and the people. That is because God decrees over the people, but they do not decree over Him, and He

Surat al-Jumu'ah 62:9

O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of God and leave trade. That is better for you, if you only knew.

possesses over the people, but they do not possess over Him. God is Great, and there is no power and no strength except with God, the Most High, the Almighty.

The first Friday prayer after that was held in a village called Jawathi in Bahrain. It was said that the first person to call it Friday was Ka'b ibn Lu'ay ibn Ghalib, because the Quraysh gathered there with Ka'b, as mentioned above. And God knows best.

Third: God addressed the believers on Friday, not the unbelievers, to honor and glorify them. He said: **O you who have believed.** Then He singled them out for the call, even though it was included in the general meaning of His statement: **And when you call to prayer,** to indicate its obligation and emphasis. Some scholars said: The fact that the prayer is Friday here is known by consensus, not from the wording itself. Ibn al-Arabi said: I believe it is known from the wording itself with a point, which is his statement: **of Friday**, and that is useful because the call that is specific to that day is the call to that prayer. As for other prayers, it is general and includes all other days. If it was not intended to be the call to Friday, there would be no meaning or benefit to specifying it for it and adding it to it.

Fourth: The ruling on the call to prayer has been fully discussed in Surah Al-Ma'idah. The call to prayer during the time of the Messenger of God (peace and blessings of God be upon him) was as it is for all other prayers. One call to prayer would be made when the Prophet (peace and blessings of God be upon him) sat on the pulpit. Abu Bakr, Umar, and Ali used to do the same in Kufa. Then Uthman added a third call to prayer on the pulpit from his house called Al-Zawra' when the people in Medina had increased in number. When they heard it, they would come. When Uthman sat on the pulpit, the muezzin of the Prophet (peace and blessings of God be upon him) would call to prayer. Then Uthman would deliver the sermon. This was narrated by Ibn Majah in his Sunan from the hadith of Muhammad ibn Ishaq from Al-Zuhri from Al-Sa'ib ibn Zayd, who said:

"The Messenger of God (peace and blessings be upon him) had only one muezzin. When he went out, he called the adhan and when he dismounted, he called the iqama. Abu Bakr and Umar were like that. When Uthman took over and the number of people increased, he added a third call to prayer from a house in the marketplace called al-Zawra'. When he went out, he called the adhan and when he dismounted, he called the iqama." Al-Bukhari transmitted it through different chains of narration with the same meaning. In some of them, it says that the third call to prayer on Friday was ordered by Uthman ibn Affan when the number of people in the mosque increased. The two adhans on Friday were when the imam sits. Al-Marudi said: As for the first call to prayer, it was an innovation. Uthman ibn Affan performed it so that the people would prepare to attend the sermon when the city expanded and its population increased. Umar **may God be pleased with him** had ordered that the call to prayer be made in the marketplace before the mosque so that people would get up from their transactions. When they gathered,

the call to prayer would be made in the mosque.

Uthman **may God be pleased with him** made it two calls to prayer in the mosque. This was stated by Ibn al-Arabi. In the authentic hadith, it says that the call to prayer was one during the time of the Messenger of God (peace and blessings be upon him), but when Uthman came, he added the third call to prayer to al-Zawra'. He called it the third in the hadith because he added it to the iqama. As he, peace and blessings be upon him, said:

Between every two calls to prayer there is a prayer for whoever wishes, meaning the call to prayer and the iqamah. People think that this is a prayer, so they made three muezzins, which was a delusion. Then they gathered them together at one time, which was a delusion upon a delusion. I saw them calling to prayer in Madinat al-Salam after the call to prayer from the minaret, in front of the imam under the pulpit in a group, just as they used to do with us in previous countries. All of that is an innovation.

Fifth: The Almighty's saying, **So hasten to the remembrance of God.** There are three opinions regarding the meaning of striving here: The first is intention. Al-Hasan said: By God, it is not striving on foot, but rather striving with the heart and intention. The second is that it is action, like the Almighty's saying, **And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer** (al-Isra' 17:19), and His saying, **Indeed, your striving is diverse** (al-Layl 92:4), and His saying, **And that man can have nothing but what he strives for** (al-Najm 53:39). This is the opinion of the majority. Zuhair said:

People came after them to catch up with them.

He also said:

He sought revenge once after he had shed blood between the clan.

So strive to go to the remembrance of God, and occupy yourself with its causes, such as washing, purification, and turning to Him. Third: What is meant by it is walking. This is a virtue, not a condition. In Sahih Al-Bukhari, it is narrated that Abu 'Eesa ibn Jabr - whose name was 'Abdur-Rahman and he was one of the senior Companions - walked to the Friday prayer on foot and said: "I heard the Messenger of God (peace and blessings of God be upon him) say: 'Whoever's feet become dusty in the cause of God, God will forbid him from the Fire.'" Fourthly, its apparent meaning may be understood as running and strenuous activity. Ibn al-Arabi said: This is what the most knowledgeable Companions and early jurists rejected. 'Umar recited it as "they set out to the remembrance of God, fleeing by running and guiding, which indicates the apparent meaning. Ibn Mas'ud recited it in the same way and said: "If you had recited 'so hasten,' I would have hastened until my cloak fell off." Ibn Shihab recited: **So proceed to the remembrance of God, following that path.** All of this is an interpretation from them, not a recitation of the revealed Quran. It is permissible to recite the Quran with tafsir when interpreting it. Abu Bakr al-Anbari said:

Those who disagreed with the verses of the Qur'an used as evidence the readings of Umar and Ibn Mas'ud. Kharshah ibn al-Har said: Umar, may God be pleased with him, saw me with a piece of verses in which was: **So proceed to the remembrance of God.** Umar said to me: **Who taught you this?** I said: **My father.** He said: **My father is the best of us at reciting the abrogated verses.** Then Umar recited: **So proceed to the remembrance of God.** Idris told us, Khalaf told us, Hisham told us, on the authority of al-Mughirah, on the authority of Ibrahim, on the authority of Kharshah, and he mentioned it. Muhammad ibn Yahya told us, Muhammad ibn Qat told us, except that he proceeded to the remembrance of God. Idris told us, he said, Khalaf told us, he said, Hisham told us, on the authority of Al-Mughirah, on the authority of Ibrahim, that Abdullah ibn Masoud recited, **Proceed to the remembrance of God,** and said, **If it were 'seek,' I would have sought until my cloak fell off.** Abu Bakr said, "He argued against him by saying that the nation agreed on 'seek,' based on the narration of that from God, Lord of the Worlds, and His Messenger, may God bless him and grant him peace." As for Abdullah ibn Masoud, it is not authentically reported from him, *seek*, because the chain of transmission is not connected. Ibrahim al-Nakha'i did not hear anything from Abdullah ibn Masoud, but rather *seek* was reported from Umar, may God be pleased with him. So if someone is alone in narrating something that contradicts the verse and the group, that is due to forgetfulness on his part. The Arabs agree that *seek* means to go forward, but it is not without seriousness and shrinking. Zuhair said:

He sought to avenge the anger of Ibn Murrah after the bloodshed between the tribe had been shed.

By striving, he meant to go with diligence and effort, and he did not mean to run and speed up his steps. Al-Farra and Abu Ubaidah said: The meaning of the one striving in the verse is to go. Al-Farra used as evidence their saying: He strives in the lands seeking God's bounty, meaning he goes with diligence and effort. Abu Ubaidah used as evidence the saying of the poet:

I strive for the sake of Bani Malik, every man strives for his own sake

Is it possible to pursue this verse except through the method of proceeding with contraction? It is impossible that this meaning would have been hidden from Ibn Masoud, despite his eloquence and mastery of Arabic.

I said: What indicates that what is meant here is not the enemy:

He (peace and blessings be upon him) said: **When the prayer is called, do not come running, but come to it with tranquility.** Al-Hasan said: By God, it is not by striving on foot, and they were forbidden to come to prayer except with tranquility and dignity, but with the heart, intention, and humility. Qatada said: Striving means to strive with your heart and your actions. This is good, as it combines the three opinions. There are hadiths mentioned in the books of hadith about bathing for Friday, using perfume, and adorning oneself with clothing.

Sixth: The Almighty's statement, **O you who have believed,** is addressed to those who are accountable by consensus. Excluded from this are the sick, the chronically ill, travelers, slaves, women with evidence, the blind, and the elderly who cannot walk without a guide, according to Abu Hanifa. Abu al-Zubayr narrated on the authority of Jabir:

"The Messenger of God (peace and blessings of God be upon him) said: 'Whoever believes in God and the Last Day must perform the Friday prayer on Friday, unless he is sick, traveling, a woman, a child, or a slave. But whoever is content with amusement or business, God will be content with him, and God is Free of need and Praiseworthy.' This was reported by Al-Daraquti. Our scholars **may God have mercy on them** said: 'No one who is obliged to attend the Friday prayer should miss it except for an excuse that prevents him from attending it, such as an illness that prevents him from attending it, or fear of worsening of the illness, or fear of the ruler's injustice towards him in money or body without ruling that he is justly entitled to it. Heavy rain with mud is an excuse if it does not stop. Malik did not consider it an excuse for him, as Al-Mahdawi narrated. And if someone misses it because of a close friend of his who is approaching death, and there is no one with him to take care of his affairs, hoping that he will be able to do so, Ibn 'Umar did that. Whoever misses it without an excuse and prays before the imam must repeat it, and there is no consolation for praying before him. By missing it even though he was able to do so, he is disobeying God by his action.'"

Seventh: The Almighty's statement: **When the call to prayer is made,** applies only to those who are close by and can hear the call. As for those who live far away and cannot hear the call, they are not included in this address. There is a difference of opinion regarding who attends Friday prayer, whether near or far. Ibn 'Umar, Abu Hurayrah, and Anas said: Friday prayer is obligatory for those in a city within a distance of six miles. Rabi'ah said: Four miles. Malik and Al-Layth said: Three miles. Al-Shafi'i said: The consideration for hearing the call to prayer is that the caller should be loud, the voices should be quiet, the wind should be still, and the caller should be standing at the surah of the city. In the Sahih, it is narrated on the authority of 'Aishah:

"People used to come to the Friday prayer from their homes and the upper reaches, and they would come in the dust, and the dust would cover them, and the wind would come out of them. The Messenger of God (peace and blessings of God be upon him) said: If you had washed, this would have been your fault!" Our scholars said: If the sound is loud and the people are calm and quiet, then the furthest distance from hearing the sound is three miles. The upper reaches of Madinah are four to three miles. Ahmad ibn Hanbal and Ishaq said: Friday prayer is obligatory for whoever hears the call to prayer. Ad-Daraquti narrated from the hadith of Amr ibn Shuaib, from his father, from his grandfather, that the Messenger of God (peace and blessings of God be upon him) said:

Friday prayer is only obligatory for the one who hears the call to prayer. Abu Hanifa and his companions said:

Surat al-Jumu'ah 62:9

O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of God and leave trade. That is better for you, if you only knew.

It is obligatory for the one who is in the city, whether he hears the call to prayer or not. It is not obligatory for the one who is outside the city even if he hears the call to prayer. He was even asked: Is Friday prayer obligatory for the people of Zubarah - between which and Kufa there is a riverbed -? He said: No. It was also narrated from Rabi'ah: It is obligatory for the one who hears the call to prayer and leaves his house on foot and catches the prayer. It was narrated from Al-Zuhri: It is obligatory for him if he hears the call to prayer.

Eighth: The Almighty's saying: **When the call is made for the prayer on the day of Jumu'ah, then proceed to the remembrance of God.** This is evidence that Jumu'ah is not obligatory except with the call, and the call can only be made after the time for the prayer has begun. The evidence for this is the saying of the Prophet (peace and blessings be upon him): **When the time for prayer is present, give the call to prayer, then pronounce the iqama, and let the eldest of you lead you in prayer.** This was said to Malik ibn al-Huwayrith and his companion. In Sahih al-Bukhari, it is narrated from Anas ibn Malik that the Prophet (peace and blessings be upon him) used to pray Jumu'ah when the sun had declined. It has been narrated from Abu al-Siddiq and Ahmad ibn Hanbal that it is prayed before noon. Ahmad relied on the hadith of Salamah ibn al-Akwa' in this regard: "We used to pray with the Prophet (peace and blessings be upon him) then we would leave, and the walls did not cast any shadow." The hadith of Salamah is interpreted as referring to praying early. It was narrated by Hisham ibn Abd al-Malik, on the authority of Ya'la ibn al-Harith, on the authority of Iyas ibn al-Akwa', on the authority of his father. And Wakee' narrated on the authority of Ya'la, on the authority of Iyas, on the authority of his father, who said: "We used to gather with the Messenger of God (blessings and peace of God be upon him) when the sun had set and then returned, following the shade." This is the view of the majority of the later and earlier generations, and is based on analogy with the noon prayer. The hadith of Ibn 'Umar and Sahl is evidence that they used to arrive very early for the Friday prayer, either at dawn or before it, and they would not attend it until after the prayer had ended. Malik was of the view that arriving early for the Friday prayer should only be a little after noon. He interpreted:

The Prophet (peace and blessings of God be upon him) said: **Whoever goes in the first hour, it is as if he has sacrificed a sacrificial animal...** The entire hadith. That it was in one hour. All other scholars interpreted it to refer to the twelve hours of the day, whether equal or different according to the waxing and waning of the day. Ibn al-Arabi: It is more authentic, based on the hadith of Ibn Umar **may God be pleased with them both**: They did not take a nap or eat lunch except after Friday prayers because of the many people who came early to it.

Ninth: God Almighty has made Friday prayer obligatory for every Muslim, in response to those who say: It is a communal obligation. This was reported from some Shafi'is. It was reported from Malik, who

was not sure: It is a Sunnah. The majority of the Ummah and the Imams believe that it is an individual obligation, based on the statement of God Almighty: **When the call is made for the prayer on the day of Jumu'ah, then proceed to the remembrance of God and leave business.** It was proven that the Prophet (peace and blessings of God be upon him) said: **Let some people cease neglecting Friday prayers, or God will seal their hearts and they will be among the heedless.** This is a clear proof of the obligation of Friday prayer and its obligation. In Sunan Ibn Majah, it was reported on the authority of Abu al-Ja'd al-Damri - who was a companion of the Prophet - who said: "The Messenger of God (peace and blessings of God be upon him) said: 'Whoever misses Friday prayer three times out of negligence, God will seal his heart.'" Its chain of transmission is authentic. Jabir ibn Abdullah said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever misses Friday prayer three times without necessity, God will seal his heart.** Ibn al-Arabi: It has been proven that the Prophet, may God bless him and grant him peace, said: **Going to Friday prayers is obligatory for every Muslim.**

Tenth: God has made it obligatory to go to Friday prayer absolutely, without any condition. The condition of ablution has been established in the Qur'an and Sunnah for all prayers, as God Almighty says: **When you rise to prayer, wash your faces** (al-Ma'idah 5:6).

The Prophet, may God bless him and grant him peace, said: **God does not accept any prayer without purification.** A group went astray and said: **The Friday ritual bath is obligatory.** Ibn al-Arabi said: This is false, because al-Nasa'i and Abu Dawud narrated in their Sunans:

"The Prophet (peace and blessings of God be upon him) said: 'Whoever performs ablution on Friday, that is good and beneficial. Whoever performs ghusl, ghusl is better.'" In Sahih Muslim, on the authority of Abu Hurayrah, who said: "The Messenger of God (peace and blessings of God be upon him) said: 'Whoever performs ablution on Friday and does it well, then goes to the Friday prayer and listens attentively, God will forgive him for what happened between that Friday and the next, plus three days. Whoever touches pebbles has engaged in idle talk.'" This is explicit. In Al-Muwatta', it is stated: **A man entered on Friday while 'Umar ibn al-Khattab was delivering the sermon...** - the hadith - until he said: "I did nothing more than perform ablution. 'Umar said: 'And ablution too? You know that the Messenger of God (peace and blessings of God be upon him) used to command ghusl. 'Umar commanded ghusl and did not command him to return.'" This indicates that it is to be interpreted as recommended. It was not possible, when he was engaged in the obligation - which is attending and listening to the sermon - to return to the Sunnah, and that was in the presence of the most eminent Companions and senior emigrants around 'Umar, and in the mosque of the Prophet (peace and blessings of God be upon him).

Eleventh: Friday prayer is not waived because it falls

on a holiday, contrary to Ahmad ibn Hanbal who said: If a holiday and a Friday prayer coincide, the obligation of Friday prayer is waived, because the holiday comes before it and people are busy with it instead of it. He based this on what was narrated that Uthman gave permission on a holiday for the people of the upper classes to stay away from Friday prayer. The statement of one of the companions is not valid if it is contradicted and he is not joined in congregation for it. The command to strive is valid on the day of Eid as it is on all other days. In Sahih Muslim, on the authority of Nu'man ibn Bashir, he said:

The Messenger of God, may God bless him and grant him peace, used to recite on the two Eids and on al-Jumu'ah 62: **Glorify the name of your Lord, the Most High and Has there come to you the report of the overwhelming event?** He said: **If the Eid and Friday fall on the same day, he would also recite them in the two prayers.** Narrated by Abu Dawud, al-Tirmidhi, al-Nasa'i, and Ibn Majah.

Twelfth: The Almighty said: **To the remembrance of God**, meaning prayer. It was also said: The sermon and exhortations, as stated by Saeed bin Jubair. Ibn Al-Arabi said: The correct view is that it is obligatory in all of them, and the beginning of it is the sermon. Our scholars said the same, except for Abdul Malik bin Al-Majushun, who considered it a Sunnah. The evidence for its obligation is that it prohibits selling, and were it not obligatory, it would not have prohibited it, because what is recommended does not prohibit what is permissible. If we say that what is meant by remembrance is prayer, then he says: A sermon from the prayer. The servant remembers God through his actions, just as he glorifies God through his actions. Al-Zamakhshari said: If you say: How can the remembrance of God be interpreted as a sermon when it includes other things? I say: Whatever is mentioned of the Messenger of God (peace and blessings of God be upon him), and praising him and his rightly-guided caliphs and the pious believers, and exhortation and reminder, then it is considered remembrance of God. As for everything other than that, such as mentioning the oppressors and their titles, praising them and praying for them - and they are more deserving of the opposite - then it is from the remembrance of Satan, and it is from the remembrance of God in stages.

Thirteenth: The Almighty's statement: **And leave off trading** is from what God the Almighty forbade during the Friday prayer, and He forbade it during that time for those who are obligated to perform it. Trading is not devoid of buying, so He sufficed with mentioning one of them, like His statement: **Garments to protect you from the heat and garments to protect you from your violence** (al-Nahl 16:81). He specified trading because it is what most market owners are busy with. And whoever is not obligated to attend Friday prayers is not forbidden from buying and selling.

There are two opinions regarding the time of prohibition: 1- It is from after noon until it is over. This was stated by Ad-Dahhak, Al-Hasan and Ata'. 2- It is from the time of the call to prayer until the time of prayer. This was stated by Al-Shafi'i. Malik's school of thought is that selling should be abandoned when the call to prayer is made, and any sale that took place

during that time should be annulled. However, manumission, marriage, divorce and other transactions should not be annulled, because people do not usually engage in them as they engage in selling. They said: The same applies to partnerships, livestock and charity, which are rarely annulled. Ibn Al-Arabi said: The correct view is that they should all be annulled, because selling is only prohibited because of engaging in it. So every contract that distracts from the agreed upon contract is religiously forbidden and annulled as a deterrent. Al-Mahdawi said: Some scholars are of the view that selling is permissible during the aforementioned time, and they interpreted the prohibition as recommended, and they based their evidence on the words of God the Almighty: **That is better for you.**

I said: This is the Shafi'i school of thought: the sale is concluded and not annulled. Al-Zamakhshari said in his interpretation: The majority of scholars are of the opinion that this does not invalidate the sale. They said: Because the sale was not forbidden in and of itself, but because it involves forgetting what is obligatory. It is like praying on usurped land or clothing, or performing ablution with usurped water. Some people say that it is invalid.

I said: The correct view is that it is corrupt and invalid.

Because the Prophet, may God bless him and grant him peace, said: **Every action that is not in accordance with our command is rejected.** That is, it is rejected. And God knows best.

Tafsir Ibn Kathir

Friday is called Jumu'ah because it is derived from the word 'gathering' **to gather**. The Muslims gather on it once a week in the great temples. On this day, all creation was perfected, for it is the sixth day of the six days on which God created the heavens and the earth. On this day, He created Adam, on this day He admitted him to Paradise, on this day he was expelled from it, on this day the Hour will come, and on this day there is an hour when no believing servant asks God for something good except that He will give it to him, as proven in the authentic hadiths. Ibn Abi Hatim said: Al-Hasan ibn 'Arafah told us, 'Ubaydah ibn Humayd told us, on the authority of Mansur, on the authority of Abu Ma'shar, on the authority of Ibrahim, on the authority of 'Alqamah, on the authority of Qurtah' al-Dhabi, who told us: Salman said: Abu al-Qasim, may God bless him and grant him peace, said: **O Salman, what is Friday?** I said: God and His Messenger know best. The Messenger of God, may God bless him and grant him peace, said: **Friday is the day on which God gathered your parents - or your father.** Similar words were narrated from Abu Hurayrah, and God knows best.

It was called in the ancient language the Day of Arabism, and it has been proven that the nations before us were ordered to do it but they deviated from it. The Jews chose Saturday, on which Adam was not created, and the Christians chose Sunday, on which creation began. God chose for this nation Friday, on which God completed creation, as Al-Bukhari and Muslim narrated from the hadith of Abd Al-Razzaq, on

O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of God and leave trade. That is better for you, if you only knew.

the authority of Muammar, on the authority of Hammam bin Munabbih, who said: This is what Abu Hurairah narrated to us, who said: The Messenger of God, may God bless him and grant him peace, said: "We are the last and the first on the Day of Resurrection. However, they were given the Book before us. Then this is their day that God imposed upon them, and they differed about it, so God guided us to it. So the people follow us on it. The Jews will be tomorrow and the Christians the day after tomorrow." This is the wording of Al-Bukhari. In a wording of Muslim: "God led those before us astray from Friday, so the Jews had Saturday, and the Christians had Sunday, so God brought us and guided us to Friday, so He made Friday, Saturday, and Sunday. And likewise they will follow us on the Day of Resurrection. We are the last of the people of this world, and the first on the Day of Resurrection, and the judgment will be between them before all creation."

God has commanded the believers to gather to worship Him on Friday, as He says: **O you who have believed, when the call is made for the prayer on the day of Jumu'ah, then proceed to the remembrance of God.** That is, go straight ahead, be intentional, and be attentive in your walk to it. What is meant by *striding* here is not walking quickly, but rather being attentive to it, as God says: **And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer.** Umar ibn al-Khattab and Ibn Mas'ud may God be pleased with them used to recite it: **Then hasten to the remembrance of God.** As for walking quickly to prayer, it has been forbidden, as they reported in the two Sahihs, on the authority of Abu Hurayrah, on the authority of the Prophet (peace and blessings of God be upon him), who said: "When you hear the call to prayer, then walk to the prayer with tranquility and dignity, and do not rush. Pray whatever you catch up with, and complete whatever you miss." This is the wording of al-Bukhari. Abu Qatadah said: While we were praying with the Prophet (peace and blessings of God be upon him), he heard the noise of men. When he had finished, he said: **What is the matter with you?** They said: We rushed to the prayer. He said: "Do not do that. When you come to the prayer, walk and be tranquil. Pray whatever you catch up with, and complete whatever you miss." `Abd al-Razzaq said: Muammar told us, from al-Zuhri, from Sa'id ibn al-Musayyab, from Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "When the prayer is called, do not come running, but come walking, with tranquility and dignity. Pray whatever you catch up with, and complete whatever you miss." At-Tirmidhi narrated it in this way from the hadith of `Abd al-Razzaq. He narrated it via Yazid ibn Zari' from Muammar from al-Zuhri from Abu Salamah from Abu Hurayrah, similarly. Al-Hasan said: By God, it is not about walking on foot, and they were forbidden to come to the prayer except with tranquility and dignity, but with the heart, intention, and humility. Qatada said about His statement: **So strive to the remembrance of God** meaning that you strive with your heart and your actions, which is walking to it. He interpreted the

statement of God Almighty: **And when he reached the age of striving with him** as meaning walking with him. Something similar was narrated on the authority of Muhammad ibn Ka'b, Zayd ibn Aslam, and others.

It is recommended for the one who comes to the Friday prayer to take a bath before coming to it, as it was proven in the two Sahihs on the authority of Abdullah ibn Umar that the Messenger of God, may God bless him and grant him peace, said: **When one of you comes to the Friday prayer, let him take a bath.** And they both have on the authority of Abu Sa'id, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Taking a bath on Friday is obligatory for every adult.** And on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **God's right over every Muslim is that he take a bath every seven days, washing his head and his body.** Narrated by Muslim. And 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: **It is obligatory for every Muslim man every seven days to take a bath on one day, which is Friday.** Narrated by Ahmad, al-Nasa'i, and Ibn Hibban.

Imam Ahmad said: Yahya ibn Adam told us, Ibn al-Mubarak told us, on the authority of al-Awza'i, on the authority of Hassan ibn Atiyah, on the authority of Abu al-Ash'ath al-San'ani, on the authority of Aws ibn Aws al-Thaqafi, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever performs ghusl and bathes on Friday, and comes early and walks and does not ride, and draws close to the imam and listens and does not engage in idle talk, will have for every step the reward of a year of fasting and praying." This hadith has various chains of transmission and wordings, and it was narrated by the four scholars of Sunan, and al-Tirmidhi classed it as hasan. Abu Hurayrah, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: "Whoever performs ghusl on Friday, the ghusl for major ritual impurity, then goes in the first hour, it is as if he sacrificed a camel. Whoever goes in the second hour, it is as if he sacrificed a cow. Whoever goes in the third hour, it is as if he sacrificed a horned ram. Whoever goes in the fourth hour, it is as if he sacrificed a chicken. Whoever goes in the fifth hour, it is as if he sacrificed an egg. When the imam comes out, the angels are present and listen to the remembrance." Narrated by both of them.

It is recommended that he wear his best clothes, clean himself, use a miswak, clean himself and purify himself. And in the hadith of Abu Saeed mentioned above, **Ghusl on Friday is obligatory for every adult, as is the siwak, and to touch some of his family's perfume.** Imam Ahmad said: Ya'qub told us, my father told us, on the authority of Muhammad ibn Ishaq, Muhammad ibn Ibrahim al-Taymi told me, on the authority of Imran ibn Abi Yahya, on the authority of Abdullah ibn Ka'b ibn Malik, on the authority of Abu Ayyub al-Ansari: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever takes a bath on Friday and touches some of his family's perfume if he has any,

and puts on his best clothes, then goes out until he comes to the mosque and bows if he wants and does not disturb anyone, then listens when his imam comes out until he prays, it will be an expiation for what happened between that and the next Friday.” And in Sunan Abi Dawud and Ibn Majah, on the authority of Abdullah ibn Salam, may God be pleased with him, that he heard the Messenger of God, may God bless him and grant him peace, say on the pulpit, **There is nothing wrong with any of you buying two garments for Friday other than his two garments for work.** And on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, said on the pulpit, **There is nothing wrong with any of you buying two garments for Friday other than my two garments for work.** His profession. Narrated by Ibn Majah.

And the Almighty's saying: **When the call is made for the prayer on Friday**, what is meant by this call is the second call that was made in front of the Messenger of God, may God bless him and grant him peace, when he came out and sat on the pulpit, because at that time the call to prayer was made in front of him, so this is what is meant. As for the first call that was added by the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, this was only due to the large number of people, as narrated by Al-Bukhari, may God have mercy on him, where he said: Adam, he is Ibn Abi Iyas, told us, Ibn Abi Dhi'b, from Al-Zuhri, from Al-Sa'ib ibn Yazid, who said: The call to prayer on Friday began when the imam sat on the pulpit during the time of the Messenger of God, may God bless him and grant him peace, Abu Bakr, and Umar. Then, after some time, Uthman came and the number of people increased, he added the second call to prayer from Al-Zawraa, meaning he would call to prayer from the house called Al-Zawraa, which was the highest house in Madinah, near the mosque. Ibn Abi Hatim said: My father told us, Abu Naim told us, Ibrahim told us, Muhammad ibn Rashid al-Makhuli told us, on the authority of Makhul, that the call to prayer on Fridays used to be given by one muezzin, when the imam came out and then the prayer was established. This was the call at which buying and selling was forbidden when it was called, so Uthman **may God be pleased with him** ordered that the call be made before the imam came out so that the people could gather. Only free men were ordered to attend Friday prayers, not slaves, women, and children. The traveler, the sick, the caretaker of the sick, and those with similar excuses were excused, as stated in the books of branches.

God the Almighty said: **And leave off trading** meaning, hasten to the remembrance of God and abandon trading when the call to prayer is made. For this reason, scholars **may God be pleased with them** agreed that trading is forbidden after the second call to prayer. They differed as to whether it is valid if someone engages in it or not. There are two opinions. The apparent meaning of the verse is that it is not valid, as is stated in its place, and God knows best. God the Almighty said: **That is better for you, if you only knew** meaning, abandoning trading and turning to the remembrance of God and prayer is better for you, that is, in this world and the hereafter, if you only knew. God the Almighty said: **So when the prayer is**

concluded meaning, when it is finished, **then disperse within the land and seek from the bounty of God** because He restricted their actions after the call to prayer and commanded them to gather. He permitted them after completion to disperse within the land and seek from the bounty of God. This is similar to the way Irak ibn Malik **may God be pleased with him** used to leave the mosque after the Friday prayer and stand at the door of the mosque and say: O God, I have answered Your call, performed Your obligatory prayer, and dispersed as You commanded me, so provide for me from Your bounty, for You are the best of providers. Narrated by Ibn Abi Hatim.

It was narrated from some of the Salaf that he said: Whoever buys and sells on Friday after the prayer, God will bless him seventy times, based on the words of God the Most High: **So when the prayer has been concluded, disperse within the land and seek from the bounty of God** and His words: **And remember God often that you may be successful.** That is, when you buy and sell, take and give, remember God often, and do not let this world distract you from that which will benefit you in the Hereafter. For this reason, it was stated in the hadith: "Whoever enters a marketplace and says, 'There is no god but God alone, with no partner. His is the dominion and His is the praise, and He has power over all things,' God will write for him a million good deeds and erase a million bad deeds from him." Mujahid said: A servant will not be among those who remember God often until he remembers God standing, sitting and lying down.

Fath al-Qadir

His saying: 9- **O you who have believed, when the call to prayer is made** meaning the call to prayer has been made, and what is meant by it is the call to prayer when the imam sits on the pulpit on Friday, because there was no other call during the time of the Messenger of God (peace and blessings of God be upon him). His saying, **on the day of Friday** is an explanation of *when* and an interpretation of it. Abu al-Baqa' said: *Min* means *in* as in His saying: **Show me what they have created from the earth** meaning on the earth. The majority of scholars read *al-Jumu'ah* with a damma on the meem. Abdullah ibn al-Zubayr and al-A'mash read it with a sukoon on it for the sake of alleviation. They are two dialects and their plural is *jammu'* and *jummu'ah*. Al-Farra' said: It is said *al-Jumu'ah* with a sukoon on the meem, a fatha on it, or a damma on it. It is an attribute of the day: meaning the day on which people are gathered. Al-Farra' also said and Abu Ubaid: The alleviation is easier and more appropriate, like: *ghurfah* and *ghurf*, *tarfa* and *tarf*, *hurjah* and *hujr*. The fatha on the meem is the dialect of Uqayl. It was said that it was called Friday because God gathered the creation of Adam in it. It was also said that God finished creating everything in it, so all creation gathered in it. It was also said that it was because people gathered in it for prayer. **So hasten to the remembrance of God.** Ata' said: It means going and walking to the prayer. Al-Farra' said: Going, striving, and going have one meaning, and this is indicated by the reading of Umar ibn al-Khattab and Ibn Mas'ud: **So hasten to the remembrance of God.** It was also said that what is meant is intention. Al-Hasan

Surat al-Jumu'ah 62:9

O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of God and leave trade. That is better for you, if you only knew.

said: By God, it is not striving on foot, but rather it is intending with the hearts and intentions. It was also said that it is action, like His statement: **Whoever desires the Hereafter and strives for it with the necessary effort while he is a believer**, and His statement: **Indeed, your striving is diverse**, and His statement: **And that man can have nothing but what he strives for**. Al-Qurtubi said: This is the statement of the majority, and from it is the statement of Zuhair:

People came after them to catch up with them.

He also said:

He sought to avenge the anger of Bin Murrah after the blood feud between the clan

So work on remembering God and engage in His causes, such as washing, ablution, and turning to Him. This statement is supported by the poet's saying:

I strive for the sake of the majority of Bani Malik, each person striving for his own cause

And leave off trading means abandon dealing in it, and all other transactions are included in it. Al-Hasan said: When the muezzin calls to prayer on Friday, buying and selling are not permitted. The reference in his saying, *That is* to striving to remember God and abandoning trading, and it is the subject and predicate. **That is better for you** means better for you than doing the trading and abandoning the striving, because of the reward and recompense in complying. And in not doing that, if it does not lead to punishment. **If you only knew** means if you are people of knowledge, then it is not hidden from you that that is better for you.

Tafsir al-Baghawi

God Almighty said: 9- **O you who have believed, when the call is made for the prayer on the day of Friday**, meaning on Friday, as He said: **Show me what they have created on the earth** [meaning on the earth], and by this call He meant the call to prayer when the imam sits on the pulpit to deliver the sermon.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Adam told us, Ibn Abi Dhi'b told us, on the authority of Al-Zuhri, on the authority of Al-Sa'ib bin Yazid, who said: "The first call to prayer on Friday was when the imam sat on the pulpit during the time of the Prophet, may God bless him and grant him peace, Abu Bakr, and Umar. Then, when Uthman came and the number of people increased, the second call to prayer was added to the pulpit."

Al-A'mash read: **from the day of Friday** with a sukoon on the meem, while the general public read it with a damma on it.

They differed over the naming of this day, Friday. Some said: Because God Almighty gathered the creation of Adam, peace be upon him, on it. Another

said: Because God Almighty finished creating things on it, and the creations gathered on it. Another said: Because groups gather on it. Another said: Because people gather on it for prayer.

It was said: The first to call it Friday was Ka'b bin Lu'ay. Abu Salamah said: The first to say *After* was Ka'b bin Lu'ay, and he was the first to call Friday Friday, and it was called the Day of Arabism.

On the authority of Ibn Sirin, he said: The people of Madinah gathered before the Prophet (peace and blessings of God be upon him) came to Madinah and before the revelation of the word *Friday* was made. They were the ones who named it *Friday*. They said: The Jews have a day on which they gather every seven days, and the Christians have a day on which they gather, so let us make a day on which we gather, remember God and pray. They said: Saturday is for the Jews and Sunday is for the Christians, so make it the Day of Arabism. So they gathered before As'ad ibn Zurarah, who led them in two rak'ahs of prayer and reminded them, so they named it Friday. Then God, the Exalted, revealed a verse about that later.

It was narrated on the authority of Abdur-Rahman ibn Ka'b ibn Malik, on the authority of his father Ka'b, that whenever he heard the call to prayer on Friday, he would pray for mercy for As'ad ibn Zurarah. I said to him, **When you hear the call to prayer, do you pray for mercy for As'ad ibn Zurarah?** He said, **Because he was the first to gather us in Hazm al-Nabi' in Harrat Bani Bayadah, in a place called Baqi' al-Khadimat**. I said to him, **How many were you that day?** He said, *Forty*. As for the first Friday prayer that the Messenger of God (peace and blessings be upon him) gathered his companions, as the biographers have mentioned, when the Prophet (peace and blessings be upon him) arrived in Madinah as a migrant, he stayed in Quba' with Banu Amr ibn Awf. That was on a Monday, twelfth night of the month of Rabi' al-Awwal, when the forenoon had spread. He stayed in Quba' on Monday, Tuesday, Wednesday, and Thursday, and established their mosque. Then he left their midst on Friday, heading for Madinah. The Friday prayer caught up with him in Banu Salim ibn Awf, in the middle of a valley belonging to them. Today, he had built a mosque in that place, so he gathered there and delivered the sermon."

The Almighty said: **So hasten to the remembrance of God**, meaning: go to it and work for it. What is meant by striving is not hastening, but rather what is meant by it is work and action, as He said: **And when he turns away, he strives throughout the land** (al-Baqarah 2:205), and He said: **Indeed, your striving is diverse** (al-Layl 92:4).

Omar ibn al-Khattab used to recite: **Then proceed to the remembrance of God**, and Abdullah ibn Masoud used to recite the same. Al-Hasan said: **By God, it is not about striving on foot, and they were forbidden to come to prayer except with tranquility and dignity, but with hearts, intention, and humility**.

Qatada said about this verse: **So strive towards the**

remembrance of God. He said: Striving is to strive with your heart and your actions, which is walking towards it. He used to interpret his statement: **And when he reached the age of striving with him** (al-Saffat 37:102) as meaning when he walked with him.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu Bakr Ahmad ibn al-Hasan al-Hiri told us, Muhammad ibn Ahmad ibn Maqil al-Maydani told us, Muhammad ibn Yahya told us, Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Ibn al-Musayyab, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "When the prayer is established, do not come running, but come walking, with tranquility and dignity. Pray whatever you catch up with, and complete whatever you miss."

His saying, **to the remembrance of God**, meaning to prayer. Saeed ibn al-Musayyab said, **So hasten to the remembrance of God**, meaning the imam's sermon. **And leave off trading**, meaning buying and selling because the word *trading* includes both. Trading and buying are only prohibited at the second call to prayer. Al-Zuhri said, **when the imam comes out**. Ad-Dahhak said, **When the sun has passed its zenith, trading and buying are prohibited**. "That," what I mentioned about attending Friday prayers and refraining from trading, **is better for you**, than trading, **if you only knew**, the interests of yourselves.

Know that the Friday prayer is an individual obligation. It is obligatory for everyone who is sane, of age, free, male, and resident in the country, if they have no excuse. Whoever neglects it is subject to the threat.

As for the boy and the insane, there is no Friday prayer for them, because they are not among those who are obligated to perform the obligatory prayers due to the deficiency of their bodies. There is no Friday prayer for women, by consensus:

Abdul Wahhab bin Muhammad Al Khatib told us, Abdul Aziz bin Ahmad Al Khallal told us, Abu Al Abbas Al Asam told us, Al Rabi' told us, Al Shafi'i told us, Ibrahim bin Muhammad told us, Salamah bin Abdullah Al Khatmi told me, on the authority of Muhammad bin Ka'b that he heard a man from Banu Wa'il say: The Prophet, may God bless him and grant him peace, said: **Friday prayer is obligatory for every Muslim except a woman, a boy, or a slave.**

Most of them said that there is no Friday prayer for slaves.

Al-Hasan, Qatada, and Al-Awza'i said: The exits are obligatory for the slave, but they are not obligatory for the traveler, according to the majority.

Al-Nakha'i and Al-Zuhri said: It is obligatory for the traveler if he hears the call to prayer. Anyone who has an excuse such as illness, caring for a sick person, or fear is permitted to miss Friday prayers. Likewise, he may miss them due to the excuse of rain or mud.

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, Ismail told us, Abdul Hamid Sahib Al-Ziyadi told me, Abdullah bin Al-Harith bin Omar told us, Muhammad

bin Sirin told us that Ibn Abbas said to his muezzin on a rainy day: When you say: I bear witness that Muhammad is the Messenger of God, do not say: Come to prayer. Say: Pray in your homes. The people seemed to find it strange, so he said: Someone better than me did it. Friday is an obligation, and I hated to take you out so you could walk in mud and sand.

Anyone who is not required to attend Friday prayers, if he attends and prays with the imam on Friday, the obligation of noon prayer is waived for him, but he does not complete the number of Friday prayers except for someone who has an excuse, because if he attends, he completes the number.

Imam Abu al-Hasan Abd al-Rahman ibn Muhammad al-Dawudi told us, Abu Muhammad Abdullah ibn Ahmad ibn Hamuyeh al-Sarakhsi told us in the year 381 AH, Isa ibn Umar ibn al-Abbas al-Samarqandi told us, Abu Muhammad Abdullah ibn Abd al-Rahman al-Darimi al-Samarqandi told us, Yahya ibn Hassan told us, Muawiyah ibn Salam told us, Zaid ibn Salam told me that he heard Abu Salam say, al-Hakam ibn Mina told me that Ibn Umar told him and Abu Hurayrah that they heard the Messenger of God, may God bless him and grant him peace, while he was on the steps of his pulpit: **Let some people stop neglecting the Friday prayers, or God will seal their hearts and then they will be among the heedless.**

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, Ali bin Khashram told us, Isa bin Yunus told us, on the authority of Muhammad bin Amr, on the authority of Ubaidah bin Sufyan, on the authority of Abu Al-Ja'd, meaning Al-Damri, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever misses the Friday prayer three times out of negligence, God will seal his heart.**

Scholars differed regarding the location of the Friday prayer, the number of people required to perform it, and the distance from which it must be performed:

As for the location: Some people went to the view that every village in which forty men of perfect character gather, meaning that they are free, sane, adults, and residents who do not leave it in winter or summer except for a necessary departure, it is obligatory for them to hold the Friday prayer there. This is the view of Ubaydullah bin Abdullah and Umar bin Abdul Aziz, and it was also the view of Al-Shafi'i, Ahmad, and Ishaaq. They said: The Friday prayer cannot be held with fewer than forty men in this manner. Umar bin Abdul Aziz stipulated that there should be a governor among them, along with the number of forty, but the governor is not a condition according to Al-Shafi'i.

Ali said: There is no Friday prayer except in Egypt, and this is the opinion of the people of opinion.

Then according to Abu Hanifa, may God be pleased with him, it is valid with four, and the governor is a condition. Al-Awza'i and Abu Yusuf said: It is valid with three if there is a governor among them. Al-Hasan and Abu Thawr said: It is valid with two like all other prayers. Rabi'ah said: It is valid with twelve men. The evidence for the permissibility of holding it in villages is as follows:

Surat al-Jumu'ah 62:9

O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of God and leave trade. That is better for you, if you only knew.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Al-Muthanna told us, Abu Amir Al-Aqdi told us, Ibrahim bin Tahman told us, on the authority of Abu Hamza Al-Dab'i, on the authority of Ibn Abbas, who said: "The first Friday prayer that was held after the Friday prayer in the mosque of the Messenger of God, may God bless him and grant him peace, was in the mosque of Abdul Qais in Jawatha in Bahrain."

If a person resides in a village where Friday prayer is not held, or if he resides in the wilderness, some scholars hold that if the call to prayer reaches them from the location where Friday prayer is held, then they are obligated to attend Friday prayer. However, if the call to prayer does not reach them, then Friday prayer is not obligatory for them. This is the opinion of al-Shafi'i, Ahmad, and Ishaq. The condition is that the call of a muezzin with a loud voice reaches them, calling at a time when the sounds are quiet and the wind is still. The people of any village that is this close to the location where Friday prayer is held must attend Friday prayer.

Sa'id ibn al-Musayyab said: It is obligatory for everyone who shelters him to spend the night. Al-Zuhri said: It is obligatory for those who are six miles away. Rabi'ah said: It is four miles away. Malik and al-Layth said: It is three miles away. Abu Hanifa **may God be pleased with him** said: There is no Friday prayer for the people of Sawad, whether the village is close or far away.

Anyone who is obligated to pray Friday prayer is not permitted to travel on Friday after noon before praying Friday prayer. The proponents of the opinion permit traveling after noon if he leaves the city before the time for the prayer expires.

If he travels before noon after sunrise, then it is permissible. However, it is disliked unless his travel is a journey of obedience, such as Hajj or military campaign. Some of them said that if he becomes a resident on Friday, then he should not travel until he prays Friday prayer. The evidence for its permissibility is as follows:

Abu Uthman al-Dhabi told us, Abu Muhammad al-Jarrah told us, Abu al-Abbas al-Mahboubi told us, Abu Isa told us, Ahmad bin Mani' told us, Abu Mu'awiyah told us, on the authority of al-Hajjaj, on the authority of al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas, who said: "The Prophet, may God bless him and grant him peace, sent Abdullah ibn Rawahah on a military expedition, and it happened to be a Friday. He went with his companions in the morning and said: 'Shall I stay behind and pray with the Messenger of God, may God bless him and grant him peace, then catch up with them?' When he had prayed with the Prophet, may God bless him and grant him peace, he saw him and said: 'What prevented you from going out with your companions?' He said: 'I wanted to pray with you and then catch up with them.' He said: 'Even if you spent all that is on the

earth, you would not attain the reward of their going out.'"

It was narrated that Omar bin Al-Khattab, may God be pleased with him, heard a man who looked like a traveler saying: If today were not Friday, I would have left. Omar said: Go out, for Friday does not prevent one from traveling.

There are reports on the Sunnahs of Friday and its virtues, including:

Abu al-Hasan Muhammad ibn Muhammad al-Sarkhasi informed us, Zahir ibn Ahmad al-Faqih 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 Yazid ibn Abdullah ibn al-Haad, on the authority of Muhammad ibn Ibrahim ibn al-Harith al-Taymi, on the authority of Abu Salamah ibn Abd al-Rahman, on the authority of Abu Hurayrah, that he said: I went out to al-Tur and met Ka'b al-Ahbar, so I sat with him and he told me about the Torah, and I told him about the Messenger of God, may God bless him and grant him peace. Among what I told him was that I said to him: The Messenger of God, may God bless him and grant him peace, said: "The best day the sun has risen upon is Friday. On it Adam was created, on it he was sent down, on it he was forgiven, on it he died and on it the Hour will come. There is no creature but it is attentive on Friday from the time it rises until the sun rises, fearing the Hour, except for the jinn and mankind. On it there is an hour when no Muslim servant encounters it while he is praying and asking God for something but that He will give it to him." Ka'b said: **That is every year on a day. I said: Rather, on every Friday.** He said: So Ka'b recited the Torah and said: The Messenger of God spoke the truth. May God's prayers and peace be upon him. Abu Hurairah said: Then I met Abdullah ibn Salam and told him about my meeting with Ka'b al-Ahbar and what I told him about Friday. Abdullah ibn Salam said: I know which hour it is; it is the last hour of Friday. Abu Hurairah said: How can it be the last hour of Friday! The Messenger of God, may God's prayers and peace be upon him, said: No Muslim slave encounters it while he is praying. And that is an hour in which no prayer is performed? Abdullah ibn Salam said: Didn't the Messenger of God, may God's prayers and peace be upon him, say: Whoever sits in a gathering waiting for the prayer is in prayer until he prays it? Abu Hurairah said: Yes. He said: That is it.

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Nafi', on the authority of 'Abdullah ibn 'Umar, that the Messenger of God, may God bless him and grant him peace, said: **If one of you comes to the Friday prayer, let him take a bath.**

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Adam told us, Ibn Abi Dhi'b told us, on the authority of Saeed Al-Maqburi, my father told me, on the authority of Abdullah bin

Wadi'ah, on the authority of Salman Al-Farsi, who said: The Messenger of God, may God bless him and grant him peace, said: "If a man bathes on Friday and purifies himself as much as he can, and anoints himself with his oil, or uses any perfume from his house, then goes out and does not separate two people, and then prays as much as has been written for him, and then listens when the imam speaks, then his sins between that Friday and the next will be forgiven."

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Ahmad bin Khalid told us, Muhammad bin Ishaq told us, on the authority of Muhammad bin Ibrahim, on the authority of Abu Salamah bin Abd Al-Rahman, and on the authority of Abu Umamah, meaning Sahl bin Hanif, they told him on the authority of Abu Sa'id and on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: "Whoever performs ghusl on Friday, uses the miswak **a turban** and applies some perfume if he has any, and puts on his best clothes, then goes out until he comes to the mosque, not stepping over people's necks, then bows as much as God wills him to bow, and listens silently when the imam comes out, it will be an expiation for what came between it and the previous Friday." Abu Hurairah said: And an extra three days, because God, the Most High, says: **Whoever brings a good deed will have ten times the like thereof** (al-An'am 6:160).

Abu Tahir Umar ibn Abd al-Aziz al-Qashani told us, Abu al-Qasim ibn Ja'far al-Hashemi told us, Abu Ali Muhammad ibn Ahmad ibn Umar al-Lu'lu'i told us, Abu Dawud Sulayman ibn al-Ash'ath al-Sijistani told us, Muhammad ibn Hatim al-Jarjara'i told us, Ibn al-Mubarak told us on the authority of al-Awza'i, Hassan ibn 'Atiyyah told me, Abu al-Ash'ath al-San'ani told me, Aws ibn Aws al-Thaqafi told me: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever performs ghusl on Friday and takes a bath, then sets out early and walks and does not ride, draws close to the imam and listens, and does not engage in idle talk, will have for every step the reward of a year's fasting and standing in prayer.'"

Abdul Wahhab bin Muhammad Al Khatib told us, Abdul Aziz bin Ahmad Al Khallal told us, Abu Al Abbas Al Asam told us, Al Rabi' told us, Al Shafi'i told us, Sufyan told us, on the authority of Al Zuhri, on the authority of Saeed bin Al Musayyab, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "When it is Friday, there are angels at each door of the mosque, writing down the people according to their ranks, first and foremost. Then when the imam comes out, the scrolls are folded and they listen to the sermon. The one who goes to the prayer is like a Mahdi, a camel. Then the one who comes after him is like a Mahdi, a cow. Then the one who comes after him is like a Mahdi, a sheep. Then the one who comes after him is like a Mahdi, a ram." Until he mentioned the chicken and the egg.

Tafsir al-Baidawi

9- "O you who have believed, when the call is made for the prayer" meaning when the permission for it is given. "On Friday **is an explanation of when**" and it is called Friday because people gather for prayer on it. The Arabs used to call it Al-Aruba. It was also said that Ka'b bin Lu'ay called it because people gathered to it on it. The first Friday that the Messenger of God (peace and blessings of God be upon him) gathered was when he came to Madinah, he stopped at Quba' there for the Friday prayer, then he entered Madinah and prayed the Friday prayer in a valley belonging to Banu Salim bin Awf. "Then hasten to the remembrance of God **so proceed to it quickly, for striving is not a race, and remembrance**" is the sermon. It was also said that the prayer and the command to hasten to it indicate its obligation. "And leave off business" and leave off dealings. "That **meaning striving to the remembrance of God** is better for you **than dealings, for the benefit of the Hereafter is better and more lasting** if you only knew" the true good and evil, or if you are among the people of knowledge.

Surat al-Jumu'ah 62:10

So when the prayer has been concluded, disperse within the land and seek from the bounty of God and remember God much that you may be successful.

Surat al-Jumu'ah 62:10

So when the prayer has been concluded, disperse within the land and seek from the bounty of God and remember God much that you may be successful.

Tafsir al-Jalalayn

10 - **So when the prayer has been concluded, disperse within the land** a command of permission **and seek** ask for provision **of the bounty of God and remember God** much remembrance **that you may be successful** you will win. The Messenger of God, may God bless him and grant him peace, was delivering the sermon on Friday when a caravan arrived and a drum was beaten for its arrival as was the custom. The people came out of the mosque for it, except for twelve men, so this was revealed.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So when the Friday prayer is over on Friday, then disperse throughout the land if you wish. This is a concession from God to you in that.

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

Who said that?

Yaqub bin Ibrahim told me, he said: Hisham told us, on the authority of Mujahid, that he said: It is a concession, meaning his statement: **So when the prayer has been concluded, disperse throughout the land.**

It was narrated on the authority of Al-Hussein, who said: I heard Abu Mu'adh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **And when the prayer has been concluded, disperse within the land**, that this is permission from God, so whoever wishes may go out, and whoever wishes may sit.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, God gave them permission when they finished the prayer, **So when the prayer has been concluded, disperse within the land and seek from the bounty of God**, for He has made it lawful for you.

And his saying, **And seek from the bounty of God**, was mentioned from the Prophet, may God bless him and grant him peace, in the interpretation of that:

Al-Abbas ibn Abi Talib told me: Ali ibn al-Mu'afa ibn Ya'qub al-Mawsili told us: Abu Amir al-Sa'igh from Mosul told us, on the authority of Abu Khalaf, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said regarding His statement, **So when the prayer has been concluded, disperse within the land and seek from the**

bounty of God, that he said: Not to seek this world, but to visit the sick, attend a funeral, and visit a brother in God.

His saying, **And seek from the bounty of God**, may possibly mean: And seek from the bounty of God, in whose hand are the keys to His treasures for your world and your hereafter.

And His statement, **And remember God often that you may succeed**, means: Remember God by praising Him and thanking Him for the blessings He has bestowed upon you in terms of enabling you to perform His duties, so that you may succeed, attain your requests from your Lord, and attain eternal life in His Paradise.

Tafsir al-Qurtubi

The Almighty's statement: **And when the prayer has been concluded, disperse within the land**. This is a command of permission, like His statement: **And when you have completed your ihram, then hunt** (al-Ma'idah 5:2). He is saying: When you have finished the prayer, disperse within the land for trade and to seek your needs. **And seek from the bounty of God**, meaning from His provisions. When 'Irak ibn Malik prayed the Friday prayer, he would leave and stand at the door of the mosque and say: O God, I have answered Your call, performed Your obligatory prayer, and dispersed as You commanded me, so provide for me from Your bounty, for You are the best of providers. Ja'far ibn Muhammad said regarding the Almighty's statement: **And seek from the bounty of God**, it refers to working on the Sabbath. Al-Hasan and Sa'id ibn al-Musayyab reported: **Seeking knowledge**. It was also said: **It refers to voluntary prayer**. Ibn 'Abbas reported: **They did not believe in seeking anything from this world; it only referred to visiting the sick, attending funerals, and visiting one's brother for the sake of God.**

God the Almighty says: **And remember God often** meaning, by obedience and speaking, and by thanking Him for the blessings He has bestowed upon you in order to perform the obligatory duties. **That you may be successful** so that you may be successful. Sa'id ibn Jubayr said: "Dhikr is obedience to God the Almighty. So whoever obeys God has remembered Him, and whoever does not obey Him is not remembering Him, even if he glorifies God often." This has already been mentioned with a chain of transmission traceable to the Prophet in Surat Al-Baqarah.

Tafsir Ibn Kathir

Friday is called Jumu'ah because it is derived from the word 'gathering' **to gather**. The Muslims gather on it once a week in the great temples. On this day, all creation was perfected, for it is the sixth day of the six days on which God created the heavens and the earth. On this day, He created Adam, on this day He admitted him to Paradise, on this day he was expelled

from it, on this day the Hour will come, and on this day there is an hour when no believing servant asks God for something good except that He will give it to him, as proven in the authentic hadiths. Ibn Abi Hatim said: Al-Hasan ibn 'Arafah told us, 'Ubaydah ibn Humayd told us, on the authority of Mansur, on the authority of Abu Ma'shar, on the authority of Ibrahim, on the authority of 'Alqamah, on the authority of Qurta' al-Dhabi, who told us: Salman said: Abu al-Qasim, may God bless him and grant him peace, said: **O Salman, what is Friday?** I said: God and His Messenger know best. The Messenger of God, may God bless him and grant him peace, said: **Friday is the day on which God gathered your parents - or your father.** Similar words were narrated from Abu Hurayrah, and God knows best.

It was called in the ancient language the Day of Arabism, and it has been proven that the nations before us were ordered to do it but they deviated from it. The Jews chose Saturday, on which Adam was not created, and the Christians chose Sunday, on which creation began. God chose for this nation Friday, on which God completed creation, as Al-Bukhari and Muslim narrated from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam bin Munabbih, who said: This is what Abu Hurairah narrated to us, who said: The Messenger of God, may God bless him and grant him peace, said: "We are the last and the first on the Day of Resurrection. However, they were given the Book before us. Then this is their day that God imposed upon them, and they differed about it, so God guided us to it. So the people follow us on it. The Jews will be tomorrow and the Christians the day after tomorrow." This is the wording of Al-Bukhari. In a wording of Muslim: "God led those before us astray from Friday, so the Jews had Saturday, and the Christians had Sunday, so God brought us and guided us to Friday, so He made Friday, Saturday, and Sunday. And likewise they will follow us on the Day of Resurrection. We are the last of the people of this world, and the first on the Day of Resurrection, and the judgment will be between them before all creation."

God has commanded the believers to gather to worship Him on Friday, as He says: **O you who have believed, when the call is made for the prayer on the day of Jumu'ah, then proceed to the remembrance of God.** That is, go straight ahead, be intentional, and be attentive in your walk to it. What is meant by *striding* here is not walking quickly, but rather being attentive to it, as God says: **And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer.** Umar ibn al-Khattab and Ibn Mas'ud may God be pleased with them used to recite it: **Then hasten to the remembrance of God.** As for walking quickly to prayer, it has been forbidden, as they reported in the two Sahihs, on the authority of Abu Hurayrah, on the authority of the Prophet (peace and blessings of God be upon him), who said: "When you hear the call to prayer, then walk to the prayer with tranquility and dignity, and do not rush. Pray whatever you catch up with, and complete whatever you miss." This is the wording of al-Bukhari. Abu Qatadah said: While we were praying with the Prophet (peace and blessings of God be upon him), he heard the noise of men. When he had finished, he said: **What is the**

matter with you? They said: We rushed to the prayer. He said: "Do not do that. When you come to the prayer, walk and be tranquil. Pray whatever you catch up with, and complete whatever you miss." `Abd al-Razzaq said: Muammar told us, from al-Zuhri, from Sa'id ibn al-Musayyab, from Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "When the prayer is called, do not come running, but come walking, with tranquility and dignity. Pray whatever you catch up with, and complete whatever you miss." At-Tirmidhi narrated it in this way from the hadith of `Abd al-Razzaq. He narrated it via Yazid ibn Zari' from Muammar from al-Zuhri from Abu Salamah from Abu Hurayrah, similarly. Al-Hasan said: By God, it is not about walking on foot, and they were forbidden to come to the prayer except with tranquility and dignity, but with the heart, intention, and humility. Qatada said about His statement: **So strive to the remembrance of God** meaning that you strive with your heart and your actions, which is walking to it. He interpreted the statement of God Almighty: **And when he reached the age of striving with him** as meaning walking with him. Something similar was narrated on the authority of Muhammad ibn Ka'b, Zayd ibn Aslam, and others.

It is recommended for the one who comes to the Friday prayer to take a bath before coming to it, as it was proven in the two Sahihs on the authority of Abdullah ibn Umar that the Messenger of God, may God bless him and grant him peace, said: **When one of you comes to the Friday prayer, let him take a bath.** And they both have on the authority of Abu Sa'id, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Taking a bath on Friday is obligatory for every adult.** And on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **God's right over every Muslim is that he take a bath every seven days, washing his head and his body.** Narrated by Muslim. And 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: **It is obligatory for every Muslim man every seven days to take a bath on one day, which is Friday.** Narrated by Ahmad, al-Nasa'i, and Ibn Hibban.

Imam Ahmad said: Yahya ibn Adam told us, Ibn al-Mubarak told us, on the authority of al-Awza'i, on the authority of Hassan ibn Atiyah, on the authority of Abu al-Ash'ath al-San'ani, on the authority of Aws ibn Aws al-Thaqafi, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever performs ghusl and bathes on Friday, and comes early and walks and does not ride, and draws close to the imam and listens and does not engage in idle talk, will have for every step the reward of a year of fasting and praying." This hadith has various chains of transmission and wordings, and it was narrated by the four scholars of Sunan, and al-Tirmidhi classed it as hasan. Abu Hurayrah, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: "Whoever performs ghusl on Friday, the ghusl for major ritual impurity, then goes in the first hour, it is as if he sacrificed a camel. Whoever goes in the second hour, it is as if he sacrificed a cow. Whoever goes in the third hour, it is as if he sacrificed a horned ram. Whoever goes in the fourth hour, it is as

Surat al-Jumu'ah 62:10

So when the prayer has been concluded, disperse within the land and seek from the bounty of God and remember God much that you may be successful.

if he sacrificed a chicken. Whoever goes in the fifth hour, it is as if he sacrificed an egg. When the imam comes out, the angels are present and listen to the remembrance.” Narrated by both of them.

It is recommended that he wear his best clothes, clean himself, use a miswak, clean himself and purify himself. And in the hadith of Abu Saeed mentioned above, **Ghusl on Friday is obligatory for every adult, as is the siwak, and to touch some of his family's perfume.** Imam Ahmad said: Ya'qub told us, my father told us, on the authority of Muhammad ibn Ishaq, Muhammad ibn Ibrahim al-Taymi told me, on the authority of Imran ibn Abi Yahya, on the authority of Abdullah ibn Ka'b ibn Malik, on the authority of Abu Ayyub al-Ansari: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever takes a bath on Friday and touches some of his family's perfume if he has any, and puts on his best clothes, then goes out until he comes to the mosque and bows if he wants and does not disturb anyone, then listens when his imam comes out until he prays, it will be an expiation for what happened between that and the next Friday." And in Sunan Abi Dawud and Ibn Majah, on the authority of Abdullah ibn Salam, may God be pleased with him, that he heard the Messenger of God, may God bless him and grant him peace, say on the pulpit, **There is nothing wrong with any of you buying two garments for Friday other than his two garments for work.** And on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, said on the pulpit, **There is nothing wrong with any of you buying two garments for Friday other than my two garments for work.** His profession. Narrated by Ibn Majah.

And the Almighty's saying: **When the call is made for the prayer on Friday**, what is meant by this call is the second call that was made in front of the Messenger of God, may God bless him and grant him peace, when he came out and sat on the pulpit, because at that time the call to prayer was made in front of him, so this is what is meant. As for the first call that was added by the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, this was only due to the large number of people, as narrated by Al-Bukhari, may God have mercy on him, where he said: Adam, he is Ibn Abi Iyas, told us, Ibn Abi Dhi'b, from Al-Zuhri, from Al-Sa'ib ibn Yazid, who said: The call to prayer on Friday began when the imam sat on the pulpit during the time of the Messenger of God, may God bless him and grant him peace, Abu Bakr, and Umar. Then, after some time, Uthman came and the number of people increased, he added the second call to prayer from Al-Zawraa, meaning he would call to prayer from the house called Al-Zawraa, which was the highest house in Madinah, near the mosque. Ibn Abi Hatim said: My father told us, Abu Naim told us, Ibrahim told us, Muhammad ibn Rashid al-Makhuli told us, on the authority of Makhul, that the call to prayer on Fridays used to be given by one muezzin, when the imam came out and then the prayer was established. This was the call at which buying and selling was forbidden when it was called, so Uthman **may God be pleased**

with him ordered that the call be made before the imam came out so that the people could gather. Only free men were ordered to attend Friday prayers, not slaves, women, and children. The traveler, the sick, the caretaker of the sick, and those with similar excuses were excused, as stated in the books of branches.

God the Almighty said: **And leave off trading** meaning, hasten to the remembrance of God and abandon trading when the call to prayer is made. For this reason, scholars **may God be pleased with them** agreed that trading is forbidden after the second call to prayer. They differed as to whether it is valid if someone engages in it or not. There are two opinions. The apparent meaning of the verse is that it is not valid, as is stated in its place, and God knows best. God the Almighty said: **That is better for you, if you only knew** meaning, abandoning trading and turning to the remembrance of God and prayer is better for you, that is, in this world and the hereafter, if you only knew.

God the Almighty said: **So when the prayer is concluded** meaning, when it is finished, **then disperse within the land and seek from the bounty of God** because He restricted their actions after the call to prayer and commanded them to gather, He permitted them after completion to disperse within the land and seek from the bounty of God. This is similar to the way Irak ibn Malik **may God be pleased with him** used to leave the mosque after the Friday prayer and stand at the door of the mosque and say: O God, I have answered Your call, performed Your obligatory prayer, and dispersed as You commanded me, so provide for me from Your bounty, for You are the best of providers. Narrated by Ibn Abi Hatim.

It was narrated from some of the Salaf that he said: Whoever buys and sells on Friday after the prayer, God will bless him seventy times, based on the words of God the Most High: **So when the prayer has been concluded, disperse within the land and seek from the bounty of God** and His words: **And remember God often that you may be successful.** That is, when you buy and sell, take and give, remember God often, and do not let this world distract you from that which will benefit you in the Hereafter. For this reason, it was stated in the hadith: "Whoever enters a marketplace and says, 'There is no god but God alone, with no partner. His is the dominion and His is the praise, and He has power over all things,' God will write for him a million good deeds and erase a million bad deeds from him." Mujahid said: A servant will not be among those who remember God often until he remembers God standing, sitting and lying down.

Fath al-Qadir

10- **So when you have completed the prayer** meaning when you have performed the prayer, completed it, and finished it, **disperse within the land** for trade and to do whatever you need for your livelihood, **and seek from the bounty of God** meaning from His provision with which He bestows upon His servants what they obtain of profits in transactions and earnings. It was

said that what is meant by it is seeking the reward from God through doing acts of obedience and avoiding what is not permissible. **And remember God often** meaning remember Him often by thanking Him for the good in this world and the hereafter that He has guided you to. Likewise, remember Him with what brings you closer to Him of remembrances, such as praise, glorification, magnification, seeking forgiveness, and the like, **that you may succeed** meaning so that you may win the good of both abodes and attain it.

Tafsir al-Baghawi

The Almighty said 10- **So when the prayer has been concluded, disperse within the land**, meaning when the prayer is finished, disperse within the land for trade and to deal with your needs, **and seek from the bounty of God**, meaning provision. This is a matter of permission, like His saying: **And when you have completed your ihram, hunt** (al-Ma'idah 5:2). Ibn Abbas said: If you wish, then go out, and if you wish, then stay, and if you wish, then pray until the afternoon prayer. It was said: Disperse within the land, not to seek this world, but to visit a sick person, attend a funeral, and visit a brother in God.

Al-Hasan, Saeed bin Jubair, and Makhul said: **And seek from the bounty of God** means seeking knowledge.

Remember God often that you may succeed.

Tafsir al-Baidawi

10-**So when the prayer is completed** it is performed and completed. **Then disperse throughout the land and seek from the bounty of God** is a generalization of what was prohibited to them, and it was used as evidence by those who made the command after the prohibition to be permissible. In the hadith: **Seek from the bounty of God, not by seeking this world, but rather it is visiting the sick, attending a funeral, and visiting a brother in God.**

Surat al-Jumuah 62:11

And when they see a transaction or amusement, they disperse to it and leave you standing. Say, "What is with God is better than amusement and commerce. And God is the best of providers."

Surat al-Jumuah 62:11

And when they see a transaction or amusement, they disperse to it and leave you standing. Say, "What is with God is better than amusement and commerce. And God is the best of providers."

Tafsir al-Jalalayn

11 - **And when they see a transaction or amusement, they disperse to it** the transaction because it is what they seek, not amusement **and leave you** in the sermon (standing. Say, **What is with God** of reward (is better) for those who believe **than amusement and amusement, and God is the best of providers** It is said to every person who provides for his family, that is, from the provision of God the Most High.

Tafsir al-Suyuti

The two sheikhs narrated on the authority of Jabir, who said: The Prophet, may God bless him and grant him peace, was delivering the sermon on Friday when a caravan approached. They went out to it until there were only twelve men left with him. Then God revealed: And if they see a trade or entertainment, they disperse to it and leave you standing.

K and Ibn Jarir also narrated on the authority of Jabir who said: When the slave girls were married, they would pass by the bellows and flutes and leave the Prophet, may God bless him and grant him peace, standing on the pulpit and they would rush to her. So it was revealed, and it seems that it was revealed about both matters together.

K Then I saw Ibn al-Mundhir narrate it on the authority of Jabir regarding the story of marriage and the arrival of the caravan together through one chain of transmission and that it was revealed regarding the two matters, so praise be to God.

Tafsir al-Tabari

God Almighty says: **And when the believers see a caravan of trade or amusement, they rush to it** meaning they hasten to the trade **and leave you standing** He says to the Prophet, may God bless him and grant him peace: And they leave you, O Muhammad, standing on the pulpit. That is because the trade that they saw, and the people rushed to it and left the Prophet, may God bless him and grant him peace, standing, was oil that Dihya bin Khalifah had brought from Syria.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail al-Suddi, on the authority of Abu Malik, who said: Dihya bin Khalifah came with an oil trade from Syria, and the Prophet, may God bless him and grant him peace, was delivering the Friday sermon. When they saw him,

they stood up to him in al-Baqi', fearing that they would be beaten to it. He said: Then the verse was revealed: **And when they see a transaction or amusement, they disperse to it and leave you standing.**

Abu Kurayb told us, he said: Ibn Yaman told us, he said: Sufyan told us, on the authority of Al-Suddi, on the authority of Qurrah, **When the call to prayer is made on Friday**, he said: Dihya Al-Kalbi came with merchandise while the Prophet, may God bless him and grant him peace, was standing in prayer on Friday, so they left the Prophet, may God bless him and grant him peace, and went out to him, so the verse was revealed, **And when they see a transaction or amusement, they disperse to it and leave you standing**, until he finished the surah.

Abu Hasin Abdullah bin Ahmad bin Yunus told me, he said: Abthar told us, he said: Hasin told us, on the authority of Salim bin Abi Al-Ja'd, on the authority of Jabir bin Abdullah, he said: We were with the Messenger of God, may God bless him and grant him peace, on Friday, and a caravan carrying food passed by. He said: So the people went out except for twelve men, and the verse about Friday was revealed.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, who said: Al-Hasan said: The people of Medina were afflicted with hunger and high prices. A caravan came while the Prophet was delivering the Friday sermon, and they heard about it, so they went out while the Prophet, may God bless him and grant him peace, was standing, as God Almighty said.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **And when they see a transaction or amusement, they disperse to it and leave you standing**, he said: A transaction came and they dispersed to it, and left the Prophet, may God bless him and grant him peace, standing. And when they see amusement and play, "Say, 'What is with God is better than amusement and amusement. And God is the best of providers.'"

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And when they see a trade or amusement, they disperse to it**, he said: Men who used to go to their camels and to travel, seeking trade.

"Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: While the Messenger of God, may God bless him and grant him peace, was delivering the sermon to the people on Friday, they kept slipping away and standing until a group remained. He said: How many are you? So they counted themselves and there were twelve men and women. Then he stood up on the second Friday and began to deliver the sermon to them. Sufyan said: I do not know except that it is in his hadith, admonishing them and reminding them. So they kept slipping away and standing until a group remained. He said: How

many are you? So they counted themselves and there were twelve men and women. Then he stood up on the third Friday and they kept slipping away and standing until a group remained. He said: How many are you? So they counted themselves and there were twelve men and women. He said: By the One in Whose Hand is my soul, if the last of you were to follow the first of you, the valley would burn you in fire. And God, the Almighty, revealed: 'And when they see a transaction or amusement, they disperse to it and leave you standing.'

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **They dispersed towards it and left you standing**, he said: If the last of them had followed the first of them, the valley would have been engulfed in fire upon them.

He said: Ibn Thaur told us, Muammar said, Qatada said: There remained with the Prophet, may God bless him and grant him peace, on that day only twelve men and a woman with them.

Muhammad ibn Amara al-Razi told us: Muhammad ibn al-Sabah told us: Hisham told us: Hisin told us, on the authority of Salim, on the authority of Jabir, regarding his statement, **and they left you standing**, he said: A caravan came and they dispersed to it, and there remained with the Prophet, may God bless him and grant him peace, only twelve men.

Amr bin Abdul Hamid Al-Amlî narrated to us: Jarir narrated to us, on the authority of Hisin, on the authority of Salim, on the authority of Jabir, that the Prophet, may God bless him and grant him peace, was delivering the sermon while standing on Friday, when a caravan came from Ash-Sham, and the people turned to it until only twelve men remained. He said: This verse was revealed regarding al-Jumuah 62: **And when they see a transaction or amusement, they disperse to it and leave you standing**. As for amusement, there is a difference of opinion as to which type of amusement it was. Some of them said: It was arrogance and musical instruments.

Who said that?

Muhammad ibn Sahl ibn Askar told us, he said: Yahya ibn Salih told us, he said: Sulayman ibn Bilal told us, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of Jabir ibn 'Abdullah, he said: When the slave girls were married, they would pass by the music and flutes and leave the Prophet, may God bless him and grant him peace, standing on the pulpit, and they would disperse to them. Then God revealed: **And when they see a transaction or amusement, they disperse to it**.

Others said: It was a drum.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: Al-Haww: the drum.

Al-Harith told me, he said: Al-Ashib told us, he said:

Warqa' told us, he said: Abdullah bin Abi Nujayh mentioned, on the authority of Ibrahim bin Abi Bakr, on the authority of Mujahid, that Al-Lahu is the drum.

What is more correct in this story is what we narrated on the authority of Jabir, because he had witnessed the affairs of the people and their scenes.

And His saying, **Say, 'What is with God is better than amusement and trade.'** God Almighty is saying to His Prophet Muhammad, peace and blessings be upon him: Say to them, O Muhammad, that which is with God of reward, for whoever sits listening to the sermon and exhortation of the Messenger of God, peace and blessings be upon him, on Friday until the Messenger of God, peace and blessings be upon him, finishes it, is better for him than amusement and trade to which they disperse. **And God is the Best of Providers**. He says: And God is the Best Provider, so turn to Him in seeking your provisions, and ask Him to expand upon you from His bounty, not from anyone else.

Tafsir al-Qurtubi

It contains seventeen issues:

First: The Almighty said: **And when they see a trade or amusement, they disperse to it**. In Sahih Muslim, on the authority of Jabir ibn Abdullah, that the Prophet, may God bless him and grant him peace, was delivering the sermon while standing on Friday, and a caravan came from Syria, so the people dispersed to it until there were only twelve men left - in one narration, I was among them - so this verse was revealed about al-Jumuah 62: **And when they see a trade or amusement, they disperse to it and leave you standing**. In another narration: Among them were Abu Bakr and Umar, may God be pleased with them. Al-Kalbi and others mentioned: The one who brought it was Dihya ibn Khalifah al-Kalbi from Syria during a time of famine and high prices, and he had with him everything the people needed of wheat, flour, and other things. He dismounted at Ahjar al-Zayt and beat the drum to announce his arrival to the people, so the people went out except for twelve men. It was also said: eleven men. Al-Kalbi said: They were delivering the Friday sermon, so they dispersed to it, and eight men remained with the Messenger of God, may God bless him and grant him peace. Al-Tha'labi omitted it from Ibn Abbas, and Al-Daraqutni mentioned it from... Hadith of Jabir ibn Abdullah: "While the Messenger of God, may God bless him and grant him peace, was leading us on Friday prayers, a caravan carrying food approached and stopped at Al-Baqi'a. They turned towards it and dispersed, leaving the Messenger of God, may God bless him and grant him peace, with him, except for forty men, including me." He said: "And God, the Almighty, revealed to the Prophet, may God bless him and grant him peace: 'And when they see a transaction or amusement, they disperse to it and leave you standing.'" Ad-Daraqutni said: "No one in this chain of narration has mentioned more than forty men, other than Ali ibn Asim, on the authority of Hisayn. His companions disagreed with him and said: 'No one remained with the Prophet (peace and blessings of God be upon him) except twelve men.' It

Surat al-Jumuah 62:11

And when they see a transaction or amusement, they disperse to it and leave you standing. Say, "What is with God is better than amusement and commerce. And God is the best of providers."

was narrated from him (peace and blessings of God be upon him) that he said: 'By the One in Whose Hand is my soul, if they were to go out all together, God would set the valley on fire around them.'" Az-Zamakhshari mentioned it: "The names of the twelve men were narrated in a mursal hadith, and it was narrated by Asad ibn Amr, the father of Asad ibn Musa ibn Asad. It states that the Messenger of God (peace and blessings of God be upon him) did not remain with him except Abu Bakr, Umar, Uthman, Ali, Talhah, Az-Zubayr, Sa'd ibn Abi Waqqas, Abdur-Rahman ibn Awf, Abu Ubaidah ibn Al-Jarrah, Sa'id ibn Zayd, Bilal, and Abdullah ibn Mas'ud in one of the two narrations. In the other narration, Ammar ibn Yasir."

I said: He did not mention Jabir, and Muslim mentioned that he was among them, and al-Daraqutni as well. So they are thirteen. If Abdullah ibn Mas'ud was among them, then they are fourteen. Abu Dawud mentioned in his Marasil the reason why they allowed themselves to leave the sermon, and they were worthy of their virtue not to do so, so he said: Mahmud ibn Khalid told us, al-Walid told us, Abu Mu'ad Bakr ibn Maruf told me that he heard Muqatil ibn Hayyan say:

"The Messenger of God (peace and blessings of God be upon him) used to pray the Friday prayer before the sermon, just like the two Eid prayers, until it was a Friday and the Prophet (peace and blessings of God be upon him) was delivering the Friday sermon. He had already prayed the Friday prayer and a man entered and said: 'Duhaya ibn Khulayqah al-Kalbi has come with a trade mission.' Whenever Duhayqah came, his family would meet him with tambourines. So the people went out and thought that there was nothing wrong with not delivering the sermon. Then God, the Almighty, revealed: 'And when they see a trade or amusement, they disperse to it.' So the Prophet (peace and blessings of God be upon him) brought forward the Friday sermon and delayed the prayer. No one would go out for a nosebleed or minor illness after the prohibition until he asked permission from the Prophet (peace and blessings of God be upon him). He would point to him with his finger next to his thumb, and the Prophet (peace and blessings of God be upon him) would give him permission and then point to him with his hand. Some of the hypocrites found the sermon and sitting in the mosque difficult, and whenever a Muslim man asked permission, the hypocrites would stand beside him, hiding behind him until he came out. Then God, the Almighty, revealed: 'God knows those among you who sneak away secretly.'" (al-Nur 24:24) Al-Suhayli said: Even if this report is not transmitted from an authentic source, the good opinion of the companions of the Prophet (peace and blessings of God be upon him) requires that it be correct. Qatada said: We have been informed that they did it three times, each time for a caravan that had come from Ash-Sham, and each time it happened on a Friday. It was said that their going out because of the arrival of Dihya Al-Kalbi with his trade and their looking at the caravan of dates was a useless pastime, except that there would have been no sin in it if it had occurred in a different way. However, when it was

connected to turning away from the Messenger of God (peace and blessings of God be upon him) and swooping down on his presence, he became harsh and arrogant, and what was revealed in the Qur'an and his slander in the name of pastime was revealed about him. It was said:

"On the authority of the Messenger of God, may God bless him and grant him peace, that he said: Everything that a man plays with is futile except shooting with his bow." The hadith has already been mentioned in Surat Al-Anfal, so praise be to God. Jabir ibn Abdullah said: When the slave girls were getting married, they would play flutes and drums, and they would disperse to them, so this was revealed. The metaphor was attributed to trade because it is more important. Talhah ibn Musarraf recited: And when they saw trade and amusement, they dispersed to it. It was said:

We are satisfied with what we have and you are satisfied with what you have, but the opinion differs

It was said: The best thing in Arabic is for the man to mention the other of the two names.

Second: The scholars differed regarding the number required for the Friday prayer. Al-Hasan said: The Friday prayer is valid with two people. Al-Layth and Abu Yusuf said: It is valid with three people. Sufyan Al-Thawri and Abu Hanifa said: Four people. Rabia said: Twelve people. Al-Najjad mentioned Abu Bakr Ahmad bin Sulaiman, who said: Abu Khalid Yazid bin Al-Haitham bin Tahman Al-Daqqaq told us, Subh bin Dinar told us, Al-Ma'afi bin Imran told us, Ma'qil bin Abdullah told us, on the authority of Al-Zuhri, on the authority of Mus'ab bin Umair, that the Prophet, peace and blessings be upon him, sent him to Madinah, and that he stayed in the house of Sa'd bin Mu'adh, and he gathered them, and they were twelve men, and he slaughtered a sheep for them that day. Al-Shafi'i said: **With forty men.** Abu Ishaq al-Shirazi said in **The Book of At-Tanbih 'ala Madhhab al-Imam al-Shafi'i**: "In every village that has forty sane, adult, free, resident men who do not leave it in summer or winter, and who are present from the beginning of the sermon until the Friday prayer is established, then Friday prayer is obligatory for them." Ahmad and Ishaq tended towards this opinion and did not stipulate these conditions. Malik said: **If there is a village that has a market and a mosque, then Friday prayer is obligatory for them.** Abu Hanifa said: **Friday prayer is not obligatory for the people of the cities and villages, and it is not permissible for them to hold it there.** He stipulated for the obligation of Friday prayer and its convening: a mosque, a dominant ruler, an existing market, and a flowing river. He cited as evidence the hadith of Ali: **There is no Friday prayer or Tashreeq prayer except in a city that has a mosque and companions to help them.** This is mentioned in the hadith of Ibn Abbas, who said: The first Friday prayer after Friday prayer in the mosque of the Messenger of God (peace and blessings of God be upon him) was in a village in Bahrain called Jawatha. Imam Al-Shafi'i's evidence in the Forty Hadith is the hadith of Jabir Al-Madkoor,

which was included by Al-Daraqutni. In Sunan Ibn Majah and Al-Daraqutni also, and Dalā'il Al-Nubuwwah by Al-Bayhaqi, on the authority of Abd Al-Rahman bin Ka'b bin Malik, who said: I was leading my father when he lost his sight. When I took him to the Friday prayer and he heard the call to prayer, he prayed for Ibn Umamah and asked forgiveness for him. He said: He stayed for such a period of time, and he did not hear the call to prayer except that he did that. So I said to him: O Aya, what is your asking forgiveness for Abu Umamah every time you heard the call to prayer for Friday? He said: O my son, he was the first to gather in Madinah in a place in the Harrat Bani Bayada called Naqi' Al-Khadimat. I said: How many were you that day? He said: Forty men. Jabir bin Abdullah said:

It has been the Sunnah that every three should have an Imam, and every forty or more should have a Friday prayer, the morning prayer, and the evening prayer, and that is because they are a group. Narrated by Al-Daraqutni. Abu Bakr Ahmad bin Salman Al-Najjad narrated: It was read to Abd Abdul Malik bin Muhammad Al-Raqqashi and I was listening. Raja bin Salamah told me, he said: My father told us, he said: Rawh bin Ghutayf Al-Thaqafi told us, he said: Al-Zuhri told me, on the authority of Abu Salamah, he said: I said to Abu Hurairah, on how many men is Friday prayer obligatory? He said: When the report of Husayn reached the companions of the Messenger of God (peace and blessings of God be upon him), the Messenger of God (peace and blessings of God be upon him) gathered them. It was recited to Abdul Malik bin Muhammad and I was listening. He said: Raja' bin Salamah told us, 'Ibad bin 'Ibad al-Mahfali told us, on the authority of Ja'far bin al-Zubayr, on the authority of al-Qasim, on the authority of Abu Umamah, who said: "The Messenger of God (peace and blessings of God be upon him) said: 'Friday prayer is obligatory for fifty men, but it is not obligatory for those less than that.'" Ibn al-Mundhir said: 'Umar bin 'Abdul 'Aziz wrote: **In any village in which fifty men gather, let them pray Friday prayer.** Al-Zuhri narrated on the authority of Umm 'Abdullah al-Dawsariyyah, who said: "The Messenger of God (peace and blessings of God be upon him) said: 'Friday prayer is obligatory for every village, even if there are only four in it.'" By *villages*, he means cities. This is not authentic from al-Zuhri. In another narration, Friday prayer and the cloak are obligatory for the people of every village, even if there are only three, with their fourth being their imam. It is not authentic that al-Zuhri heard it from al-Hudusariyyah. This ruling is abandoned.

Third: The Friday prayer is valid without the permission of the imam or his presence. Abu Hanifa said: It is a condition for an imam or a caliph. Our evidence is that Walid bin Uqba, the governor of Kufa, was slow one day, so Ibn Masoud led the people in prayer without his permission. It was narrated that Ali led the Friday prayer on the day Uthman was besieged, but it was not narrated that he asked his permission. It was narrated that when Saeed bin Al-As, the governor of Medina, left Medina, Abu Musa led the people in the Friday prayer without asking permission. Malik said: God has obligations on earth, and He does not neglect them, whether he has a governor or not.

Fourth: Our scholars said: One of the conditions for performing it is a roofed mosque. Ibn al-Arabi said: I do not know the reason for that.

I said: Its meaning is the Almighty's saying: **And purify My House for those who perform Tawaf**, and His saying: **In houses which God has permitted to be raised** (al-Nur 24:36). The true meaning of a house is that it has walls and a roof. This is the custom, and God knows best.

Fifth: The Almighty's statement: **and they left you standing** is a condition for the preacher to stand on the pulpit when delivering the sermon. Alqamah said: Abdullah was asked: Did the Prophet (peace and blessings of God be upon him) deliver the sermon standing or sitting? He said: Do you not read **and they left you standing**? In Sahih Muslim: On the authority of Ka'b ibn 'Ujrah that he entered the mosque and 'Abdur-Rahman ibn Umm al-Hakam was delivering the sermon sitting, so he said: **Look at this wicked man, delivering the sermon while sitting!** God the Almighty said: **And when they see a transaction or amusement, they disperse to it and leave you standing.** It was narrated from Jabir that the Messenger of God (peace and blessings of God be upon him) used to deliver the sermon standing, then they would sit down, then he would stand and deliver the sermon. Whoever told you that he delivered the sermon while sitting has lied, for by God I prayed more than two thousand prayers with him." The majority of jurists and leading scholars agree on this. Abu Hanifa said: Standing is not a condition for it. It is narrated that the first to deliver the sermon while sitting was Mu'awiyah. Uthman delivered the sermon while standing until he grew weak, then he delivered the sermon while sitting. It was said: Yes, Muawiyah delivered the sermon while sitting because of his age. The Prophet, may God bless him and grant him peace, used to deliver the sermon while standing, then sit, then stand up and would not speak while sitting. Narrated by Jabir ibn Samurah. Narrated by Ibn Umar in the book of Bukhari.

Sixth: The sermon is a condition for the Friday prayer to be valid, and it is not valid without it. This is the opinion of the majority of scholars. Al-Hasan said: It is recommended. Ibn Al-Majishun said the same: It is a Sunnah, not an obligation. Saeed bin Jubair said: It is like the two rak'ahs of the Dhuhr prayer, so if someone omits it and prays the Friday prayer, then he has left out the two rak'ahs of the Dhuhr prayer. The evidence for its obligation is the statement of God the Almighty: **and they left you standing.** This is blameworthy, and what is obligatory is that whose omission is blameworthy according to Islamic law. The Prophet (blessings and peace of God be upon him) did not pray it without a sermon.

Seventh: He delivers the sermon leaning on a bow or a stick. In Sunan Ibn Majah, it says: Hisham bin Ammar told us, Abd al-Rahman bin Saeed bin Ammar bin Saad told us, my father told me, on the authority of his father, on the authority of his grandfather, that when the Messenger of God, may God bless him and grant him peace, delivered the sermon during war, he delivered the sermon while leaning on a bow, and when he delivered the sermon on Friday, he delivered the sermon while leaning on a stick.

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And when they see a transaction or amusement, they disperse to it and leave you standing. Say, "What is with God is better than amusement and commerce. And God is the best of providers."

Eighth: He should say the salutation of peace when he ascends the pulpit to the people, according to Al-Shafi'i and others. Malik did not hold this view. Ibn Majah narrated from the hadith of Jabir ibn Abdullah: When the Prophet, may God bless him and grant him peace, ascended the pulpit, he would say the salutation of peace.

Ninth: If someone delivers a sermon without being in a state of ritual purity for all or part of the sermon, he has sinned according to Malik, and he does not have to repeat it if he prays in a state of ritual purity. Al-Shafi'i has two opinions regarding the requirement of ritual purity. He stipulated it in the new sermon but did not stipulate it in the old one. This is the opinion of Abu Hanifa.

Tenth: The minimum that should be done in the sermon is to praise God and send blessings upon His Prophet (peace and blessings be upon him), to recommend fear of God, and to recite a verse from the Quran. In the second sermon, four rak'ahs are obligatory, just like in the first, except that instead of reciting a verse in the first, a supplication is obligatory, as stated by most of the jurists. Abu Hanifa said that if he limited himself to praising God, glorifying God, or extolling God, it would suffice. Uthman **may God be pleased with him** ascended the pulpit and said: **Praise be to God**, but he hesitated and said: **Abu Bakr and Umar were preparing to speak for this occasion, and you are more in need of an imam who does things than an imam who speaks things, and the sermons will come to you.** Then he came down and prayed. This was done in the presence of the Companions, and no one denounced him. Abu Yusuf and Muhammad said: **What is obligatory is what is included in the name of a sermon.** This is the opinion of Al-Shafi'i. Abu Umar ibn Abd al-Barr said: **It is the most correct of what has been said about that.**

Eleventh: In Sahih Muslim: "On the authority of Ya'la ibn Umayya that he heard the Prophet, may God bless him and grant him peace, reciting on the pulpit, 'And they will call out, "O Malik!" (al-Zukhruf 43:77)"

It was narrated on the authority of Umrah bint Abd al-Rahman on the authority of Umrah's sister who said: "I did not learn 'Qaf, by the Glorious Qur'an' except from the mouth of the Messenger of God, may God bless him and grant him peace, on Fridays while he was reciting it on the pulpit every Friday." And it was mentioned in the beginning of Qaf. In the reports of Abu Dawud, on the authority of Al-Zuhri, he said: "The beginning of the sermon of the Prophet, may God bless him and grant him peace, was: 'Praise be to God. We praise Him, seek His aid, and ask His forgiveness, and we seek refuge in Him from the evils of our own souls. Whomsoever God guides, none can misguide him, and whomsoever He misguides, none can guide him. We bear witness that there is no god but God, and that Muhammad is His servant and Messenger, and He sent him with the truth as a bearer of good tidings and a warner before the Hour. Whoever obeys God and His Messenger has been guided, and whoever disobeys them has gone astray.' We ask God,

our Lord, to make us among those who obey Him and His Messenger, follow what pleases Him, and avoid His wrath, for we are only through Him and for Him.' And on his authority, he said: 'It has reached us that the Messenger of God, may God bless him and grant him peace, used to say when he delivered a sermon: 'Everything that is coming is near, and what is coming is not far off. God does not hasten for the sake of anyone's haste, nor does He delay for the sake of people's affairs. What God wills, not what people will. God wills a thing and people will a thing. What God wills will be, even if people dislike it.'" What God brings near cannot be far away, and what God makes far away cannot be brought near. Nothing happens except by the permission of God, the Almighty and Majestic.

Jabir said: The Prophet (peace and blessings of God be upon him) would deliver the sermon on Friday and say, after praising God and sending blessings upon His prophets: "O people, you have landmarks, so reach your landmarks. You have an end, so reach your end. The believing servant is between two fears: a term that has passed and he does not know what God will decide for it, and a term that remains and he does not know what God will do with it. So let the servant take from himself for himself, from his worldly life for his afterlife, from his youth before old age, and from life before death. By the One in whose hand is my soul, there is no place after death for whom repentance is sought, and after this world there is no home but Paradise or Hellfire. I say this and I ask God's forgiveness for myself and you." The sermon he (peace and blessings of God be upon him) gave on the first Friday upon his arrival in Medina has already been mentioned.

Twelfth: Silence during the sermon is obligatory for whoever hears it, and it is a Sunnah obligation. The Sunnah is for both those who hear and those who do not to be silent, and they are equal, God willing, in this regard. Whoever speaks in this case is acting idle, and his prayer is not invalidated by that. In the Sahih, it is narrated on the authority of Abu Hurayrah: "The Prophet, peace and blessings be upon him, said: 'If you say to your companion, "Be quiet while the imam is delivering the sermon," then you have spoken idle words.'" Al-Zamakhshari said: **And if the one who is listening says to his companion, "Shh,** then you have spoken idle words. Wouldn't the preacher who goes to extremes in this be acting idle? We seek refuge in God from the strangeness of Islam and the misery of days."

Thirteenth: The people should face the Imam when he ascends the pulpit, as Abu Dawud narrated in a mursal form, "On the authority of Abaan bin Abdullah, who said: I was with Adi bin Thabit on Friday, and when the Imam came out - or he said he ascended the pulpit - he faced him and said: This is how the Companions of the Messenger of God (peace and blessings be upon him) did and acted with the Messenger of God (peace and blessings be upon him)." Ibn Majah narrated it on the authority of Adi bin Thabit, on the authority of his father, and he added to the chain of transmission: On the authority of his father, who said: "When the Messenger of God (peace and blessings be upon him)

stood on the pulpit, his Companions would face him." Ibn Majah said: I hope it is connected.

I said: Abu Naim Al-Hafiz narrated that Muhammad bin Muammar told us that Abdullah bin Muhammad bin Najiyah told us that Ubadah bin Ya'qub told us that Muhammad bin Al-Fadl Al-Khurasani told us on the authority of Mansur on the authority of Ibrahim on the authority of Alqamah on the authority of Abdullah who said: When the Prophet, may God bless him and grant him peace, stood on the pulpit, we would face him. Muhammad bin Al-Fadl bin Atiyah was the only one to narrate it on the authority of Mansur.

Fourteenth: The one who enters the mosque while the imam is delivering the sermon should not bow, according to Malik, may God have mercy on him. This is also the opinion of Ibn Shihab, may God have mercy on him, and others. In Al-Muwatta', he says: **The imam's exit interrupts the prayer, and his speech interrupts the speech.** This is a mursal hadith. In Sahih Muslim, on the authority of Jabir, it is narrated that the Prophet, may God bless him and grant him peace, said: **If one of you comes to a Friday feast while the imam is delivering the sermon, let him bow two rak'ahs and make them brief.** This is explicitly stated regarding bowing. Al-Shafi'i and others say the same.

Fifteenth: [And] Ibn Awn mentioned on the authority of Ibn Sirin who said: They used to hate sleeping while the imam was delivering the sermon and they would say harsh words about it. Ibn Awn said: Then he met me after that and said: Do you know what they say? They say their example is like that of a raiding party that failed. Then he said: Do you know what they failed at? They did not gain anything. And on the authority of Samurah ibn Jundub: The Prophet, may God bless him and grant him peace, said: If one of you becomes miserable, let him move to the seat of his companion and let his companion move to his seat.

Sixteenth: We mention in it the virtues of beer and its obligation that we did not mention before. The Imams narrated on the authority of Abu Hurairah **may God be pleased with him** that the Messenger of God (peace and blessings of God be upon him) mentioned Friday and said: **There is an hour in it when a Muslim slave asks God for something while he is praying, but He gives it to him.** And in Sahih Muslim, on the authority of Abu Musa, he said: I heard the Messenger of God (peace and blessings of God be upon him) say: **It is the period between the time when the imam sits down until the prayer is over.** And it was narrated on the authority of Anas that the Prophet (peace and blessings of God be upon him) was delayed on us one day, and when he came out, we said: **You were delayed!** He said: "That is because Gabriel came to me in the form of a white mirror with a black dot on it. I said: What is this, O Gabriel? He said: This Friday has good for you and your nation, and the Jews and Christians wanted it but missed it, but God guided you to it." I said: O Gabriel, what is this black dot? He said: "This is my illness on Friday. No Muslim slave asks God for something good in it, but He gives it to him, or stores up something like it for him on the Day of Resurrection, or turns away something like it from him. It is the best of days with God, and the people of Paradise call it the Day of More." And he mentioned

the hadith. Ibn Al-Mubarak and Yahya bin Salam said: Al-Mas'udi narrated to us on the authority of Al-Munhal bin Amr on the authority of Abu Ubaidah bin Abdullah bin Utbah on the authority of Ibn Mas'ud who said: "Race towards Paradise, for God, the Blessed and Exalted, appears to the people of Paradise every Friday on a white camphor hill, and they will be close to Him - Ibn Al-Mubarak said - according to the degree of their hastening to the Friday prayer in this world." Yahya bin Salam said: **Like their hastening to the Friday prayer in this world.** He added: **A miracle will occur to them that they had never seen before.** Yahya said: "I heard someone other than Al-Mas'udi add to it: It is the statement of God, the Most High: 'And with Us is more.'" (Qaf: 35)

I said: His statement, **on a dune**, means the people of Paradise. That is, while they are on a dune, as Al-Hasan narrated, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The people of Paradise will look at their Lord. Every Friday, I will be on a dune of camphor, the ends of which cannot be seen. There is a flowing river in it, both sides of which are filled with musk. There will be girls on it reciting the Qur'an in the most beautiful voices that the first and the last have ever heard. When they return to their homes, each man will take the hand of whomever he wishes of them. Then they will pass over bridges of pearls to their homes. Were it not that God guides them to their homes, they would not have been guided to them because of what God does for them every Friday.'" Yahya bin Salam mentioned this. Anas said: The Prophet, may God bless him and grant him peace, said: On the night of my Isra', I saw beneath the Throne seventy cities, each city seventy times the size of your cities, filled with angels glorifying and sanctifying God, and saying in their glorification: O God, forgive those who witness Friday prayer, O God, forgive those who bathe on Friday. This was mentioned by al-Tha'labi. Judge al-Shariq Abu al-Hasan Ali ibn Abdullah ibn Ibrahim al-Hashemi al-Issawi, from the descendants of Isa ibn Ali ibn Abdullah ibn Abbas, may God be pleased with him, narrated with a sahih chain of narration: On the authority of Abu Musa al-Ash'ari: The Messenger of God, may God bless him and grant him peace, said: God Almighty will resurrect the days on the Day of Resurrection in their original state, and He will resurrect Friday radiant and luminous, its people surrounding it like a bride being given to its noble one, shining for them as they walk in its light, their colors as white as snow, and their fragrance shining like musk, wading through the mountains of camphor, and the two heavy burdens will look at them in amazement as they do not pass through. They will enter Paradise, and no one will mix with them except the muezzins and seekers of reward. In Sunan Ibn Majah, "On the authority of Abu Hurairah: The Messenger of God, may God bless him and grant him peace, said: 'Friday to Friday is an expiation for what comes between them, as long as major sins are not committed.'" Narrated by Muslim with the same meaning. On the authority of Aws Al-Thaqafi, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever performs ablution on Friday, bathes, comes early, walks and does not ride, draws close to the imam, listens and does not engage in idle talk, will

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And when they see a transaction or amusement, they disperse to it and leave you standing. Say, "What is with God is better than amusement and commerce. And God is the best of providers."

have for every step the reward of a year of fasting and standing in prayer." On the authority of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, delivered a sermon and said: "O people, repent to God before you die. Hasten to do righteous deeds before you become preoccupied. Establish the relationship between you and your Lord by remembering Him often and giving charity in secret and in public. You will be provided for, aided and rewarded. Know that God has enjoined Friday prayer upon you in this place of mine, in this month of mine, in this year of mine, until the Day of Resurrection. Whoever abandons it during my lifetime or after my death and has a just or unjust imam, out of disdain for it or denial of it, God will not bring his family together nor bless his affairs. There is no prayer for him, no zakat for him, no Hajj for him, no fasting for him, and no righteousness for him until he repents. Whoever repents, God will accept his repentance." No woman should lead a man in prayer, no Bedouin should lead an immigrant in prayer, and no wicked person should lead a believer in prayer unless he is overpowered by a ruler whose sword or whip he fears."

Maymun ibn Abi Shaybah said: I went to the Friday prayer with Al-Hajjaj, so I prepared to go. Then I said: Where should I go and pray behind this wicked man? I hesitated once: Should I go, and once: Don't go. Then I made up my mind to go, then a caller called to me from the side of the house: O you who believe, when the call is made for the prayer on Friday, then hasten to the remembrance of God and leave business.

Seventeenth: The Almighty said: **Say, 'What is with God is better than amusement and trade.'** There are two interpretations: One of them is that what God has of reward for your deeds is better than the pleasure of your amusement and the benefit of your trade. The second is that what God has of your provision which He has apportioned to you is better than what you have obtained from your amusement and trade. Abu Raja' Al-Attardi recited: "Say, 'What is with God is better than amusement and trade for those who believe. And God is the Best of Providers.'" That is, He is the Best of providers and provides, so seek from Him and seek help through His obedience to attain what He has of good in this world and the hereafter.

Tafsir Ibn Kathir

God the Blessed and Most High rebukes what had happened of turning away from the Friday sermon to the trade that had come to Medina on that day, so He the Almighty said: **And when they see some trade or amusement, they disperse to it and leave you standing** meaning on the pulpit giving the sermon. This is how it was mentioned by more than one of the Successors, including Abu Al-Aaliyah, Al-Hasan, Zayd ibn Aslam and Qatadah. Muqatil ibn Hayyan claimed that the trade belonged to Dihya ibn Khalifah before he converted to Islam, and she had a drum with her, so they turned away to it and left the Messenger of God

(peace and blessings of God be upon him) standing on the pulpit, except for a few of them. This report has been authenticated, as Imam Ahmad said: Ibn Idris told us, on the authority of Hisayn, on the authority of Salim ibn Abi Al-Ja'd, on the authority of Jabir, who said: A caravan once came to Medina, and the Messenger of God (peace and blessings of God be upon him) was giving the sermon, so the people went out and twelve men remained, so the verse **And when they see some trade or amusement, they disperse to it** was revealed. They included it in the two Sahihs from the hadith of Salim with it.

Al-Hafiz Abu Ya'la said: Zakariya bin Yahya told us, Hisham told us, on the authority of Hisin, on the authority of Salim bin Abi al-Ja'd and Abu Sufyan, on the authority of Jabir bin 'Abdullah, who said: While the Prophet (peace and blessings of God be upon him) was delivering the Friday sermon, a caravan arrived in Madinah and the companions of the Messenger of God (peace and blessings of God be upon him) rushed to it until there were only twelve men left with the Messenger of God (peace and blessings of God be upon him). The Messenger of God (peace and blessings of God be upon him) said: **By the One in Whose Hand is my soul, if you were to continue in succession until not one of you remained, the valley would flow with you in fire.** Then this verse was revealed: **And when they see a transaction or amusement, they disperse to it and leave you standing.** He said: Among the twelve who remained steadfast with the Messenger of God (peace and blessings of God be upon him) were Abu Bakr and 'Umar **may God be pleased with them.** God's statement: **and leave you standing** is evidence that the imam delivers the Friday sermon standing. Muslim narrated in his Sahih on the authority of Jabir ibn Samurah who said: The Prophet (peace and blessings of God be upon him) had two sermons, between which he would sit and recite the Qur'an and remind the people. However, there is something that should be known, which is that this story was said to have happened when the Messenger of God (peace and blessings of God be upon him) would perform the Friday prayer before the sermon, as narrated by Abu Dawud in his book, Al-Marasil. Mahmoud ibn Khalid told us on the authority of Al-Walid, Abu Mu'adh ibn Maruf told me that he heard Muqatil ibn Hayyan say: The Messenger of God (peace and blessings of God be upon him) would pray on Friday before the sermon, like the two Eid prayers. Then one day the Prophet (peace and blessings of God be upon him) was delivering the sermon and had prayed the Friday prayer, a man entered and said: Dihya ibn Khalifah has come with a business transaction. So they dispersed and only a few remained with him. And God, the Most High, said: "Say: 'What is with God'" meaning what is with God of reward in the Hereafter **is better than amusement and trade, and God is the Best of providers** meaning for whoever puts his trust in Him and seeks provision in its proper time. End of the interpretation of Surat Al-Jumu'ah. All praise and thanks are due to God, and with Him comes success and protection.

Fath al-Qadir

11- And when they see a trade or amusement, they disperse to it and leave you standing. The reason for the revelation of this verse is that the people of Medina were in poverty and need, so a caravan came from Syria while the Prophet (peace and blessings of God be upon him) was delivering the Friday sermon, so the people turned to him until only twelve men remained in the mosque. The meaning of **disperse to it** is that they dispersed and went out to it. Al-Mubarrad said: They inclined towards it, and the pronoun refers to trade, and it was specifically referred to by the pronoun rather than amusement because it was more important to them. It was said that the meaning is: And when they see a trade, they disperse to it, or amusement, they disperse to it, so the second was deleted because the first indicates it, as in the saying of the poet:

We are satisfied with what we have and you are satisfied with what you have, but the opinion differs

It was said that he limited it to the pronoun of trade, because if dispersing to it is reprehensible with the need for it, then how about dispersing to amusement? And it was said otherwise, **And they left you standing**, meaning on the pulpit. Then God, the Exalted, commanded him to inform them that working for the Hereafter is better than working for this world, so He said, **Say, 'What is with God,' meaning of the great reward, which is Paradise, is better than amusement and trade**, which you went to and for which you left staying in the mosque and listening to the sermon of the Prophet, may God bless him and grant him peace. **And God is the Best of Providers**, so from Him you should seek provision, and to Him you should send your acts of obedience, for that is one of the reasons for obtaining provision and the greatest thing it brings.

Sa'id ibn Mansur and Ibn Mardawayh narrated on the authority of Abu Hurayrah who said: "I said, 'O Messenger of God, why is Friday so named?' He said: 'Because on it the clay of your father Adam was gathered together, and on it the blast and the resurrection will take place, and at the end of it are three hours, one of which is an hour in which whoever supplicates to God with a supplication will have his supplication answered.'" Sa'id ibn Mansur, Ahmad, al-Nasa'i, Ibn Abi Hatim, al-Tabarani and Ibn Mardawayh narrated on the authority of Salman who said: "The Messenger of God (peace and blessings of God be upon him) said to me: 'Do you know what Friday is?' I said: 'God and His Messenger know best.' He said it three times, then on the third time he said: 'It is the day on which God gathered your father Adam together. Shall I not tell you about Friday?'" Ahmad, Muslim, al-Tirmidhi and Ibn Mardawayh narrated on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: "The best day on which the sun has risen is Friday. On it Adam was created, on it he entered Paradise, and on it he was expelled from it. The Hour will not come except on a Friday." There are hadiths on this topic which clearly state that Adam was created on it.

There are many hadiths about the merits of Friday, as well as about the merits of the Friday prayer and its

great reward, and the time it is held, and that supplications are answered on it. I have explained this in my explanation of Al-Muntaqa in a way that no one needs to read anything else. Abu Ubaid in his Fadhail, Saeed bin Mansour, Ibn Abi Shaybah, Ibn Al-Mundhir, and Ibn Al-Anbari in Al-Masahif narrated on the authority of Kharshah bin Al-Har who said: Umar bin Al-Khattab saw with me a tablet on which was written: **When the call to prayer is made on Friday, hasten to the remembrance of God.** He said: **Who dictated this to you?** I said: Ubayy bin Ka'b. He said: "Ubayy taught us the abrogated verses: 'Recite it, then proceed to the remembrance of God.'" These narrators, except for Abu Ubaid, narrated on the authority of Ibn Umar who said: "The Messenger of God (peace and blessings of God be upon him) passed away, and we do not recite this verse in Surat Al-Jumu'ah except: 'Proceed to the remembrance of God.'" Al-Shafi'i also narrated it on his authority in Al-Umm, as did Abd Al-Razzaq, Al-Firyabi, Ibn Jarir, and Ibn Abi Hatim. They all narrated on the authority of Ibn Masoud that he used to recite, **Then proceed to the remembrance of God.** He said, **If it were so, then listen, I would have hastened until my cloak fell off.** Abd bin Hamid narrated on the authority of Abi bin Ka'b that he recited it likewise. Abd bin Hamid narrated on the authority of Ibn Abbas, **Then proceed to the remembrance of God.** He said, **Then proceed.** Abd bin Hamid narrated on his authority that striving is action. Abd bin Hamid narrated

On the authority of Muhammad ibn Ka'b: "Two men from among the companions of the Prophet (peace and blessings of God be upon him) used to go to Ash-Sham for business. They might come on a Friday while the Messenger of God (peace and blessings of God be upon him) was delivering the sermon, so they would leave him and stand up. Then the verse, 'And abandon business,' was revealed, and what had happened before that was forbidden to them." Ibn Jarir narrated on the authority of Anas who said: "The Messenger of God (peace and blessings of God be upon him) said regarding the verse, 'So when the prayer has been concluded, disperse within the land and seek from the bounty of God,' that he said: 'It is not for seeking worldly gain, but rather to visit the sick, attend a funeral, and visit a brother for the sake of God.'" Ibn Jarir narrated on the authority of Ibn Abbas regarding the verse, he said: You have not been commanded to do anything for the sake of worldly gain; it is only to visit the sick, attend a funeral, and visit a brother for the sake of God. Al-Bukhari, Muslim, and others narrated on the authority of Jabir ibn Abdullah, who said: "While the Prophet, may God bless him and grant him peace, was standing delivering the Friday sermon, a caravan arrived in Medina. The Companions of the Messenger of God, may God bless him and grant him peace, rushed to it until there were only twelve men left, including myself, Abu Bakr, and Umar. Then God revealed: 'And when they see a transaction or amusement, they disperse to it' to the end of the surah. Abd ibn Humayd narrated on the authority of Ibn Abbas, regarding the verse: The caravan of Abd al-Rahman ibn Awf came carrying food, and they left the Friday prayer, some of them wanting to buy, and some of them wanting to look at Dihya, and they left the Messenger of God, may God bless him and grant him peace, standing on the pulpit. Twelve

And when they see a transaction or amusement, they disperse to it and leave you standing. Say, "What is with God is better than amusement and commerce. And God is the best of providers."

men and seven women remained in the mosque. The Messenger of God, may God bless him and grant him peace, said: 'If they were to all leave, the mosque would be engulfed in fire around them.'" There are narrations on this topic that include this meaning from a group of the Companions and others.

Tafsir al-Baghawi

God Almighty said 11- **And when they see a transaction or amusement, they disperse to it and leave you standing**, the verse. Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Hafs bin Omar told us, Khalid bin Abdullah told us, Hisin told us on the authority of Salim bin Abi Al-Jaad and on the authority of Abu Sufyan on the authority of Jabir bin Abdullah, who said: A caravan approached on Friday while we were with the Prophet, may God bless him and grant him peace, and the people rose up except for twelve men, so God revealed: **And when they see a transaction or amusement, they disperse to it.**

This hadith is used as evidence by those who believe that the Friday prayer should be performed with twelve men. However, it does not state that he performed the Friday prayer with them in order for it to be considered evidence, as this number is required. Ibn Abbas said, according to al-Kalbi's narration: Only eight men remained in the mosque.

Al-Hasan and Abu Malik said: The people of Medina were afflicted with hunger and high prices. Dihya bin Khalifah Al-Kalbi came to trade oil from Ash-Sham while the Prophet, may God bless him and grant him peace, was delivering the Friday sermon. When they saw him, they stood up to him in Al-Baqi', fearing that they would be beaten to it. No one remained with the Prophet, may God bless him and grant him peace, except a group of them, including Abu Bakr and Umar. Then this verse was revealed, and the Messenger of God, may God bless him and grant him peace, said: **By the One in Whose Hand is the soul of Muhammad, if you were to follow one another until not one of you remained, the valley would flow with you in fire.**

Muqatil said: While the Messenger of God (peace and blessings of God be upon him) was delivering the Friday sermon, Dihya bin Khalifah al-Kalbi came from Ash-Sham for trade. Whenever he arrived, every person in Madinah would come to him. Whenever he arrived, he would bring with him everything he needed of flour, wool, and other things. He would stop at Ahjar al-Zayt, which was a place in the market place of Madinah, and beat the drum to announce his arrival to the people, so they would go out to him to buy from him. He arrived one Friday, and that was before he converted to Islam, and the Messenger of God (peace and blessings of God be upon him) was standing on the pulpit delivering the sermon. The people came out to him, and there were only twelve men and women left in the mosque. The Prophet (peace and blessings

of God be upon him) said: How many are left in the mosque? They said: Twelve men and women. The Prophet (peace and blessings of God be upon him) said: Were it not for these people, stones would have been thrown down from the sky for them. Then God revealed this verse. By amusement, he meant the drum.

It was said: When the caravan came to the city, they would welcome it with drums and clapping.

His statement, **They dispersed to it**, refers to trade as a metaphor because it is more important. Alqamah said: Abdullah ibn Umar was asked: Did the Prophet, may God bless him and grant him peace, deliver his sermon standing or sitting? He said: Do you not read, **and they left you standing?**

Abdul Wahhab bin Muhammad Al Khatib told us, Abdul Aziz bin Ahmad Al Khallal told us, Abu Al Abbas Al Asam told us, Al Rabi' told us, Al Shafi'i told us, Ibrahim bin Muhammad told us, Ja'far bin Muhammad told me on the authority of his father on the authority of Jabir bin Abdullah: The Prophet, may God bless him and grant him peace, would deliver two sermons on Friday while standing, separating them by sitting.

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Abu Bakr bin Abi Shaybah told us, Abu Al-Ahwas told us, on the authority of Samak, on the authority of Jabir bin Samurah, who said: "The Prophet, may God bless him and grant him peace, would give two sermons, between which he would sit and recite the Qur'an and remind the people."

With this chain of transmission on the authority of Jabir ibn Samurah, he said: "I used to pray with the Prophet, may God bless him and grant him peace, and his prayer and sermon were moderate."

The sermon is obligatory in the Friday prayer. One must deliver two sermons while standing. The minimum that can be called a sermon is to praise God, send blessings upon the Prophet (peace and blessings of God be upon him), and advise people to fear God. These three are obligatory in both sermons. In the first sermon, one must recite a verse from the Qur'an and in the second, supplicate for the believers. If one omits one of these five, his Friday prayer is invalid according to Al-Shafi'i. Abu Hanifa **may God be pleased with him** said that if he recites a tasbeeh, a tahmid, or a takbir, it is sufficient.

This amount is not called a sermon, and he is commanded to give a sermon.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abdullah ibn Yusuf ibn Muhammad ibn Mamuyah told us, Abu Saeed Ahmad told us from Muhammad ibn Ziyad al-Basri in Mecca, al-Hasan ibn al-Sabah al-Za'farani told us, Abdul-Wahhab ibn Abdul-Majid al-Thaqafi told us, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of Ubaydullah ibn Abi Rafi' that Marwan

appointed Abu Hurayrah as his deputy in Medina, so Abu Hurayrah led them in the Friday prayer and recited Surah al-Jumu'ah in the first rak'ah and in the second: **When the hypocrites come to you** (al-Munafiqun 63:1). Ubaydullah said: When we finished, I walked beside him and said to him: Did you recite two surahs that you heard Ali ibn Abi Talib recite in prayer? He said: I heard the Prophet, may God bless him and grant him peace, recite them.

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Damrah ibn Sa'id al-Mazini, on the authority of `Ubayd God ibn `Abdullah ibn `Utbah, that al-Dahhak ibn Qays asked al-Nu'man ibn Bashir: "What did the Messenger of God (peace and blessings of God be upon him) recite on Friday after Surat al-Jumu'ah?" He said: **He used to recite 'Has there come to you the report of the Overwhelming?'**

Abu Uthman Al-Dhabi told us, Abu Muhammad Al-Jarrah told us, Abu Al-Abbas Al-Mahboubi told us, Abu Isa told us, Qutaybah told us, Abu Awanah told us, on the authority of Ibrahim bin Muhammad bin Al-Muntashir, on the authority of his father, on the authority of Habib bin Salim, on the authority of Al-Nu'man bin Bashir, who said: "The Prophet, may God bless him and grant him peace, would recite on the two Eids and on Friday 'Glorify the name of your Lord, the Most High' and 'Has there come to you the report of the Overwhelming?' Sometimes they would come together on one day and he would recite them both."

There are five conditions for the permissibility of Friday prayer: the time, which is the time of noon, between the sun's zenith and the beginning of the time of afternoon prayer, the number of people, the imam, the sermon, and the place of residence. If one of these five conditions is missing, it must be performed as noon prayer.

It is not permissible for the imam to begin the sermon before the number of people has gathered, which according to al-Shafi'i is forty. If they have gathered and he delivers the sermon, then they disperse before the start of the prayer, or one of the people is less than the number, it is not permissible for him to lead them in the Jumu'ah prayer; rather, he should pray the Dhuhr prayer. If he begins the prayer with them and they disperse, the most correct opinion of al-Shafi'i is that the continuation of the forty is a condition until the end of the prayer, just as the continuation of the time is a condition until the end of the prayer. If one of them is less than the number before the imam says the salutation, the rest must pray it as four rak'ahs. Another opinion is that if two people remain with him, he completes it as Jumu'ah. It was also said that if one person remains with him, he completes it as Jumu'ah. According to al-Muzani, if they are less than the number after the imam has prayed one rak'ah, he completes it as Jumu'ah. If he remains alone, and he is in the first rak'ah, he completes it as four, even if one person is less than the number. Abu Hanifah said the same regarding the number he stipulated, such as the one who joins the prayer late, if he catches up with the imam in one rak'ah of Jumu'ah, then when the imam

says the salutation, he completes it as Jumu'ah. If he catches up with less than one rak'ah, he completes it as four.

The Almighty says: **Say, 'What is with God is better than amusement and trade.'** That is, what is with God in terms of reward for prayer and steadfastness with the Prophet, may God bless him and grant him peace, is better than amusement and trade. **And God is the Best of providers**, because He is the Provider of provisions, so ask Him and seek from Him.

Tafsir al-Baidawi

11- And if they see business or entertainment, they disperse to it. It was narrated that "the Prophet (peace and blessings be upon him) was delivering the Friday sermon and a caravan carrying food passed by him. The people came out to them except for twelve men, so the following was revealed." The mention of business as a metaphor was used because it was the intended meaning. What is meant by entertainment was the drum with which they would greet the caravan. The repetition is to indicate that some of them dispersed merely upon hearing or seeing the drum, or to indicate that dispersing to business when there is a need for it and benefiting from it, if it is reprehensible, then dispersing to entertainment is more appropriate. It was said that its meaning is that if they see business, they disperse to it, and if they see entertainment, they disperse to it. **And they left you standing** meaning on the pulpit. **Say, 'What is with God'** of reward. **Better than amusement and trade.** This is certain and eternal, unlike what you imagine about their benefit. **And God is the best of providers.** So put your trust in Him and seek provision from Him.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat al-Jumu'ah will be given ten good deeds for the number of those who come to Friday prayers and those who do not come in the Muslim countries.**

Surat al-Munafiqun 63:1

When the hypocrites come to you, they say, "We bear witness that you are the Messenger of God." And God knows that you are His Messenger, and God bears witness that the hypocrites are liars.

Surat al-Munafiqun 63:1

When the hypocrites come to you, they say, **We bear witness that you are the Messenger of God.** And God knows that you are His Messenger, and God bears witness that the hypocrites are liars.

Tafsir al-Jalalayn

1 - **When the hypocrites come to you, they say** with their tongues contrary to what is in their hearts (We bear witness that you are the Messenger of God. And God knows that you are His Messenger, and God bears witness) He knows **that the hypocrites are liars** in what they concealed, contrary to what they said.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **When the hypocrites come to you, O Muhammad, they will say with their tongues, 'We bear witness that you are the Messenger of God.'** And God knows that you are His Messenger. Whether the hypocrites said that or not, **And God bears witness that the hypocrites are liars.** He says: God bears witness that the hypocrites are liars in their statement about themselves that they bear witness that you are the Messenger of God, because they do not believe that or have faith in it, so they are liars in their statement about themselves.

Some Arab scholars used to say about His statement, **And God bears witness that the hypocrites are liars,** that their conscience lied because they concealed hypocrisy. Just as their faith was not accepted, even though they had made it apparent, so too He made them liars, because they concealed something other than what they had made apparent.

Tafsir al-Qurtubi

Surat Al-Munafiqun is a city according to everyone, and it has eleven verses.

In the name of God, the most gracious, the most merciful.

If the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God.'

Al-Bukhari narrated on the authority of Zaid bin Arqam, who said:

I was with my uncle and I heard Abdullah ibn Ubayy ibn Salum saying, **Do not spend on those who are with the Messenger of God until they disperse.** He said, **If we return to Madinah, the more honorable will surely expel therefrom the more lowly.** I mentioned that to my uncle, and my uncle mentioned it 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 for Abdullah ibn Ubayy and his companions, and they fabricated what they said. The Messenger of God, may God bless him and grant him peace, believed them and disbelieved me. I was overcome by a worry the like of which had never befallen me, so I sat in my house. Then God, the Exalted, revealed: **When the hypocrites come to you - to His saying - They are the ones who say, 'Do not spend on those who are with the Messenger of God' - to His saying - "they will surely expel therefrom the more honorable the more lowly.** The Messenger of God, may God bless him and grant him peace, sent for me and then said, **God has confirmed your statement.** At-Tirmidhi said: This is a hasan saheeh hadith. In At-Tirmidhi, on the authority of Zayd ibn Arqam, he said:

We went on an expedition with the Messenger of God (peace and blessings of God be upon him) and there were some Bedouins with us. We used to go to the water tank and the Bedouins would beat us to it. The Bedouin would beat his companions to the water tank and fill it with stones, placing a mat on it until his companions came. A man from the Ansar came to a Bedouin and let the reins of his camel loose so that she could drink, but he refused to let go. He grabbed a stone and the water subsided. The Bedouin picked up a piece of wood and struck the Ansar on the head, wounding him. Then Abdullah ibn Ubayy, the leader of the hypocrites, who was one of his companions, went and informed him. Abdullah ibn Ubayy became angry and said, "Do not spend on those who are with the Messenger of God (peace and blessings of God be upon him) until they disperse from around him" - meaning the Bedouins - and they used to attend the Messenger of God (peace and blessings of God be upon him) for food. Abdullah said, **When they disperse from Muhammad, then bring food to Muhammad so that he and those with him can eat.** Then he said to his companions, **If you return them to Madinah, the more honorable will expel therefrom the more humble.** Zayd said: I was riding behind my uncle and I heard Abdullah bin Ubayy, so I informed my uncle. He went and informed 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 for him, but he swore and denied it. The Messenger of God (peace and blessings of God be upon him) believed him and called me a liar. My uncle came to me and said: I did not want the Messenger of God (peace and blessings of God be upon him) to hate you and call you a liar. I was afflicted by their audacity in a way that no one else had ever been. While I was traveling with the Messenger of God (peace and blessings of God be upon him) on a journey, my head was heavy with worry, when the Messenger of God (peace and blessings of God be upon him) came to me, stroked my ear, and smiled in my face. I would not have liked to have eternal life because of it. Then Abu Bakr caught up with me and said: What did the Messenger of God (peace and blessings of God be upon him) say to you? I said: He did not say anything except that he

stroked my ear and smiled in my face. He said: Be of good cheer! Then Umar caught up with me and I said to him the same as I had said to Abu Bakr.

When we woke up, the Messenger of God (peace and blessings be upon him) recited Surat Al-Munafiqun. Abu Isa said: This is a good and authentic hadith. Hudhayfah ibn Al-Yaman was asked about the hypocrite, and he said: He is the one who describes Islam but does not practice it.

Today, it is worse than they were during the time of the Messenger of God, may God bless him and grant him peace, because they used to conceal it, but today they reveal it.

In the two Sahihs, on the authority of Abu Hurairah:

The Prophet, may God bless him and grant him peace, said: "The signs of a hypocrite are three: when he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted, he betrays." On the authority of Abdullah ibn Amr:

The Prophet (peace and blessings of God be upon him) said: "There are four characteristics, whoever has them is a pure hypocrite, and whoever has one of them has one characteristic of hypocrisy until he gives it up: when he is entrusted, he betrays; when he speaks, he lies; when he makes a promise, he breaks it; and when he disputes, he behaves immorally." The Prophet (peace and blessings of God be upon him) stated that whoever has these characteristics is a hypocrite, and his statements are true. It was narrated on the authority of Al-Hasan that this hadith was mentioned to him and he said: **The children of Jacob spoke and lied, they made promises and broke them, they entrusted themselves and betrayed their trust.** The Prophet (peace and blessings of God be upon him) said this as a warning to the Muslims, warning them against getting used to these characteristics, fearing that they might lead them to hypocrisy.

This does not mean that whoever exhibits these traits unintentionally or habitually is a hypocrite. This has been fully discussed in Surat Bara'ah, and praise be to God.

The Messenger of God, may God bless him and grant him peace, said: "When a believer speaks, he is truthful. When he promises, he fulfills. When he is entrusted, he fulfills." Meaning: The perfect believer is truthful when he speaks. And God knows best.

God the Almighty said: **They said, 'We bear witness that you are indeed the Messenger of God.'** It was said that the meaning of **we bear witness** is **we swear**. So the oath was expressed by the word *testimony*, because both the oath and the testimony are confirmations of an unseen matter. From this is the saying of Qays ibn Dharikh:

I testify before God that I love her, so this is for her with me, and what she has is for me

It is possible that this can be taken literally, that they testify that Muhammad is the Messenger of God (peace and blessings of God be upon him), as an acknowledgment of their oaths and a denial of hypocrisy from themselves, and this is more likely. **And**

God knows that you are indeed His Messenger, as they said with their tongues. **And God bears witness that the hypocrites are liars**, meaning in what they declared of their testimony and oaths with their tongues. Al-Farra' said: **And God bears witness that the hypocrites are liars**, in their pronouns. So the denial refers to the pronouns. This indicates that faith is the belief of the heart, and that true speech is the speech of the heart. Whoever says something and believes otherwise is a liar. This meaning has been fully explained at the beginning of Surat Al-Baqarah. It has also been said that God called them liars in their oaths, as He says, **They swear by God that they are of you, but they are not of you.**

Tafsir Ibn Kathir

Interpretation of Surat Al-Munafiqun

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

God the Almighty says, informing us about the hypocrites, that they only profess Islam when they come to the Prophet, may God bless him and grant him peace, but inwardly they are not like that, but rather the opposite of that. For this reason, God the Almighty said: **When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God.'** That is, when they come to you, they confront you with that and show you that, but it is not as they say. For this reason, He interrupted with a sentence informing us that he is the Messenger of God, saying: **And God knows that you are His Messenger.** Then God the Almighty said: **And God bears witness that the hypocrites are liars.** That is, in what they reported, even if it was in accordance with what was outwardly, because they did not believe in the truth of what they said or its veracity. For this reason, He called them liars with regard to their belief.

God the Almighty said: **They have taken their oaths as a shield and averted [people] from the way of God.**

That is, they protected themselves from people with false oaths and sinful oaths in order to be believed in what they said. So those who do not know their true nature were deceived by them, believing that they were Muslims. Perhaps they would follow their actions and believe what they said, but inwardly, they spared no effort in ruining Islam and its people. This caused great harm to many people. That is why God the Almighty said: "And averted [people] from the way of God. Indeed, evil was that which they used to do." That is why Ad-Dahhak ibn Muzahim used to read it as **they have taken their oaths as a shield**, meaning their outward belief was a shield, i.e., a precaution by which they would be protected from being killed. The majority read it as **their oaths**, the plural of *oath*. God the Almighty said: **That is because they believed, then disbelieved, so their hearts were sealed, so they do not understand.** That is, hypocrisy was decreed upon them because they returned from faith to disbelief and exchanged guidance for misguidance. So God sealed their hearts, so they do not understand. That is, no

Surat al-Munafiqun 63:1

When the hypocrites come to you, they say, "We bear witness that you are the Messenger of God." And God knows that you are His Messenger, and God bears witness that the hypocrites are liars.

guidance reaches their hearts, and no good reaches them, so they do not understand or find guidance.

And the Almighty said: **And when you see them, their bodies impress you, and if they speak, you listen to their speech.** That is, they were handsome figures and had eloquent tongues, and when the listener heard them, he would listen to their speech because of their eloquence. However, they were extremely weak, feeble, panicked, terrified, and cowardly. That is why the Almighty said: **They think every shout is against them.** That is, whenever a matter, event, or fear occurs, they believe, due to their cowardice, that it will befall them, as the Almighty said: "They are stingy with you. But when fear comes, you will see them looking at you, their eyes rolling like one who is swooning from death. But when the fear departs, they slap you with sharp tongues. Stingy with good. Those have not believed, so God has rendered worthless their deeds, and that, for God, is easy." They are gloomy and have no meaning. That is why the Almighty said: "They are the enemy, so beware of them. May God fight them. How are they turned away from guidance to misguidance? Imam Ahmad said: Yazid told us, Abdul Malik bin Qudamah Al-Jumahi told us, on the authority of Ishaq bin Bakir bin Abi Al-Furat, on the authority of Saeed bin Abi Saeed Al-Maqburi, on the authority of His father narrated on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "The hypocrites have signs by which they are known: their greeting is a curse, their food is plunder, their spoils are misappropriated, they do not approach the mosques except out of anger, they do not come to prayer except at the end, they are arrogant, they do not socialize nor are others socialized, they are wooden at night and noisy during the day." Yazid ibn Murrah said: Noisy during the day.

Fath al-Qadir

It is eleven verses

It was revealed in Madinah. Al-Qurtubi said: According to everyone's opinion. Ibn Al-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas, who said: Surat Al-Munafiqun was revealed in Madinah. Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr. Saeed bin Mansour and At-Tabarani narrated in Al-Awsat, and As-Suyuti said with a good chain of transmission on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, would recite Surat Al-Jumu'ah in the Friday prayer, inciting people against the believers with it, and in the second prayer he would recite Surat Al-Munafiqun with it, rebuking the hypocrites." Al-Bazzar and At-Tabarani narrated something similar on the authority of Abu Unayyah Al-Khawlani.

His saying: 1- **If the hypocrites come to you** meaning if they reach you and attend your gathering, and the answer to the condition is they said, and it was said that it is omitted, and they said is a state, and the

meaning is: they came to you saying such and such, so do not [accept] from them.

Tafsir al-Baghawi

1- **When the hypocrites come to you**, meaning Abdullah bin Ubayy bin Salul and his companions, **they will say, 'We bear witness that you are the Messenger of God.'** And God knows that you are His Messenger, and God bears witness that the hypocrites are liars, because they concealed something other than what they revealed.

Tafsir al-Baidawi

1- **If the hypocrites come to you, they say, 'We bear witness that you are indeed the Messenger of God.'** The testimony is information about the knowledge of the witnesses, which is presence and awareness. Therefore, the famous one believed in it and they lied in the testimony by saying: **And God knows that you are indeed His Messenger, and God bears witness that the hypocrites are liars**, because they did not believe that.

Surat al-Munafiqun 63:2

They have taken their oaths as a shield and have averted [people] from the way of God. Indeed, evil is that which they have been doing.

Tafsir al-Jalalayn

2 - **They took their oaths as a shield** as a cover for their money and blood **and thus they turned away** with them **from the path of God** i.e. jihad in it **they were evil in what they were doing**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The hypocrites have taken their oaths as a shield, and they are their oaths.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **They took their oaths as a shield**, meaning their oaths as a shield.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **They have taken their oaths as a cover**, he said: They gather with it. He said: That is because they believed and then disbelieved.

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, **They have taken their oaths as a shield**, meaning: Their oath by God that they are among you is a shield.

His saying, *Paradise*: a screen in which they hide, just as someone hides in his garden in war and fighting, so they protect themselves, their children, and their money with it, and defend themselves from it.

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: *Paradise* so that they may protect their blood and their wealth.

His statement, **So they turned away from the path of God**, means: So they turned away from the religion of God with which He sent His Prophet, may God bless him and grant him peace, and His law that He legislated for His creation. **Evil indeed was that which they were doing**. These hypocrites who took their oaths as a shield, evil was that which they were doing in taking their oaths as a shield, because of their lying, hypocrisy, and other matters of theirs.

Tafsir al-Qurtubi

God Almighty says: "They have taken their oaths as a cover and have averted [people] from the way of God. Indeed, evil is that which they have been doing."

There are three issues: The first: The Almighty's statement, **They have taken their oaths as a shield**, meaning a screen. It does not refer to His statement, **We bear witness that you are the Messenger of God**, but rather it refers to the reason for the verse that was revealed to him, according to what Al-Bukhari and Al-Tirmidhi mentioned on the authority of Ibn Abi Talib, that he swore what he said and what he said. Al-Dahhal said: He means their oath by God.

They are from you. It was said: What is meant by their oaths is what the Lord told us about them in Surat Bara'ah when He said: **They swear by God that they did not say it**.

Second: If someone says, **I swear by God**, or **I bear witness by God**, or **I vow by God**, or **I swear by God**, or **I bear witness by God**, or **I vow by God**, or **I swear by God**, and says in all of that, **By God**, then there is no disagreement that it is an oath. Similarly, according to Malik and his companions, if he says, **I swear**, or **I bear witness**, or **I vow**, and does not say, **By God**, if he means **By God**. But if he does not mean **By God**, then it is not an oath. Al-Kiya reported it from Al-Shafi'i. Al-Shafi'i said, **If he says, 'I bear witness by God,' and intends an oath, then it is an oath**. Abu Hanifah and his companions said, "If he says, 'I bear witness by God, such and such was the case,' then it is an oath. But if he says, 'I bear witness that such and such was the case,' without intending it, then it is an oath, based on this verse, because God mentioned testimony among them, then He said, **They took their oaths as a shield**. According to Al-Shafi'i, this is not an oath, even if he intended an oath, because God's statement, **They took their oaths as a shield**, does not refer to His statement, **They said, 'We bear witness'**, but rather it refers to what is stated in Bara'ah from God's statement, **They swear by God that they did not say**.

Third: The Almighty's statement: **So they averted men from the way of God** means they turned away, which is from the root word *sadd* **turning away**. Or they turned the believers away from implementing God's ruling over them of killing, captivity, and seizing wealth, which is from *saddr*. Or they prevented people from jihad by staying behind and letting others follow their example. It was also said: They prevented the Jews and polytheists from entering Islam by saying, "Here we are, disbelievers in them. If Muhammad were truly God, He would have known this from us, and He would have made us an example." So God made it clear that their condition was not hidden from Him, but His ruling is that whoever shows faith, He applies to him outwardly the ruling of faith. **Indeed, evil were what they did** meaning evil were their evil deeds - their hypocrisy, false oaths, and their truthfulness about the way of God.

Surat al-Munafiqun 63:2

They have taken their oaths as a shield and have averted [people] from the way of God. Indeed, evil is that which they have been doing.

Tafsir Ibn Kathir

God the Almighty says, informing us about the hypocrites, that they only profess Islam when they come to the Prophet, may God bless him and grant him peace, but inwardly they are not like that, but rather the opposite of that. For this reason God the Almighty said: **When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God.'** That is, when they come to you, they confront you with that and show you that, but it is not as they say. For this reason, He interrupted with a sentence informing us that he is the Messenger of God, saying: **And God knows that you are His Messenger.** Then God the Almighty said: **And God bears witness that the hypocrites are liars.** That is, in what they reported, even if it was in accordance with what was outwardly, because they did not believe in the truth of what they said or its veracity. For this reason, He made them liars with regard to their belief.

God the Almighty said: **They have taken their oaths as a shield and averted [people] from the way of God.** That is, they protected themselves from people with false oaths and sinful oaths in order to be believed in what they said. So those who do not know their true nature were deceived by them, believing that they were Muslims. Perhaps they would follow their actions and believe what they said, but inwardly, they spared no effort in ruining Islam and its people. This caused great harm to many people. That is why God the Almighty said: "And averted [people] from the way of God. Indeed, evil was that which they used to do." That is why Ad-Dahhak ibn Muzahim used to read it as **they have taken their oaths as a shield**, meaning their outward belief was a shield, i.e., a precaution by which they would be protected from being killed. The majority read it as **their oaths**, the plural of *oath*. God the Almighty said: **That is because they believed, then disbelieved, so their hearts were sealed, so they do not understand.** That is, hypocrisy was decreed upon them because they returned from faith to disbelief and exchanged guidance for misguidance. So God sealed their hearts, so they do not understand. That is, no guidance reaches their hearts, and no good reaches them, so they do not understand or find guidance.

And the Almighty said: **And when you see them, their bodies impress you, and if they speak, you listen to their speech.** That is, they were handsome figures and had eloquent tongues, and when the listener heard them, he would listen to their speech because of their eloquence. However, they were extremely weak, feeble, panicked, terrified, and cowardly. That is why the Almighty said: **They think every shout is against them.** That is, whenever a matter, event, or fear occurs, they believe, due to their cowardice, that it will befall them, as the Almighty said: "They are stingy with you. But when fear comes, you will see them looking at you, their eyes rolling like one who is swooning from death. But when the fear departs, they slap you with sharp tongues. Stingy with good. Those have not believed, so God has rendered worthless their deeds, and that, for God, is easy." They are gloomy and have no

meaning. That is why the Almighty said: "They are the enemy, so beware of them. May God fight them. How are they turned away from guidance to misguidance? Imam Ahmad said: Yazid told us, Abdul Malik bin Qudamah Al-Jumahi told us, on the authority of Ishaq bin Bakir bin Abi Al-Furat, on the authority of Saeed bin Abi Saeed Al-Maqburi, on the authority of His father narrated on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "The hypocrites have signs by which they are known: their greeting is a curse, their food is plunder, their spoils are misappropriated, they do not approach the mosques except out of anger, they do not come to prayer except at the end, they are arrogant, they do not socialize nor are others socialized, they are wooden at night and noisy during the day." Yazid ibn Murrah said: Noisy during the day.

Fath al-Qadir

And it was said that the answer is 2- **They took their oaths as a shield** and this is far-fetched. **They said, 'We bear witness that you are the Messenger of God'** They confirmed their testimony with *that* and *lam* to indicate that it came from the depths of their hearts from the sincerity of their belief. What is meant by the hypocrites is Abdullah bin Ubayy and his companions. The meaning of **we bear witness** is that we swear, so it runs in the manner of an oath, and therefore it meets with what an oath meets with. From this is the saying of Qays bin Dharih:

I bear witness before God that I love her, so this is for her with me, as she has for me

And like **we testify** we know, it is like an oath as in the poet's saying:

I knew that my death would come, for the arrows of fate do not miss.

The sentence **And God knows that you are indeed His Messenger** is parenthetical, confirming the content of what preceded it, which is the testimony they made public, even though their inner selves were contrary to that. **And God bears witness that the hypocrites are liars** that is, in their testimony which they claimed was from the bottom of their hearts and sincere belief, not in what they actually said, which was the testimony to the Messengership, for that is true. The meaning is, **And God bears witness that they are liars** in what their words contain of emphasis indicating that their testimony to that is issued from sincere belief, reassurance of heart, and that their inner selves agree with their outward appearance. **They have taken their oaths as a shield** that is, they made their oath which they swore to you that they are from you and that Muhammad is the Messenger of God, a protection to protect them from you and a screen to conceal themselves behind from being killed and captured. The sentence is a new sentence to explain their lie and their oath to him. The statement of those who said that it is the answer to the condition has already been made. The majority of scholars read **their oaths** with a

fat-ha on the hamza, while al-Hasan read it with a kasra. The explanation of this has already been mentioned in Surat al-Mujadilah. **So they barred people from the path of God** means they prevented people from believing, striving, and performing acts of obedience because of their doubts and criticism of the Prophethood. This is the meaning of *sadd* which means turning away, and it may be from *sudd* which means they turned away from entering the path of God and implementing His laws. **Indeed, evil was what they used to do** of hypocrisy and barring.

Tafsir al-Baghawi

2- **They took their oaths as a shield**, a veil, **and they hindered people from the path of God**, they prevented people from jihad and believing in Muhammad, may God bless him and grant him peace.

Evil is what they have done.

Tafsir al-Baidawi

2- **They took their oaths** their false oath or their testimony, for it is considered an oath in confirmation, and their oath was read as **a shield** as protection from killing and captivity. **So they turned away from the path of God** turning away or turning away. **Indeed, evil was what they were doing** of their hypocrisy and turning away.

Surat al-Munafiqun 63:3

That is because they believed and then disbelieved, so a seal was placed over their hearts, so they do not understand.

Surat al-Munafiqun 63:3

That is because they believed and then disbelieved, so a seal was placed over their hearts, so they do not understand.

Tafsir al-Jalalayn

3 - *That* meaning their evil deeds **because they believed** with their tongues **then disbelieved** with their hearts, meaning they continued in their disbelief in Him **so He sealed their hearts** with disbelief **so they do not understand** faith.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Evil indeed is what these hypocrites did, who took their oaths as a shield because they believed in God and His Messenger, then disbelieved because of their doubt in that and their denial of it.

His statement, **Then He sealed their hearts**, means: God placed a seal on their hearts of disbelief from faith. We have explained in a place other than this the nature of the seal on the heart with its evidence and the statements of the people of knowledge, so that makes it unnecessary to repeat it in this place.

And His statement, **They do not understand**, means that God Almighty says: They do not understand right from wrong and truth from falsehood, because God has sealed their hearts.

Qatada used to say about this:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **That is because they believed and then disbelieved, so their hearts were sealed, so they do not understand.** They acknowledged that there is no god but God and that Muhammad is the Messenger of God, may God bless him and grant him peace, but their hearts were in denial and refused that.

Tafsir al-Qurtubi

God Almighty says: **That is because they believed and then disbelieved, so their hearts were sealed, so they do not understand.**

This is a notification from God Almighty that the hypocrite is a disbeliever. That is, they acknowledged it with their tongues but disbelieved in their hearts. It was also said that the verse was revealed about a people who believed then apostatized. **So He sealed their hearts** means He sealed them with disbelief. **So they do not understand** faith or good. Zayd ibn Ali

recited **So God sealed their hearts.**

Tafsir Ibn Kathir

God the Almighty says, informing us about the hypocrites, that they only profess Islam when they come to the Prophet, may God bless him and grant him peace, but inwardly they are not like that, but rather the opposite of that. For this reason God the Almighty said: **When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God.'** That is, when they come to you, they confront you with that and show you that, but it is not as they say. For this reason, He interrupted with a sentence informing us that he is the Messenger of God, saying: **And God knows that you are His Messenger.** Then God the Almighty said: **And God bears witness that the hypocrites are liars.** That is, in what they reported, even if it was in accordance with what was outwardly, because they did not believe in the truth of what they said or its veracity. For this reason, He made them liars with regard to their belief.

God the Almighty said: **They have taken their oaths as a shield and averted [people] from the way of God.**

That is, they protected themselves from people with false oaths and sinful oaths in order to be believed in what they said. So those who do not know their true nature were deceived by them, believing that they were Muslims. Perhaps they would follow their actions and believe what they said, but inwardly, they spared no effort in ruining Islam and its people. This caused great harm to many people. That is why God the Almighty said: "And averted [people] from the way of God. Indeed, evil was that which they used to do."

That is why Ad-Dahhak ibn Muzahim used to read it as **they have taken their oaths as a shield**, meaning their outward belief was a shield, i.e., a precaution by which they would be protected from being killed. The majority read it as **their oaths**, the plural of *oath*. God the Almighty said: **That is because they believed, then disbelieved, so their hearts were sealed, so they do not understand.** That is, hypocrisy was decreed upon them because they returned from faith to disbelief and exchanged guidance for misguidance. So God sealed their hearts, so they do not understand. That is, no guidance reaches their hearts, and no good reaches them, so they do not understand or find guidance.

And the Almighty said: **And when you see them, their bodies impress you, and if they speak, you listen to their speech.** That is, they were handsome figures and had eloquent tongues, and when the listener heard them, he would listen to their speech because of their eloquence. However, they were extremely weak, feeble, panicked, terrified, and cowardly. That is why the Almighty said: **They think every shout is against them.** That is, whenever a matter, event, or fear occurs, they believe, due to their cowardice, that it will befall them, as the Almighty said: "They are stingy with you. But when fear comes, you will see them looking at you, their eyes rolling like one who is swooning from death."

But when the fear departs, they slap you with sharp tongues. Stingy with good. Those have not believed, so God has rendered worthless their deeds, and that, for God, is easy." They are gloomy and have no meaning. That is why the Almighty said: "They are the enemy, so beware of them. May God fight them. How are they turned away from guidance to misguidance? Imam Ahmad said: Yazid told us, Abdul Malik bin Qudamah Al-Jumahi told us, on the authority of Ishaq bin Bakir bin Abi Al-Furat, on the authority of Saeed bin Abi Saeed Al-Maqburi, on the authority of His father narrated on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "The hypocrites have signs by which they are known: their greeting is a curse, their food is plunder, their spoils are misappropriated, they do not approach the mosques except out of anger, they do not come to prayer except at the end, they are arrogant, they do not socialize nor are others socialized, they are wooden at night and noisy during the day." Yazid ibn Murrah said: Noisy during the day.

they heard doubts from their devils. "So a seal was placed upon their hearts" until they became accustomed to disbelief and became ingrained in it. "So they do not understand" the truth of faith, nor do they know its validity.

Fath al-Qadir

And in *Sa'a* there is a meaning of astonishment and allusion in His saying: 3- *That* is to what was mentioned previously of lying, turning away and the ugliness of deeds, and it is the subject and its predicate is **because they believed** meaning because they believed outwardly as hypocrisy **then disbelieved** inwardly, or they showed belief to the believers and showed disbelief to the disbelievers, and this is explicit in the disbelief of the hypocrites, and it was said that the verse was revealed about a people who believed then apostatized. The first is more appropriate as the context indicates **So He sealed their hearts** meaning He sealed them because of their disbelief. The majority read **So He sealed** in the passive voice, and the preposition and noun that follow it replace the subject. Zayd ibn Ali read it in the active voice, and the subject is a pronoun that refers to God, the Most High, and this is indicated by the reading of Al-A'mash, **So God sealed their hearts**, so they do not understand" what is in it of their goodness and guidance, which is faith.

Tafsir al-Baghawi

3- **That is because they believed**, they acknowledged it with their tongues when they saw the believers, **then they disbelieved**, when they were alone with the polytheists, **so their hearts were sealed**, with disbelief, **so they do not understand**, / faith.

Tafsir al-Baidawi

3- "That" refers to the previous statement, that statement which testifies to the evil of their deeds, or to the mentioned state of hypocrisy, lying, and pretending to believe. "That they believed **because they believed outwardly**, then disbelieved" secretly. "They believed **when they saw a sign**, then disbelieved" whenever

Surat al-Munafiqun 63:4

And when you see them, their bodies impress you, and if they speak, you listen to their speech. They are as if they were propped up pieces of wood. They think that every shout is against them. They are the enemy, so beware of them. May God destroy them. How are they deluded?

Surat al-Munafiqun 63:4

And when you see them, their bodies impress you, and if they speak, you listen to their speech. They are as if they were propped up pieces of wood. They think that every shout is against them. They are the enemy, so beware of them. May God destroy them. How are they deluded?

Tafsir al-Jalalayn

4 - **And when you see them, their bodies impress you** because of their beauty **and if they speak, you listen to their speech** because of its eloquence **as if they** because of the size of their bodies in neglecting understanding *wood* with a sukoon on the shin or a damma *lean* leaning against the wall **they think every shout** shouted like a call to arms and the creation of a lost cause **against them** because of the fear in their hearts that something will descend upon them that would make their blood permissible **they are the enemy, so beware of them** because they will divulge your secret to the disbelievers **may God destroy them** destroy them **how are they turned away from faith** after the proof has been established

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And when you see these hypocrites, O Muhammad, you will be amazed by their bodies because of the evenness of their creation and the beauty of their forms. **And if they speak, you listen to their speech.** The Almighty says: And if they speak, you hear their speech, their speech resembles the speech of people. **And God bears witness that the hypocrites are liars.** He says that these hypocrites are as if they were propped up pieces of wood, with no good in them, no understanding, and no knowledge. They are only images without dreams and ghosts without minds.

And His statement, **They think that every shout is against them**, means that God, the Most High, says: These hypocrites, due to their evil, bad opinion, and lack of faith, think that every shout is against them, because they fear that God will send down a command concerning them that will tear down their veils and disgrace them, and permit the believers to kill them, take their children captive, and seize their wealth. So out of their fear of that, whenever a revelation from God to His Messenger comes down to them, they think that it has come down with their destruction and ruin. God, the Most High, says to His Prophet, may God bless him and grant him peace: They are the enemy, O Muhammad, so beware of them, for when they meet you, their tongues are with you but their hearts are

against you, with your enemies, so they are the eyes of your enemies against you.

And his saying, **May God destroy them, how they are turning away from the truth**, means: May God disgrace them, how they are diverted from the truth.

Yunus told me, he said: Ibn Wahib told us, he said: Ibn Zayd said, and I heard him say about the statement of God, **And when you see them, their bodies impress you**, he said: These are the hypocrites.

The reciters differed in their recitation of His statement, **And God bears witness that the hypocrites are liars.**

The majority of the reciters of Medina and Kufa, except for Al-A'mash and Al-Kisa'i, read *wood* with a damma on the kha' and the shin, as if they directed that to the plural of the plural. They pluralized the wood as khashban, then they pluralized the wood as khashban, just as they pluralized the fruit as fruits, then fruits. It may be possible that the wood with a damma on the kha' and the shin is to be the plural of wood, so the shin is damma once and sukun another time, just as they pluralized the hill as akman and akman with a damma on the alif and the kaf once, and with a sukun on the kaf once, and as it was said: the body and the body, with a damma on the dal and a sukun on it for the plural of the body. Al-A'mash and Al-Kisa'i read that as *wood* with a damma on the kha' and a sukun on the shin.

The correct thing to say about this is that they are two well-known readings and two eloquent languages, and whichever one the reader recites, he is correct. The sukoon in the middle is more common in the plural of fa'la as fa'l in nouns on the tongues of the Arabs, such as their plural of badana as badanan and ajma as ajman.

Tafsir al-Qurtubi

God Almighty says: "And when you see them, their bodies impress you. And if they speak, you listen to their speech. They are as if they were wooden props propped up. They think that every shout is against them. They are the enemy, so beware of them. May God destroy them. How are they deluded?"

His statement, **And when you see them, their bodies impress you**, meaning their forms and appearances. **And if they speak, you listen to their speech**, meaning Abdullah ibn Ubayy. Ibn Abbas said: Abdullah ibn Ubayy was handsome, well-built, and had a smooth tongue. When he spoke, the Prophet, may God bless him and grant him peace, heard his speech. God described him as having a perfect appearance and excellent eloquence. Al-Kalbi said: What is meant are Ibn Ubayy, Jad ibn Qays, and Mu'tab ibn Qushayr. They had bodies, appearances, and eloquence. In Sahih Muslim: And His statement, **As if they were propped up pieces of wood**, means: They were men of the most beautiful kind, as if they were propped up

pieces of wood. He likened them to pieces of wood propped up against a wall, they neither hear nor understand, ghosts without souls and bodies without dreams. It was said that he likened them to pieces of wood that have decayed and are propped up by something else, and it is not known what is inside them. Fanbul, Abu Amr, and Al-Kisa'i read *khashab* with a sukoon on the sheen. This is the reading of Al-Bara' ibn 'Azib and the choice of Abu 'Ubayd, because its singular is *khashbah*. As you say: *badana badan* and *badan badan*, and in the language there is no *fa'ala* that has the plural of *fa'l fa'l*. And its heaviness requires that you say: *badan badan*, so you read *wa-al-badan wa-al-badan*. Al-Yazidi mentioned that it is the plural of *khashba'*, like the Almighty's saying: **And gardens of thick clouds** and one of them is *ghalba'* garden. The rest read it with emphasis and this is the narration of Al-Bazzi from Ibn Kathir and Ayyash from Abu Amr, and most of the narrations are from Asim. Abu Hatim chose it, as if it is the plural of *khashba'* and *khashba'*, like *thamarah fruits* and *thamarah fruits* and *thamarah*. If you wish, you can pluralize *khashba'* as *khashba'* as they say: *badana badan* and *badan* and *badan*. It has been narrated from Ibn Al-Musayyab that the *kha'* and *shin* are opened in *khashba'*. Sibawayh said: *khashba wooden* and *khashba'*, like *badana badan* and *badan*. He said: And similar to it without the *ha'* are *asad lion* and *asad lion*, *wathan wicken* and *wathan*. And *khashba'* is read as plural of plural, *khashba wooden* and *khashba'* and *khashba'*, like *thamarah fruits* and *thamarah fruits*.

The root word is *Isnad* which means I **inclined** to something. I **inclined** is used to express abundance, meaning they relied on oaths to spare their blood.

God the Almighty says: **They think that every shout against them is the enemy.** That is, every person who shouts against them is the enemy. So **they are the enemy** is the second object, although there is no pronoun in the sentence. He describes them as cowardly and weak. Muqatil and Al-Suddi said: That is, a crier calls out in the army that an animal has escaped or a lost animal has been reported, and they think that they are the ones meant, because of the fear in their hearts. As the poet Al-Akhtal said:

You still consider everything after them to be horses charging at them and men

It was said: "They think that every shout is against them. They are the enemy." The pronoun in it does not need what follows, and its meaning is: They think that every shout is against them, that they have been warned about them and known of their hypocrisy, because suspicion brings fear. Then God resumed addressing His Prophet, peace and blessings be upon him, and said: **They are the enemy.** This is the meaning of Ad-Dahhak's statement. It was also said: They think that every shout they hear in the mosque is against them, and that the Prophet, peace and blessings be upon him, has ordered their killing. They are always fearful that God will send down a command concerning them that will permit their blood to be shed and their veils to be torn. In this sense, the poet said:

If she were a bird, I would have imprisoned her, poisoned, calling for slaves and sinners.

A clan of Banu Yaru'. Then God described them, saying: **They are the enemy, so beware of them.** Narrated by Abd al-Rahman ibn Abi Hatim. His statement, **So beware of them**, has two meanings: The first is: Beware of trusting what they say or leaning toward their speech. The second is: Beware of their leaning toward your enemies and their abandoning your companions.

May God fight them means may God curse them, as stated by Ibn Abbas and Abu Malik. It is a word of blame and rebuke. The Arabs sometimes say, **May God fight him, how he feels!** They put it in the place of amazement. It was also said that the meaning of **May God fight them** is that He put them in the place of the one who fought him, a conquering enemy, because God Almighty conquers every stubborn person. Narrated by Ibn 'Ees.

How they lie means they lie, as Ibn Abbas said. Qatada said: It means they deviate from the truth.

Al-Hasan: It means they are diverted from the right path. It was also said that it means how their minds could go astray from this when the evidence is clear. It is from the word *ifk* which means diversion. And *ani* means how, and it has been mentioned before.

Tafsir Ibn Kathir

God the Almighty says, informing us about the hypocrites, that they only profess Islam when they come to the Prophet, may God bless him and grant him peace, but inwardly they are not like that, but rather the opposite of that. For this reason God the Almighty said: **When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God.'** That is, when they come to you, they confront you with that and show you that, but it is not as they say. For this reason, He interrupted with a sentence informing us that he is the Messenger of God, saying: **And God knows that you are His Messenger.** Then God the Almighty said: **And God bears witness that the hypocrites are liars.** That is, in what they reported, even if it was in accordance with what was outwardly, because they did not believe in the truth of what they said or its veracity. For this reason, He made them liars with regard to their belief.

God the Almighty said: **They have taken their oaths as a shield and averted [people] from the way of God.** That is, they protected themselves from people with false oaths and sinful oaths in order to be believed in what they said. So those who do not know their true nature were deceived by them, believing that they were Muslims. Perhaps they would follow their actions and believe what they said, but inwardly, they spared no effort in ruining Islam and its people. This caused great harm to many people. That is why God the Almighty said: "And averted [people] from the way of God. Indeed, evil was that which they used to do." That is why Ad-Dahhak ibn Muzahim used to read it as **they have taken their oaths as a shield**, meaning their outward belief was a shield, i.e., a precaution by which they would be protected from being killed. The majority

Surat al-Munafiqun 63:4

And when you see them, their bodies impress you, and if they speak, you listen to their speech. They are as if they were propped up pieces of wood. They think that every shout is against them. They are the enemy, so beware of them. May God destroy them. How are they deluded?

read it as **their oaths**, the plural of *oath*. God the Almighty said: **That is because they believed, then disbelieved, so their hearts were sealed, so they do not understand.** That is, hypocrisy was decreed upon them because they returned from faith to disbelief and exchanged guidance for misguidance. So God sealed their hearts, so they do not understand. That is, no guidance reaches their hearts, and no good reaches them, so they do not understand or find guidance.

And the Almighty said: **And when you see them, their bodies impress you, and if they speak, you listen to their speech.** That is, they were handsome figures and had eloquent tongues, and when the listener heard them, he would listen to their speech because of their eloquence. However, they were extremely weak, feeble, panicked, terrified, and cowardly. That is why the Almighty said: **They think every shout is against them.** That is, whenever a matter, event, or fear occurs, they believe, due to their cowardice, that it will befall them, as the Almighty said: "They are stingy with you. But when fear comes, you will see them looking at you, their eyes rolling like one who is swooning from death. But when the fear departs, they slap you with sharp tongues. Stingy with good. Those have not believed, so God has rendered worthless their deeds, and that, for God, is easy." They are gloomy and have no meaning. That is why the Almighty said: "They are the enemy, so beware of them. May God fight them. How are they turned away from guidance to misguidance?" Imam Ahmad said: Yazid told us, Abdul Malik bin Qudamah Al-Jumahi told us, on the authority of Ishaq bin Bakir bin Abi Al-Furat, on the authority of Saeed bin Abi Saeed Al-Maqburi, on the authority of His father narrated on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "The hypocrites have signs by which they are known: their greeting is a curse, their food is plunder, their spoils are misappropriated, they do not approach the mosques except out of anger, they do not come to prayer except at the end, they are arrogant, they do not socialize nor are others socialized, they are wooden at night and noisy during the day." Yazid ibn Murrah said: Noisy during the day.

Fath al-Qadir

4- **And when you see them, their bodies impress you** meaning their appearance and looks, meaning that they have bodies that impress whoever sees them because of the freshness and beauty in them. **And if they speak, you listen to their speech** so you think that their speech is true and honest because of their eloquence and smooth tongues. Abdullah bin Ubayy was the leader of the hypocrites, eloquent, large and handsome, and he used to attend the gathering of the Prophet, may God bless him and grant him peace, and when he spoke, the Prophet, may God bless him and grant him peace, would hear his speech. Al-Kalbi said: What is meant is Abdullah bin Abi, Jad bin Qais, and Mu'tab bin Qais. They had good bodies, good looks,

and eloquence. The address is to the Prophet, may God bless him and grant him peace, and it was said to be for anyone who was suitable for him. This is indicated by the reading of those who read *yasma'* in the passive voice. The phrase **as if they were propped up wood** is a new sentence to confirm what came before, that their bodies delight the observer and delight the viewer. It is permissible for it to be in the nominative case as the predicate of a deleted subject. They were likened in their sitting in the gatherings of the Messenger of God, may God bless him and grant him peace, leaning on them to propped up wood leaning against a wall that does not understand or know. They are like that because they are devoid of beneficial understanding and knowledge that benefits its owner. Al-Zajaj said: He described them with perfect images, then he informed that they are in their lack of understanding and insight like wood. The majority read *khashab* with two dhammahs, while Abu Amr, Al-Kisa'i, and Qunbal read it with a sukoon on the sheen. Al-Bara' ibn 'Aziz also read it this way. Abu 'Ubaid chose it because its singular is *khashbah* like *badanah* and *badan*. Abu Hatim chose the first reading. Sa'id ibn Jubayr and Sa'id ibn Al-Musayyab read it with two fathahs. The meaning of *musnadah* is that it was attributed to something else, from their saying: I attributed such-and-such to such-and-such, and the emphasis is for emphasis. Then God, the Exalted, criticized them for their cowardice, saying: **They think that every shout is against them**, meaning that they think that every shout they hear is a real and devastating blow to them, due to their extreme cowardice and the fear in their hearts. There are two interpretations of the second object of *calculation*: One is that it is against them, and His statement, **They are the enemy**, is a new sentence to clarify that they are the ones who are perfect in their enmity, since they show something other than what they conceal. The second interpretation is that the second object of *calculation* is His statement, **They are the enemy**, and His statement, **Against them**, is connected to a shout. It came with the collective pronoun because of the predicate, and it should have been said, **He is the enemy**, but the first interpretation is more appropriate. Muqatil and al-Suddi said: That is, if a crier calls out in the army, or an animal gets loose, or a lost animal is reported, they think that they are the ones meant because of the fear in their hearts. An example of this is the saying of the poet:

You still think that everything after them is just horses charging at them and men

It was said that the hypocrites were afraid that something would be revealed about them that would expose their secrets and permit the shedding of their blood and property. Then God the Almighty commanded His Messenger to be on his guard against them, saying: **Beware of them**, lest they seize an opportunity from you or find out any of your secrets, because they are spies for your enemies among the disbelievers. Then He cursed them, saying: **May God curse them, how they are deluded.** The Arabs

sometimes say this phrase to express astonishment, like saying: **May God curse him, what a poet he is, or What a poet he is.** This is not what is meant here, rather what is meant is to rebuke and rebuke them. It is a request from God the Almighty, a request from Himself to curse and disgrace them, or it is a teaching to the believers to say that. The meaning of **how they are deluded** is how they are diverted from the truth and inclined towards disbelief. Qatadah said: It means they deviate from the truth. Al-Hasan said: It means they are diverted from the right path.

Tafsir al-Baghawi

4- **And when you see them, their bodies impress you,** meaning that they have bodies and appearances, **and if they speak, you listen to their speech,** so you think it is true. Abdullah ibn Abbas said: Abdullah ibn Ubayy was large, eloquent, and had a smooth tongue. When he spoke, the Prophet, may God bless him and grant him peace, would listen to him. **They are as if they were propped up pieces of wood,** ghosts without souls and bodies without dreams.

Abu Amr and Al-Kisa'i read: *wood* with a sukoon on the sheen, and the rest read it with a damma.

Leaned, leaning against a wall, from their saying: **I leaned something**, if you leaned it, and the emphasis is for emphasis. He meant that they are not trees that bear fruit, but rather wood leaning against a wall. **They think every shout is against them**, meaning they do not hear a sound in the army, such as a crier calling out or an animal getting loose and announcing a lost item, except that they think - out of their cowardice and bad opinion - that they are meant for that, and they think that they have been attacked, because of the terror in their hearts.

It was said: This is because they were afraid that God would send down something concerning them that would expose their secrets and permit the shedding of their blood. Then he said: **They are the enemy.** This is the beginning and its predicate, **so beware of them**, and do not trust them. **May God fight them**, may God curse them. **How are they turned away from the truth?**

Tafsir al-Baidawi

4- **And when you see them, you will be impressed by their bodies** because of their size and beauty. **And when they speak, you will listen to their speech** because of their smoothness and the sweetness of their speech. Ibn Abi was a large and eloquent man who would attend the gathering of the Messenger of God, may God bless him and grant him peace, in a group like his, and he would be impressed by their build and listen to their speech. **As if they were propped up pieces of wood** is a state of the genitive pronoun in **their saying**, meaning he heard what they said, likening them to pieces of wood propped up against a wall in that they are ghosts devoid of knowledge and insight. It was said that *wood* is the plural of *khashaba*, which is a piece of wood whose

interior has been eaten away. They were likened to it in their beautiful appearance but ugliness of their report. Abu Amr, Al-Kisa'i, and Qanbal read it on the authority of Ibn Kathir with a sukoon on the sheen for emphasis, or that it is like *kabdan* in the plural of *badana*. **They think every shout is against them** means that it will befall them due to their cowardice and accusation. So **against them** is the second object of **they think**, and it is possible that its relative clause and the object are **they are the enemy**. Based on this, the pronoun refers to all of them and their plural in view of the predicate, but the fact that his statement **beware of them** is based on it indicates that the pronoun refers to the hypocrites. **May God fight them** is a supplication against them, and it is a request from Himself to curse them, or a teaching to the believers to supplicate against them with that. **How are they deluded?**

Surat al-Munafiqun 63:5

And when it is said to them, "Come, that the Messenger of God may ask forgiveness for you," they turn their heads away, and you see them turning away while they are arrogant.

Surat al-Munafiqun 63:5

And when it is said to them, **Come, that the Messenger of God may ask forgiveness for you**, they turn their heads away, and you see them turning away while they are arrogant.

Tafsir al-Jalalayn

5 - And when it is said to them, **Come, apologizing, that the Messenger of God may ask forgiveness for you, they turn their heads, and you see them turning away, while they are arrogant.**

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Qatada who said: It was said to Abdullah bin Ubayy, Why don't you go to the Prophet, may God bless him and grant him peace, and he will ask forgiveness for you? He started to shake his head, so the verse, **And when it is said to them, 'Come, so that the Messenger of God may ask forgiveness for you,'** was revealed about him. Ibn al-Mundhir narrated something similar on the authority of Ikrimah.

Tafsir al-Tabari

God Almighty says: And when it is said to these hypocrites: Come to the Messenger of God, may God bless him and grant him peace, that he may ask forgiveness for you, they turn their heads, meaning they move them and shake them in mockery of the Messenger of God, may God bless him and grant him peace, and of his asking forgiveness. And by stressing the waw of *lawwa*, the reciters read it as a report from them that they repeatedly shook and moved their heads and did so a lot, except for Nafi', who read it with a light waw *lawwa* as if they did that only once.

The correct reading in this regard is the one who stresses the waw, due to the consensus of the authoritative reciters on this.

And His statement, **And you saw them turning away, while they were arrogant**, God Almighty says: And you saw them turning away from what they were called to, **while they were arrogant**, meaning: while they were arrogant about going to the Messenger of God, may God bless him and grant him peace, to ask forgiveness for them. All of these verses, as mentioned, refer to Abdullah ibn Abi Salul, because he said to his companions, **Do not spend on those who are with the Messenger of God until they disperse**, and he said, **If we return to Medina, the more honorable will expel therefrom the more humble**. Zayd ibn Arqam heard of that and informed 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 him and asked him about what he had been told about, and he swore that he had not said it. It was said to him, "Why don't you go to the Messenger of God, may God bless him and grant him peace, and ask him

to ask forgiveness for you?" So he began to turn his head and shake it in mockery, meaning that he would not do what they had advised him to do. So God Almighty revealed this surah about him from beginning to end.

And in a similar manner to what we said about that, the people of interpretation said, and the report came.

Mention the narration that came with that:

Abu Kurayb narrated to us, saying: Yahya ibn Adam narrated to us, saying: Isra'il narrated to us, on the authority of Abu Ishaq, on the authority of Zayd ibn Arqam, who said: I went out with my uncle on a military expedition, and I heard Abdullah ibn Abi Salul saying to his companions: Do not spend on those with the Messenger of God until they disperse. If we return to Medina, the more honorable will expel the more humble from it. He said: So I mentioned that to my uncle, and my uncle mentioned it to the Messenger of God, may God bless him and grant him peace, so he sent for me and I told him. Then he sent to Abdullah Ali, may God be pleased with him, and his companions, and they swore that they had not said anything. He said: So the Messenger of God, may God bless him and grant him peace, denied me and believed him, and I was afflicted with a worry the like of which I had never experienced before. So I entered the house, and my uncle said to me: You did not want the Messenger of God, may God bless him and grant him peace, to deny you and hate you! He said: Until God Almighty revealed: **When the hypocrites come to you**. He said: So the Messenger of God, may God bless him and grant him peace, sent for me, and he recited it, then he said: God Almighty has told you the truth, O Zayd. "

Abu Kurayb and Al-Qasim bin Bishr bin Maruf narrated to us: Yahya bin Bakir narrated to us: Shu'bah narrated to us, on the authority of Al-Hakam: I heard Muhammad bin Ka'b Al-Qurazi say: I heard Zayd bin Arqam say: When Abdullah bin Abi Salul said what he said: **Do not spend on those who are with the Messenger of God until they disperse**, and he said: **If we return to Medina**, he said: I heard him, so I went to the Messenger of God, may God bless him and grant him peace, and mentioned that, and some of the Ansar blamed me. He said: Then he came and swore that he had not said that, so I returned home and slept. He said: Then the Messenger of God, may God bless him and grant him peace, came to me, or it was reported to me, so I went to the Prophet, may God bless him and grant him peace, and he said: God, the Blessed and Exalted, has confirmed you and excused you. He said: Then the verse was revealed: **They are the ones who say, 'Do not spend on those who are with the Messenger of God.'**

Abu Kurayb told us: Hashim Abu Al-Nadr told us, on the authority of Shu'bah, on the authority of Al-Hakam, who said: I heard Muhammad bin Ka'b Al-Qurazi say: I heard Zaid bin Arqam narrate this hadith.

Muhammad ibn al-Muthanna narrated to us, saying: Muhammad ibn Ja'far narrated to us, saying: Shu'bah narrated to us, on the authority of al-Hakam, on the

authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Zayd ibn Arqam, who said: We were with the Messenger of God, may God bless him and grant him peace, during a military expedition, and `Abdullah ibn Abi Salul said: **If we return to Medina, the more honorable will surely expel therefrom the more humble.** So I went to the Prophet, may God bless him and grant him peace, and informed him. `Abdullah ibn Ubayy swore that none of that had happened. My people blamed me and said: **I did not intend this.** So I went and slept sad or depressed. Then the Prophet of God, may God bless him and grant him peace, sent for me, or I went to the Messenger of God, may God bless him and grant him peace, and said: **God has accepted your excuse and confirmed your truth.** Then this verse was revealed: "They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.'" Until he reached: **If we return to Medina, the more honorable will surely expel therefrom the more humble.**

Ibn Al-Muthanna told us: Ibn Abi Uday told us: Ibn Awn told me, on the authority of Muhammad, who said: Zayd ibn Arqam heard it and traced it back to his guardian. His guardian traced it back to the Prophet, may God bless him and grant him peace. It was said to Zayd: Listen to me.

Ahmad bin Mansur Al-Ramadi told us: Ibrahim bin Al-Hakam bin Aban told us: My father told me: Bashir bin Muslim told me that it was said to Abdullah ibn Ubayy bin Salul: O Abu Hubab, severe verses have been revealed concerning you, so go to the Messenger of God, may God bless him and grant him peace, so that he may seek forgiveness for you. He turned his head and said: You ordered me to believe, and I believed. You ordered me to give the zakat of my wealth, and I gave it. So all that remains is for me to prostrate to Muhammad.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn aside.** The whole verse he recited up to **the wicked.** It was revealed about Abdullah ibn Ubayy. That was because a young man from his relatives went to the Messenger of God, may God bless him and grant him peace, and told him a hadith about him and a serious matter. The Messenger of God, may God bless him and grant him peace, called him, and he swore an oath and disavowed that. The Ansar turned to that young man, and they blamed him and rebuked him. It was said to Abdullah, "Why don't you go to the Messenger of God, may God bless him and grant him peace?" He began to turn his head, meaning, **You will not do it,** and he lied about me. Then God revealed what you hear.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads,** Abdullah ibn Ubayy said, it was said to him, "Come, that the Messenger of God may God bless him and grant him peace may ask forgiveness for you," so he turned his

head and said, **What did you say?**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: His people said to him: Why don't you go to the Prophet, may God bless him and grant him peace, and he will ask forgiveness for you? So he began to shake his head, and the following verse was revealed about him: **And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you.'**

Tafsir al-Qurtubi

God the Almighty said: **And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,'** When the Quran was revealed about them, their clans went to them and said, **You have been disgraced by hypocrisy, so repent to the Messenger of God from hypocrisy and ask him to ask forgiveness for you.** They turned their heads in mockery and disdain, as Ibn Abbas said. It was narrated from him that Abdullah ibn Ubayy used to take a stand regarding every cause that encouraged obedience to God and His Messenger, and it was said to him, "What good will that do you while the Messenger of God (blessings and peace of God be upon him) is angry with you? Go to him so he may ask forgiveness for you." He refused and said, **I will not go to him.** The reason for the revelation of these verses.

The Prophet (peace and blessings be upon him) raided Banu al-Mustaliq at a watering place called al-Marisi' in the direction of Qudayd towards the coast. A hired servant of Umar's called Jahjah and an ally of Abdullah ibn Ubayy called Sinan rushed towards a watering place in al-Mushall. Jahjah shouted for the Muhajirun and Sinan shouted for the Ansar. Jahjah slapped Sinan, and Abdullah ibn Ubayy said, "Light a fire, they did it!" By God, our situation and their situation are as the first one said: "Fatten your dog and it will eat you." By God, if we return to Madinah, the most humiliated one - meaning Ubayy - will surely come out, meaning Muhammad (peace and blessings be upon him). Then he said to his people, "Refrain from this man's food and do not spend on those who are with him until they disperse and leave him. **Zayd ibn Arqam - who was one of Abdullah's relatives - said,** By God, you are the humiliated one among your people, while Muhammad (peace and blessings be upon him) is honored by the Most Merciful and protected by the Muslims. By God, I will never love you after what you have said. **Abdullah said,** Shut up, I was just joking."

Zaid informed the Prophet (peace and blessings of God be upon him) of what he had said, and he swore by God that he had neither done nor said it. The Prophet (peace and blessings of God be upon him) excused him. Zaid said: "I felt this in myself, but the people did not like me. So Surat Al-Munafiqun was revealed confirming Zaid's statement and denial of Abdullah. It was said to Abdullah: 'Severe verses have been revealed concerning you, so go to the Messenger of God (peace and blessings of God be upon him) so that he may ask for forgiveness for you.' He nodded his head, and the verses were revealed."

Surat al-Munafiqun 63:5

And when it is said to them, "Come, that the Messenger of God may ask forgiveness for you," they turn their heads away, and you see them turning away while they are arrogant.

[Narrated by Al-Bukhari, Muslim, and At-Tirmidhi with a similar meaning. The beginning of the Surah has already been mentioned.] It was also said: **He asks forgiveness for you** means that he will repent to you from hypocrisy, because repentance is asking for forgiveness.

"I saw them turning away while they were arrogant." That is, they turned away from the Messenger, arrogant about believing.

Nafi` read *lawwa* with a light pronunciation. The rest stressed it, and Abu Ubaid chose it and said: It is a verb of the group of Al-Nahhas. He made a mistake in this, because it was revealed about Abdullah bin Ubayy when he was told: Come, the Messenger of God, may God bless him and grant him peace, will ask forgiveness for you. He shook his head in mockery. If it is said: How do I report it with the action of the group? It is said to him: The Arabs do this when it is about a person. Sibawaba recited to Hassan:

You thought that what you did could be hidden, while among us there is a Messenger who has the revelation and who brings it forth.

Hassan Ibn Al-Abairaq was approached about something he had stolen in Mecca. His case is well-known.

It may be permissible to tell about him and about the one who did what he did. It was said: Ibn Abi said when he turned his head, **You ordered me to believe or to give only the zakat of my money.**

I have been given, so all that remains is for me to prostrate to Muhammad!

Tafsir Ibn Kathir

God the Almighty says, informing us about the hypocrites, upon whom be the curses of God, that **And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads away**, meaning they turn away and turn away from what is said to them out of arrogance and contempt for what is said to them. For this reason God the Almighty said: **And you see them turning away while they are arrogant.** Then He punished them for that, saying: "It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them. God will never forgive them. Indeed, God does not guide the defiantly disobedient people," as He said in Surat Bara'ah. We have already discussed that and cited the hadiths narrated there.

Ibn Abi Hatim said: My father told us, Ibn Abi Omar Al-Adani told us: Sufyan said, **They turned their heads.** Ibn Abi Omar said: Sufyan turned his face to his right and looked askance, then said, **This is him.** More than one of the early Muslims mentioned that this entire chain of narration was revealed regarding Abdullah bin Ubayy bin Salul, as we will mention soon. God willing. He is trustworthy and upon him we rely. Muhammad

bin Ishaq said in the biography: When the Messenger of God, may God bless him and grant him peace, came to Medina, meaning his return from Uhud, Abdullah bin Ubayy bin Salul, as Ibn Shihab al-Zuhri told me, had a position that he would stand at every Friday. He would not deny the honor he had in himself and his people, and he was honorable among them. When the Prophet, may God bless him and grant him peace, sat on a Friday while delivering a sermon to the people, he would stand and say: O people, this is the Messenger of God, may God bless him and grant him peace, among you. God has honored you through him and made you strong through him, so support him, honor him, listen to him, and obey him. Then he would sit until he did what he did on the day of Uhud, meaning his return with a third of the army and the people had returned. He stood and did that as he used to do. The Muslims took hold of his clothes from the sides and said: Sit down, enemy of God, you are not worthy of that, having done what you did. So he went out, stepping over people's necks, saying: By God, it is as if I had spoken a lie. If I stood up, I would intensify his matter. Some men from the Ansar met him at the door of the mosque and said: Woe to you, what is the matter with you? He said: I stood up to try to tighten his grip, but some of his companions jumped on me, pulling me and scolding me. It was as if I had said, **I am going to tighten my grip.** They said: Woe to you! Go back so that the Messenger of God (peace and blessings of God be upon him) may ask forgiveness for you. He said: By God, I do not want him to ask forgiveness for me. Qatada and As-Suddi said: This verse was revealed about Abdullah bin Ubayy. A young man from his relatives went to the Messenger of God (peace and blessings of God be upon him) and told him a hadith about him and a serious matter. The Messenger of God (peace and blessings of God be upon him) called him and he swore by God and disavowed that. The Ansar turned to that young man and blamed him and removed him. God revealed about him what you hear. It was said to the enemy of God: Why don't you go to the Messenger of God (peace and blessings of God be upon him)? He began to shake his head, meaning you will not do it. Ibn Abi Hatim said: My father told us, Abu Al-Rabi' Al-Zahrani told us, Hammad ibn Zayd told us, Ayoub told us on the authority of Saeed ibn Jubayr that whenever the Messenger of God (peace and blessings of God be upon him) stopped at a place, he would not leave until he prayed there. When the Battle of Tabuk took place, he heard that Abdullah bin Ubayy bin Salul had said: The more honorable will expel the more humble from it. So he left before stopping at the end of the day. It was said to Abdul God ibn Ubayy said: Go to the Prophet (peace and blessings of God be upon him) so that he may seek forgiveness for you. So God revealed: "When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God.' And God knows that you are His Messenger, and God bears witness that the hypocrites are liars. They have taken their oaths as a shield and averted [people] from the way of God. Evil indeed is that which they have been doing. That is because they believed and then disbelieved, so their hearts were sealed, so they do

not understand. And when you see them, their bodies impress you, and when they speak, you listen to their speech. They are as if they were propped up pieces of wood. They think that every shout is against them. They are the enemy, so beware of them. May God destroy them! How are they deluded? And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads away." This is a sound chain of transmission going back to Sa'id ibn Jubayr. His statement that this was during the Battle of Tabuk is questionable, rather it is not good, because Abdullah ibn Ubayy ibn Salul was not among those who went out on the Battle of Tabuk, but rather he returned with a group of the army. Rather, what is well-known among the authors of military expeditions and biographies is that this was during the Battle of Al-Murays'i, which is the Battle of Banu Al-Mustaliq.

Yunus bin Bakir said on the authority of Ibn Ishaq: Muhammad bin Yahya bin Hibban, Abdullah bin Abi Bakr, and Asim bin Umar bin Qatada told me in the story of Banu al-Mustaliq, that while the Messenger of God, may God bless him and grant him peace, was staying there, Jahjah bin Saeed al-Ghifari, who was a servant of Umar bin al-Khattab, and Sinan bin Wabar fought over water. Ibn Ishaq said: Muhammad bin Yahya bin Hibban told me: They crowded together over water and fought. Sinan said: O group of Ansar, and Jahjah said: O group of Muhajireen, and Zaid bin Arqam and a group of Ansar were with Abdullah bin Ubayy, and when he heard it he said: They have revolted against us in our country, and by God, we and these Quraysh robes are nothing but what the one who said: Fatten your dog and it will eat you, and by God, if we return to Medina, the more honorable will expel from it the more abject. Then he turned to those of his people who were with him and said: What have you done to yourselves? You have made them your country and shared your wealth with them. By God, if you had refrained from... Zaid bin Arqam **may God be pleased with him** heard it and went with it to the Messenger of God (peace and blessings of God be upon him) while he was a young boy in the household of Umar bin Al-Khattab **may God be pleased with him** and told him the story. Umar **may God be pleased with him** said: O Messenger of God, order Ibad bin Bishr to have his head struck off. The Messenger of God (peace and blessings of God be upon him) said: **What will happen when people say, O Umar, that Muhammad kills his companions? No, but call out, O Umar, to leave.** When Abdullah bin Ubayy heard that this had reached the Messenger of God (peace and blessings of God be upon him), he came to him and apologized to him, and swore by God that he had not said what Zaid bin Arqam had said. He was in a good place with his people and they said: O Messenger of God, perhaps this young boy was mistaken and what the man said was not proven.

The Messenger of God (peace and blessings of God be upon him) set out during a time when he usually did not set out. He was met by Usaid ibn Hudayr **may God be pleased with him**. He greeted him with the greeting of the Prophet and then said: By God, you have set out at a strange time when you do not usually set out. The Messenger of God (peace and blessings of God be upon him) said: Have you not heard what your companion Ibn Ubayy said? He claimed that when he

comes to Madinah, the more honorable will expel from it the more humble. The Messenger of God (peace and blessings of God be upon him) said: So you, O Messenger of God, are the honorable one and he is the humble one. Then he said: Be gentle with him, O Messenger of God, for by God, God brought you while we were stringing beads for him to go out, and he thinks that you have taken away his kingdom. The Messenger of God (peace and blessings of God be upon him) set out with the people until evening, and the whole night until morning, and the beginning of the day until the sun had risen. Then he descended with the people to distract them from what he was talking about. The people were not safe from feeling the touch of the ground, so they slept, and Surah Al-Munafiqun was revealed. Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz told us, Abu Bakr bin Ishaq told us, Bishr bin Musa told us, Al-Hamidi told us, Sufyan told us, Umar bin Dinar told us, I heard Jabir bin Abdullah say: We were with the Messenger of God, may God bless him and grant him peace, in a military campaign, and a man from the Muhajireen kicked a man from the Ansar. The Ansari said: O Ansar! And the Muhajireen said: O Muhajireen! So the Messenger of God, may God bless him and grant him peace, said: **What is this call to ignorance? Leave it, for it is rotten.**

Abdullah bin Ubayy bin Salul said: They did it, and by God, if we return to Medina, the more honorable will expel the more humiliated from it. Jabir said: The Ansar were more numerous in Medina than the Muhajireen when the Messenger of God, may God bless him and grant him peace, arrived, then the Muhajireen increased in number after that, so Umar said: Let me strike off the head of this hypocrite. The Prophet, may God bless him and grant him peace, said: Leave him, lest people say that Muhammad kills his companions. Imam Ahmad narrated it on the authority of Husayn bin Muhammad al-Marwazi on the authority of Sufyan bin Uyaynah, and al-Bukhari narrated it on the authority of al-Hamidi and Muslim on the authority of Abu Bakr bin Abi Shaybah and others on the authority of Sufyan with a similar chain of transmission.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of al-Hakam, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Zayd ibn Arqam, who said: I was with the Messenger of God, may God bless him and grant him peace, during the Battle of Tabuk, and Abdullah ibn Ubayy said: If we return to Medina, the more honorable will expel the more humble from it. He said: So I came to the Prophet, may God bless him and grant him peace, and informed him. He said: Abdullah ibn Ubayy swore that none of that had happened. He said: My people blamed me and said: What did you want with this? He said: So I went and slept gloomy and sad. He said: Then the Prophet of God, may God bless him and grant him peace, sent for me and said: **God has accepted your excuse and confirmed your truth.** He said: Then this verse was revealed: "They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.' And to God belong the treasures of the heavens and the earth, but the hypocrites do not understand. They say, 'If we return to Medina, the more honorable will surely expel therefrom the more humble.'" Al-Bukhari narrated it at

Surat al-Munafiqun 63:5

And when it is said to them, "Come, that the Messenger of God may ask forgiveness for you," they turn their heads away, and you see them turning away while they are arrogant.

this verse on the authority of Adam bin Abi Iyas on the authority of Shu'bah, then he said: Ibn Abi Za'idah said on the authority of Al-A'mash on the authority of Amr on the authority of Ibn Abi Layla on the authority of Zayd on the authority of the Prophet, may God bless him and grant him peace. Al-Tirmidhi and Al-Nasa'i also narrated it at this verse on the authority of Shu'bah on his authority.

Another chain of transmission on the authority of Zayd

Imam Ahmad, may God have mercy on him, said: Yahya bin Adam and Yahya bin Abi Bakir told us: Israel told us on the authority of Abu Ishaq, who said: I heard Zayd bin Arqam, and Ibn Abi Bakir said on the authority of Zayd bin Arqam, who said: I went out with my uncle on a military expedition and I heard Abdullah bin Ubayy bin Salul saying to his companions: Do not spend on those with the Messenger of God, may God bless him and grant him peace, and if we return to Madinah, the more honorable will expel the more humble from it. So I mentioned that to my uncle, and my uncle mentioned it to the Messenger of God, may God bless him and grant him peace. So the Messenger of God, may God bless him and grant him peace, sent for me, and I told him. So he sent for Abdullah bin Ubayy bin Salul and his companions, and they swore by God that they had not said anything. So the Messenger of God, may God bless him and grant him peace, called me a liar and he believed him, and I was afflicted with a worry the like of which I had never been afflicted with before. I sat in the house, and my uncle said: I only wanted the Messenger of God, may God bless him and grant him peace, to call you a liar and hate you! He said: Until God revealed, "When the hypocrites come to you," He said: So the Messenger of God (peace and blessings of God be upon him) sent for me and the Messenger of God (peace and blessings of God be upon him) recited it to me and then said: "God has confirmed what you say." Then Ahmad also said: Hasan bin Musa told us, Zuhair told us, Abu Ishaq told us that he heard Zaid bin Arqam say: We went out with the Messenger of God (peace and blessings of God be upon him) on a journey and hardship befell the people. Abdullah bin Ubayy said to his companions: Do not spend on those who are with the Messenger of God (peace and blessings of God be upon him) until they disperse from around him. He said: If we return to Madinah, the more honorable will expel therefrom the more humble. So I came to the Prophet (peace and blessings of God be upon him) and informed him of that. He sent for Abdullah bin Ubayy and asked him, and he swore an oath as to what he should do. They said: Zaid lied, O Messenger of God. I was impressed by what they said, so God revealed my confirmation, "When the hypocrites come to you," He said: And the Messenger of God (peace and blessings of God be upon him) called them and asked forgiveness for them, but they turned their heads.

And the Almighty said: **As if they were propped up pieces of wood.** He said: They were men of the most beautiful kind. Al-Bukhari, Muslim, and Al-Nasa'i narrated it from the hadith of Zuhair. Al-Bukhari also narrated it, and Al-Tirmidhi from the hadith of Israel,

both of them on the authority of Abu Ishaq Amr bin Abdullah Al-Subai'i Al-Hamadani Al-Kufi on the authority of Zaid with it.

Another chain of transmission on the authority of Zayd

Abu Isa al-Tirmidhi said: Abd ibn Humayd told us, Ubayd God ibn Musa told us, on the authority of Isra'il, on the authority of al-Suddi, on the authority of Abu Sa'id al-Azdi, who said: Zayd ibn Arqam told us: We went on an expedition with the Messenger of God, may God bless him and grant him peace, and there were some Bedouins with us. We would race to the water, and the Bedouins would get to it before us. A Bedouin raced his companions to fill the basin, placing stones around it and putting a mat on it until his companions came. He said: Then a man from the Ansar came to the Bedouin and let go of the reins of his camel so that she could drink, but he refused to let go, so he grabbed a stone and the water subsided. The Bedouin raised his stick and struck the Ansari on the head with it, wounding him. Then Abdullah ibn Ubayy, the head of the hypocrites, came and informed him, and he was one of his companions. Abdullah ibn Ubayy became angry and said: Do not spend on those who are with the Messenger of God until they disperse from around him, meaning the Bedouins. They used to attend the Messenger of God, may God bless him and grant him peace, when he was eating. Then Abdullah said to his companions: When they disperse from Muhammad Bring Muhammad food so he and those with him can eat. Then he said to his companions: If you return to Medina, let the more honorable expel the more humble.

Zaid said: I was riding behind my uncle. I heard Abdullah ibn Ubayy say what he said, so I informed my uncle. He went and informed 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 for him, and he swore an oath and denied it. The Messenger of God (peace and blessings of God be upon him) believed him and called me a liar. My uncle came to me and said: I only wanted the Messenger of God (peace and blessings of God be upon him) to hate you and for the Muslims to call you a liar. I was overcome by such grief as had never befallen anyone before. While I was traveling with the Messenger of God (peace and blessings of God be upon him) on a journey, and my head was heavy with worry, the Messenger of God (peace and blessings of God be upon him) came to me, stroked my ear, and smiled in my face. I would not have liked to have eternal life because of it. Then Abu Bakr caught up with me and said: What did the Messenger of God (peace and blessings of God be upon him) say to you? I said: He did not say anything except that he stroked my ear and smiled in my face. He said: Be of good cheer. Then Umar caught up with me, and I said to him the same as I had said to Abu Bakr. When morning came, the Messenger of God (peace and blessings of God be upon him) recited Surat al-Munafiqun. Al-Tirmidhi was the only one to transmit it and said: This is a good and authentic hadith. Al-Hafiz Al-Bayhaqi narrated it in this way on the authority of

Al-Hakim on the authority of Abu Al-Abbas Muhammad ibn Ahmad Al-Mahboubi on the authority of Saeed ibn Masoud on the authority of Ubaidullah ibn Musa with it, and he added after the words of Surat al-Munafiqun 63: **When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God,'** until he reached **They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse,'** until he reached **The more honorable will surely expel therefrom the more humble.**

Abdullah bin Lahi'ah narrated on the authority of Abu Al-Aswad Urwah bin Al-Zubayr in Al-Maghāzī, and Musa bin Uqbah also mentioned this story in this context in his Magāzī, but they made the one who conveyed the words of Abdullah bin Ubayy bin Salul to the Messenger of God, may God bless him and grant him peace, was Aws bin Arqam from Banu Al-Harith bin Al-Khazraj, so perhaps it was another conveyor or a misprint due to hearing, and God knows best. Ibn Abi Hatim, may God have mercy on him, said: Muhammad bin Aziz al-Ayli told us, Salamah told me, Aqil told me, Muhammad bin Muslim told me that Urwah bin al-Zubayr and Amr bin Thabit al-Ansari told him that the Messenger of God, may God bless him and grant him peace, led the expedition of al-Marisi', in which the Messenger of God, may God bless him and grant him peace, demolished the tyrant Manat, which was between the back of the paralyzed man and the sea. The Messenger of God, may God bless him and grant him peace, sent Khalid bin al-Walid, who defeated Manat. Two men fought in that expedition of the Messenger of God, may God bless him and grant him peace, one of them was from the Muhajireen and the other from Buhaiz, and they were allies of the Ansar. The man from the Muhajireen gained the upper hand over al-Buhaiz, so al-Buhaiz said: O group of Ansar, so some men from the Ansar supported him. The Muhajireen said: O group of Muhajireen, so some men from the Muhajireen supported him until there was some fighting between those men from the Muhajireen and the men from the Ansar, then a barrier was established between them, and every hypocrite or man in whose heart there was sickness withdrew to Abdullah bin Ubayy bin Salul, who said: You had hoped and been repelled, but now you are neither harming nor... It is useful, the jalabiyas have joined forces against us and they were calling every hadith of the migration jalabiyas, so Abdullah bin Ubayy, the enemy of God, said: By God, if we return to Medina, the more honorable will expel the more humiliated from it.

Malik ibn Ad-Dukhshan, who was one of the hypocrites, said: Did I not tell you not to spend on those who are with the Messenger of God until they disperse? Umar ibn Al-Khattab heard of that, so he walked until he came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, give me permission to strike off this man who has led people astray. He meant Umar Abdullah ibn Ubayy. The Messenger of God (peace and blessings of God be upon him) said to Umar: **Or will you fight him if I order you to kill him?** Umar said: **Yes, by God, if you order me to kill him, I will strike off his head.** The Messenger of God (peace and blessings of God be upon him) said: **Sit down.** Then Asid ibn Hudayr, who was one of the Ansar and then one of Banu Abd

Al-Ashhal, came until he came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, give me permission to strike off this man who has led people astray. The Messenger of God (peace and blessings of God be upon him) said: **Or will you fight him if I order you to kill him?** He said: Yes, by God, if you order me to kill him, I will strike with the sword under his earring. The Messenger of God, may God bless him and grant him peace, said: **Sit down.** Then the Messenger of God, may God bless him and grant him peace, said: **Give permission to depart.** So he set out with the people and traveled that day, night, and the next day until the day was over. Then he dismounted and set out with the people for the same amount of time until he arrived in Medina in the morning, in three days, which he traveled from the back of the paralyzed.

When the Messenger of God (peace and blessings of God be upon him) arrived in Medina, he sent for Umar and summoned him. The Messenger of God (peace and blessings of God be upon him) said to him, **Which Umar would you have killed if I had ordered you to kill him?** Umar said, **Yes.** The Messenger of God (peace and blessings of God be upon him) said, "By God, if I had killed him that day, I would have humiliated men who, if I ordered them today to kill him, would have obeyed, and people would say that I attacked my companions and killed them patiently." Then God, the Almighty, revealed, "They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.' But to God belong the treasures of the heavens and the earth, but the hypocrites do not understand. They say, 'If we return to Medina,'" 10: 17. This is a strange context and it contains precious things that are not found anywhere else. Muhammad bin Ishaq bin Yasar said: Asim bin Omar bin Qatada told me that when Abdullah bin Abdullah bin Ubayy heard what had happened to his father, he came to the Messenger of God and said: O Messenger of God, I have heard that you want to kill Abdullah bin Ubayy because of what you have heard about him. If you are going to do it, then order me to do it and I will bring you his head. By God, the Khazraj know that they have never had a man more dutiful to his father than me. I fear that you will order someone other than me to kill him, but my soul will not allow me to see the killer of Abdullah bin Ubayy walking among the people and I kill him, thus killing a believer for an unbeliever and entering Hell. The Messenger of God, may God bless him and grant him peace, said: **Rather, we will be gentle with him and treat him well as long as he remains with us.**

Ikrimah, Ibn Zayd and others mentioned that when the people returned to Madinah, Abdullah ibn Abdullah stood at the gate of Madinah and drew his sword. People started passing by him. When his father, Abdullah ibn Ubayy, came, his son said to him: **Behind you!** He said: **What is wrong with you, woe to you?** He said: "By God, you will not pass from here until the Messenger of God, may God bless him and grant him peace, gives you permission, for he is the powerful one and you are the weak one." When the Messenger of God, may God bless him and grant him peace, came, and he was only walking in the rear, Abdullah ibn Ubayy complained to him about his son. His son Abdullah said: **By God, O Messenger of God, he will**

Surat al-Munafiqun 63:5

And when it is said to them, "Come, that the Messenger of God may ask forgiveness for you," they turn their heads away, and you see them turning away while they are arrogant.

not enter it until you give him permission. The Messenger of God, may God bless him and grant him peace, gave him permission. Abdullah said: "Now that the Messenger of God, may God bless him and grant him peace, has given you permission, then pass now." Abu Bakr Abdullah bin Al-Zubayr Al-Hamidi said in his Musnad: Sufyan bin Uyaynah told us, Abu Harun Al-Madani told us: Abdullah bin Abdullah bin Ubayy bin Salul said to his father: By God, you will never enter Madinah until you say: The Messenger of God, may God bless him and grant him peace, is the most honorable and I am the most humiliated. He said: He came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I have heard that you want to kill my father. By Him who sent you with the truth, I have never looked at his face out of awe of him. If you wish me to bring you his head, I will come to you, for I hate to see my father's killer.

Tafsir al-Baidawi

5- "And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads away, refusing to do so and being arrogant about it. Nafi' read it with a light 'waw'. "I saw them turning away" turning away from asking forgiveness. **And they are arrogant** about apologizing.

Fath al-Qadir

5- **And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,'** meaning, if a believer says to them, **What was revealed concerning you of the Quran has been revealed, so repent to God and His Messenger and come, that the Messenger of God may ask forgiveness for you,** they turn their heads away, meaning, they move them in mockery of that. Muqatil said: They turned their heads away from seeking forgiveness. The majority read **turn away** with a shaddah, while Nafi' read it with a tafsir, and Abu Ubaid preferred the first reading. **And you saw them turning away,** meaning, they turned away from the words of the one who said to them, **Come, that the Messenger of God may ask forgiveness for you,** or they turned away from the Messenger of God, may God bless him and grant him peace. The phrase **while they were arrogant** is in the accusative case as a state of the subject of the first state, which is **turn away**, because seeing is visual, so they turn away is in the accusative case as a state of the subject, and the meaning is: And you saw them turning away, arrogant.

Tafsir al-Baghawi

5- **And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads away,** meaning they turn away and turn their faces away, desiring to ask forgiveness.

Nafi and Yaqub read *lawwa* with a light pronunciation, while the others read it with a heavy pronunciation, because they did it repeatedly.

And you saw them turning away, turning away from what they were called to, **while they were arrogant,** arrogant about the Messenger of God, may God bless him and grant him peace, asking forgiveness for them.

Surat al-Munafiqun 63:6

It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them - God will not forgive them. Indeed, God does not guide the defiantly disobedient people.

Tafsir al-Jalalayn

6 - **It is the same for them whether you ask forgiveness for them** The question mark is dispensed with instead of the hamzat al-wasl (or you do not ask forgiveness for them - God will not forgive them. Indeed, God does not guide the wicked people)

Tafsir al-Suyuti

And he narrated on the authority of Urwah who said: When the verse was revealed: "Ask forgiveness for them or do not ask forgiveness for them. If you ask forgiveness for them seventy times, God will not forgive them," the Prophet, may God bless him and grant him peace, said: **I will add to the seventy.** So God revealed: **It is the same to them whether you ask forgiveness for them or do not ask forgiveness for them.** The verse was also narrated on the authority of Mujahid and Qatadah.

K and he brought out through the path of Al-Awfi on the authority of Ibn Abbas, who said: When the verse of Bara'ah was revealed, the Prophet, may God bless him and grant him peace, said: "I hear that I have been given permission to deal with them. By God, I will seek forgiveness more than seventy times, perhaps God will forgive them." Then it was revealed.

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "O Muhammad, it is the same for these hypocrites who were told, 'Come, let the Messenger of God ask forgiveness for you,' whether you ask forgiveness for them or do not ask forgiveness for them, God will never forgive them." He says: God will not pardon them for their sins, but rather He will punish them for them. **Indeed, God does not guide the wicked people.** He says: God does not guide to faith the people who lie about Him, who disbelieve in Him, and who go against His obedience.

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, **It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them - God will never forgive them.** He said: This verse was revealed after the verse in Surat At-Tawbah, **If you ask forgiveness for them seventy times, God will never forgive them.** (al-Tawbah 9:80), so the Messenger of God, may God bless him and grant him peace, said: More than seventy times. So God revealed, **It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them - God will never forgive them.**

Tafsir al-Qurtubi

The Almighty says: **It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them.** This means that all of that is the same; your asking forgiveness will not benefit them at all, as God will not forgive them. Similar to this is: **It is the same for them whether you warn them or do not warn them - they will not believe.** "It is the same for us whether you admonish them or are not among the admonishers." This has already been mentioned. "Indeed, God does not guide the defiantly disobedient people." This means that whoever God knows will die as a defiantly disobedient person.

Tafsir Ibn Kathir

God the Almighty says, informing us about the hypocrites, upon whom be the curses of God, that **And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads away,** meaning they turn away and turn away from what is said to them out of arrogance and contempt for what is said to them. For this reason God the Almighty said: **And you see them turning away while they are arrogant.** Then He punished them for that, saying: "It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them. God will never forgive them. Indeed, God does not guide the defiantly disobedient people," as He said in Surat Bara'ah. We have already discussed that and cited the hadiths narrated there.

Ibn Abi Hatim said: My father told us, Ibn Abi Omar Al-Adani told us: Sufyan said, **They turned their heads.** Ibn Abi Omar said: Sufyan turned his face to his right and looked askance, then said, **This is him.** More than one of the early Muslims mentioned that this entire chain of narration was revealed regarding Abdullah bin Ubayy bin Salul, as we will mention soon, God willing. He is trustworthy and upon him we rely. Muhammad bin Ishaq said in the biography: When the Messenger of God, may God bless him and grant him peace, came to Medina, meaning his return from Uhud, Abdullah bin Ubayy bin Salul, as Ibn Shihab al-Zuhri told me, had a position that he would stand at every Friday. He would not deny the honor he had in himself and his people, and he was honorable among them. When the Prophet, may God bless him and grant him peace, sat on a Friday while delivering a sermon to the people, he would stand and say: O people, this is the Messenger of God, may God bless him and grant him peace, among you. God has honored you through him and made you strong through him, so support him, honor him, listen to him, and obey him. Then he would sit until he did what he did on the day of Uhud, meaning his return with a third of the army and the people had returned. He stood and did that as he used to do. The Muslims took hold of his clothes from the sides and said: Sit down, enemy of God, you are not worthy of that, having done what you did. So he went out, stepping over people's necks, saying: By God, it is

Surat al-Munafiqun 63:6

It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them - God will not forgive them. Indeed, God does not guide the defiantly disobedient people.

as if I had spoken a lie. If I stood up, I would intensify his matter. Some men from the Ansar met him at the door of the mosque and said: Woe to you, what is the matter with you? He said: I stood up to try to tighten his grip, but some of his companions jumped on me, pulling me and scolding me. It was as if I had said, **I am going to tighten my grip.** They said: Woe to you! Go back so that the Messenger of God (peace and blessings of God be upon him) may ask forgiveness for you. He said: By God, I do not want him to ask forgiveness for me. Qatada and As-Suddi said: This verse was revealed about Abdullah ibn Ubayy. A young man from his relatives went to the Messenger of God (peace and blessings of God be upon him) and told him a hadith about him and a serious matter. The Messenger of God (peace and blessings of God be upon him) called him and he swore by God and disavowed that. The Ansar turned to that young man and blamed him and removed him. God revealed about him what you hear. It was said to the enemy of God: Why don't you go to the Messenger of God (peace and blessings of God be upon him)? He began to shake his head, meaning you will not do it. Ibn Abi Hatim said: My father told us, Abu Al-Rabi' Al-Zahrani told us, Hammad ibn Zayd told us, Ayoub told us on the authority of Saeed ibn Jubayr that whenever the Messenger of God (peace and blessings of God be upon him) stopped at a place, he would not leave until he prayed there. When the Battle of Tabuk took place, he heard that Abdullah ibn Ubayy ibn Salul had said: The more honorable will expel the more humble from it. So he left before stopping at the end of the day. It was said to Abdul God ibn Ubayy said: Go to the Prophet (peace and blessings of God be upon him) so that he may seek forgiveness for you. So God revealed: "When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God.' And God knows that you are His Messenger, and God bears witness that the hypocrites are liars. They have taken their oaths as a shield and averted [people] from the way of God. Evil indeed is that which they have been doing. That is because they believed and then disbelieved, so their hearts were sealed, so they do not understand. And when you see them, their bodies impress you, and when they speak, you listen to their speech. They are as if they were propped up pieces of wood. They think that every shout is against them. They are the enemy, so beware of them. May God destroy them! How are they deluded? And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads away." This is a sound chain of transmission going back to Sa'id ibn Jubayr. His statement that this was during the Battle of Tabuk is questionable, rather it is not good, because Abdullah ibn Ubayy ibn Salul was not among those who went out on the Battle of Tabuk, but rather he returned with a group of the army. Rather, what is well-known among the authors of military expeditions and biographies is that this was during the Battle of Al-Muraysi', which is the Battle of Banu Al-Mustaliq.

Yunus bin Bakir said on the authority of Ibn Ishaq: Muhammad bin Yahya bin Hibban, Abdullah bin Abi Bakr, and Asim bin Umar bin Qatada told me in the

story of Banu al-Mustaliq, that while the Messenger of God, may God bless him and grant him peace, was staying there, Jahjah bin Saeed al-Ghifari, who was a servant of Umar bin al-Khattab, and Sinan bin Wabar fought over water. Ibn Ishaq said: Muhammad bin Yahya bin Hibban told me: They crowded together over water and fought. Sinan said: O group of Ansar, and Jahjah said: O group of Muhajireen, and Zaid bin Arqam and a group of Ansar were with Abdullah bin Ubayy, and when he heard it he said: They have revolted against us in our country, and by God, we and these Quraysh robes are nothing but what the one who said: Fatten your dog and it will eat you, and by God, if we return to Medina, the more honorable will expel from it the more abject. Then he turned to those of his people who were with him and said: What have you done to yourselves? You have made them your country and shared your wealth with them. By God, if you had refrained from... Zaid bin Arqam **may God be pleased with him** heard it and went with it to the Messenger of God (peace and blessings of God be upon him) while he was a young boy in the household of Umar bin Al-Khattab **may God be pleased with him** and told him the story. Umar **may God be pleased with him** said: O Messenger of God, order Ibad bin Bishr to have his head struck off. The Messenger of God (peace and blessings of God be upon him) said: **What will happen when people say, O Umar, that Muhammad kills his companions? No, but call out, O Umar, to leave.** When Abdullah bin Ubayy heard that this had reached the Messenger of God (peace and blessings of God be upon him), he came to him and apologized to him, and swore by God that he had not said what Zaid bin Arqam had said. He was in a good place with his people and they said: O Messenger of God, perhaps this young boy was mistaken and what the man said was not proven.

The Messenger of God (peace and blessings of God be upon him) set out during a time when he usually did not set out. He was met by Usaid ibn Hudayr **may God be pleased with him**. He greeted him with the greeting of the Prophet and then said: By God, you have set out at a strange time when you do not usually set out. The Messenger of God (peace and blessings of God be upon him) said: Have you not heard what your companion Ibn Ubayy said? He claimed that when he comes to Madinah, the more honorable will expel from it the more humble. The Messenger of God (peace and blessings of God be upon him) said: So you, O Messenger of God, are the honorable one and he is the humble one. Then he said: Be gentle with him, O Messenger of God, for by God, God brought you while we were stringing beads for him to go out, and he thinks that you have taken away his kingdom. The Messenger of God (peace and blessings of God be upon him) set out with the people until evening, and the whole night until morning, and the beginning of the day until the sun had risen. Then he descended with the people to distract them from what he was talking about. The people were not safe from feeling the touch of the ground, so they slept, and Surah Al-Munafiqun was revealed. Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz told us, Abu Bakr bin Ishaq told us,

Bishr bin Musa told us, Al-Hamidi told us, Sufyan told us, Umar bin Dinar told us, I heard Jabir bin Abdullah say: We were with the Messenger of God, may God bless him and grant him peace, in a military campaign, and a man from the Muhajireen kicked a man from the Ansar. The Ansari said: O Ansar! And the Muhajireen said: O Muhajireen! So the Messenger of God, may God bless him and grant him peace, said: **What is this call to ignorance? Leave it, for it is rotten.**

Abdullah bin Ubayy bin Salul said: They did it, and by God, if we return to Medina, the more honorable will expel the more humiliated from it. Jabir said: The Ansar were more numerous in Medina than the Muhajireen when the Messenger of God, may God bless him and grant him peace, arrived, then the Muhajireen increased in number after that, so Umar said: Let me strike off the head of this hypocrite. The Prophet, may God bless him and grant him peace, said: Leave him, lest people say that Muhammad kills his companions. Imam Ahmad narrated it on the authority of Husayn bin Muhammad al-Marwazi on the authority of Sufyan bin Uyaynah, and al-Bukhari narrated it on the authority of al-Hamidi and Muslim on the authority of Abu Bakr bin Abi Shaybah and others on the authority of Sufyan with a similar chain of transmission.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of al-Hakam, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Zayd ibn Arqam, who said: I was with the Messenger of God, may God bless him and grant him peace, during the Battle of Tabuk, and Abdullah ibn Ubayy said: If we return to Medina, the more honorable will expel the more humble from it. He said: So I came to the Prophet, may God bless him and grant him peace, and informed him. He said: Abdullah ibn Ubayy swore that none of that had happened. He said: My people blamed me and said: What did you want with this? He said: So I went and slept gloomy and sad. He said: Then the Prophet of God, may God bless him and grant him peace, sent for me and said: **God has accepted your excuse and confirmed your truth.** He said: Then this verse was revealed: "They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.' And to God belong the treasures of the heavens and the earth, but the hypocrites do not understand. They say, 'If we return to Medina, the more honorable will surely expel therefrom the more humble.'" Al-Bukhari narrated it at this verse on the authority of Adam bin Abi Iyas on the authority of Shu'bah, then he said: Ibn Abi Za'idah said on the authority of Al-A'mash on the authority of Amr on the authority of Ibn Abi Layla on the authority of Zayd on the authority of the Prophet, may God bless him and grant him peace. Al-Tirmidhi and Al-Nasa'i also narrated it at this verse on the authority of Shu'bah on his authority.

Another chain of transmission on the authority of Zayd

Imam Ahmad, may God have mercy on him, said: Yahya bin Adam and Yahya bin Abi Bakir told us: Israel told us on the authority of Abu Ishaq, who said: I heard Zayd bin Arqam, and Ibn Abi Bakir said on the authority of Zayd bin Arqam, who said: I went out with my uncle on a military expedition and I heard Abdullah bin Ubayy bin Salul saying to his companions: Do not

spend on those with the Messenger of God, may God bless him and grant him peace, and if we return to Madinah, the more honorable will expel the more humble from it. So I mentioned that to my uncle, and my uncle mentioned it to the Messenger of God, may God bless him and grant him peace. So the Messenger of God, may God bless him and grant him peace, sent for me, and I told him. So he sent for Abdullah bin Ubayy bin Salul and his companions, and they swore by God that they had not said anything. So the Messenger of God, may God bless him and grant him peace, called me a liar and he believed him, and I was afflicted with a worry the like of which I had never been afflicted with before. I sat in the house, and my uncle said: I only wanted the Messenger of God, may God bless him and grant him peace, to call you a liar and hate you! He said: Until God revealed, "When the hypocrites come to you," He said: So the Messenger of God (peace and blessings of God be upon him) sent for me and the Messenger of God (peace and blessings of God be upon him) recited it to me and then said: "God has confirmed what you say." Then Ahmad also said: Hasan bin Musa told us, Zuhair told us, Abu Ishaq told us that he heard Zaid bin Arqam say: We went out with the Messenger of God (peace and blessings of God be upon him) on a journey and hardship befell the people. Abdullah bin Ubayy said to his companions: Do not spend on those who are with the Messenger of God (peace and blessings of God be upon him) until they disperse from around him. He said: If we return to Madinah, the more honorable will expel therefrom the more humble. So I came to the Prophet (peace and blessings of God be upon him) and informed him of that. He sent for Abdullah bin Ubayy and asked him, and he swore an oath as to what he should do. They said: Zaid lied, O Messenger of God. I was impressed by what they said, so God revealed my confirmation, "When the hypocrites come to you," He said: And the Messenger of God (peace and blessings of God be upon him) called them and asked forgiveness for them, but they turned their heads.

And the Almighty said: **As if they were propped up pieces of wood.** He said: They were men of the most beautiful kind. Al-Bukhari, Muslim, and Al-Nasa'i narrated it from the hadith of Zuhair. Al-Bukhari also narrated it, and Al-Tirmidhi from the hadith of Israel, both of them on the authority of Abu Ishaq Amr bin Abdullah Al-Subai'i Al-Hamadani Al-Kufi on the authority of Zaid with it.

Another chain of transmission on the authority of Zayd

Abu Isa al-Tirmidhi said: Abd ibn Humayd told us, Ubayd God ibn Musa told us, on the authority of Isra'il, on the authority of al-Suddi, on the authority of Abu Sa'id al-Azdi, who said: Zayd ibn Arqam told us: We went on an expedition with the Messenger of God, may God bless him and grant him peace, and there were some Bedouins with us. We would race to the water, and the Bedouins would get to it before us. A Bedouin raced his companions to fill the basin, placing stones around it and putting a mat on it until his companions came. He said: Then a man from the Ansar came to the Bedouin and let go of the reins of his camel so that she could drink, but he refused to let go, so he grabbed a stone and the water subsided. The Bedouin raised his stick and struck the Ansari on the head with it, wounding him. Then Abdullah ibn

Surat al-Munafiqun 63:6

It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them - God will not forgive them. Indeed, God does not guide the defiantly disobedient people.

Ubayy, the head of the hypocrites, came and informed him, and he was one of his companions. Abdullah ibn Ubayy became angry and said: Do not spend on those who are with the Messenger of God until they disperse from around him, meaning the Bedouins. They used to attend the Messenger of God, may God bless him and grant him peace, when he was eating. Then Abdullah said to his companions: When they disperse from Muhammad Bring Muhammad food so he and those with him can eat. Then he said to his companions: If you return to Medina, let the more honorable expel the more humble.

Zaid said: I was riding behind my uncle. I heard Abdullah ibn Ubayy say what he said, so I informed my uncle. He went and informed 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 for him, and he swore an oath and denied it. The Messenger of God (peace and blessings of God be upon him) believed him and called me a liar. My uncle came to me and said: I only wanted the Messenger of God (peace and blessings of God be upon him) to hate you and for the Muslims to call you a liar. I was overcome by such grief as had never befallen anyone before. While I was traveling with the Messenger of God (peace and blessings of God be upon him) on a journey, and my head was heavy with worry, the Messenger of God (peace and blessings of God be upon him) came to me, stroked my ear, and smiled in my face. I would not have liked to have eternal life because of it. Then Abu Bakr caught up with me and said: What did the Messenger of God (peace and blessings of God be upon him) say to you? I said: He did not say anything except that he stroked my ear and smiled in my face. He said: Be of good cheer. Then Umar caught up with me, and I said to him the same as I had said to Abu Bakr. When morning came, the Messenger of God (peace and blessings of God be upon him) recited Surat al-Munafiqun. Al-Tirmidhi was the only one to transmit it and said: This is a good and authentic hadith. Al-Hafiz Al-Bayhaqi narrated it in this way on the authority of Al-Hakim on the authority of Abu Al-Abbas Muhammad ibn Ahmad Al-Mahboubi on the authority of Saeed ibn Masoud on the authority of Ubaidullah ibn Musa with it, and he added after the words of Surat al-Munafiqun 63: **When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God,' until he reached They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse,' until he reached The more honorable will surely expel therefrom the more humble.**

Abdullah bin Lahi'ah narrated on the authority of Abu Al-Aswad Urwah bin Al-Zubayr in Al-Maghāzī, and Musa bin Uqbah also mentioned this story in this context in his Magāzī, but they made the one who conveyed the words of Abdullah bin Ubayy bin Salul to the Messenger of God, may God bless him and grant him peace, was Aws bin Arqam from Banu Al-Harith bin Al-Khazraj, so perhaps it was another conveyor or a misprint due to hearing, and God knows best. Ibn Abi Hatim, may God have mercy on him, said: Muhammad

bin Aziz al-Ayli told us, Salamah told me, Aqil told me, Muhammad bin Muslim told me that Urwah bin al-Zubayr and Amr bin Thabit al-Ansari told him that the Messenger of God, may God bless him and grant him peace, led the expedition of al-Marisi', in which the Messenger of God, may God bless him and grant him peace, demolished the tyrant Manat, which was between the back of the paralyzed man and the sea. The Messenger of God, may God bless him and grant him peace, sent Khalid bin al-Walid, who defeated Manat. Two men fought in that expedition of the Messenger of God, may God bless him and grant him peace, one of them was from the Muhajireen and the other from Buhaiz, and they were allies of the Ansar. The man from the Muhajireen gained the upper hand over al-Buhaiz, so al-Buhaiz said: O group of Ansar, so some men from the Ansar supported him. The Muhajireen said: O group of Muhajireen, so some men from the Muhajireen supported him until there was some fighting between those men from the Muhajireen and the men from the Ansar, then a barrier was established between them, and every hypocrite or man in whose heart there was sickness withdrew to Abdullah bin Ubayy bin Salul, who said: You had hoped and been repelled, but now you are neither harming nor... It is useful, the jalabiyas have joined forces against us and they were calling every hadith of the migration jalabiyas, so Abdullah bin Ubayy, the enemy of God, said: By God, if we return to Medina, the more honorable will expel the more humiliated from it.

Malik ibn Ad-Dukhshan, who was one of the hypocrites, said: Did I not tell you not to spend on those who are with the Messenger of God until they disperse? Umar ibn Al-Khattab heard of that, so he walked until he came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, give me permission to strike off this man who has led people astray. He meant Umar Abdullah ibn Ubayy. The Messenger of God (peace and blessings of God be upon him) said to Umar: **Or will you fight him if I order you to kill him?** Umar said: **Yes, by God, if you order me to kill him, I will strike off his head.** The Messenger of God (peace and blessings of God be upon him) said: **Sit down.** Then Asid ibn Hudayr, who was one of the Ansar and then one of Banu Abd Al-Ashhal, came until he came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, give me permission to strike off this man who has led people astray. The Messenger of God (peace and blessings of God be upon him) said: **Or will you fight him if I order you to kill him?** He said: Yes, by God, if you order me to kill him, I will strike with the sword under his earring. The Messenger of God, may God bless him and grant him peace, said: **Sit down.** Then the Messenger of God, may God bless him and grant him peace, said: **Give permission to depart.** So he set out with the people and traveled that day, night, and the next day until the day was over. Then he dismounted and set out with the people for the same amount of time until he arrived in Medina in the morning, in three days, which he traveled from the back of the paralyzed.

When the Messenger of God (peace and blessings of God be upon him) arrived in Medina, he sent for Umar and summoned him. The Messenger of God (peace and blessings of God be upon him) said to him, **Which Umar would you have killed if I had ordered you to kill him?** Umar said, *Yes*. The Messenger of God (peace and blessings of God be upon him) said, "By God, if I had killed him that day, I would have humiliated men who, if I ordered them today to kill him, would have obeyed, and people would say that I attacked my companions and killed them patiently." Then God, the Almighty, revealed, "They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.' But to God belong the treasures of the heavens and the earth, but the hypocrites do not understand. They say, 'If we return to Medina,'" 10:17. This is a strange context and it contains precious things that are not found anywhere else. Muhammad bin Ishaq bin Yasar said: Asim bin Omar bin Qatada told me that when Abdullah bin Abdullah bin Ubayy heard what had happened to his father, he came to the Messenger of God and said: O Messenger of God, I have heard that you want to kill Abdullah bin Ubayy because of what you have heard about him. If you are going to do it, then order me to do it and I will bring you his head. By God, the Khazraj know that they have never had a man more dutiful to his father than me. I fear that you will order someone other than me to kill him, but my soul will not allow me to see the killer of Abdullah bin Ubayy walking among the people and I kill him, thus killing a believer for an unbeliever and entering Hell. The Messenger of God, may God bless him and grant him peace, said: **Rather, we will be gentle with him and treat him well as long as he remains with us.**

Ikrimah, Ibn Zayd and others mentioned that when the people returned to Madinah, Abdullah ibn Abdullah stood at the gate of Madinah and drew his sword. People started passing by him. When his father, Abdullah ibn Ubayy, came, his son said to him: **Behind you!** He said: **What is wrong with you, woe to you?** He said: "By God, you will not pass from here until the Messenger of God, may God bless him and grant him peace, gives you permission, for he is the powerful one and you are the weak one." When the Messenger of God, may God bless him and grant him peace, came, and he was only walking in the rear, Abdullah ibn Ubayy complained to him about his son. His son Abdullah said: **By God, O Messenger of God, he will not enter it until you give him permission.** The Messenger of God, may God bless him and grant him peace, gave him permission. Abdullah said: "Now that the Messenger of God, may God bless him and grant him peace, has given you permission, then pass now." Abu Bakr Abdullah bin Al-Zubayr Al-Hamidi said in his Musnad: Sufyan bin Uyaynah told us, Abu Harun Al-Madani told us: Abdullah bin Abdullah bin Ubayy bin Salul said to his father: By God, you will never enter Madinah until you say: The Messenger of God, may God bless him and grant him peace, is the most honorable and I am the most humiliated. He said: He came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I have heard that you want to kill my father. By Him who sent you with the truth, I have never looked at his face out of awe of him. If you wish me to bring you his head, I

will come to you, for I hate to see my father's killer.

Fath al-Qadir

6- "It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them" meaning asking forgiveness or not is the same, it will not benefit them because of their insistence on hypocrisy and persistence in disbelief. The majority read "I ask forgiveness **with an open hamza without a long vowel, and deleted the question hamza, trusting in the evidence of am**" on it. Yazid ibn al-Qaqa' read "God will not forgive them" meaning as long as they are in hypocrisy. "Indeed, God does not guide the wicked people **meaning those who are complete in disobeying God and immersed in disobeying God, and the hypocrites are included among them primarily.**"

Tafsir al-Baghawi

6- It is the same to them whether you ask forgiveness for them, **O Muhammad**, or do not ask forgiveness for them - God will not forgive them. Indeed, God does not guide the defiantly disobedient people." Muhammad ibn Ishaq and others reported on the authority of a group of biographers that the Messenger of God, may God bless him and grant him peace, was informed that Banu al-Mustaliq were gathering to fight him, and their leader was al-Harith ibn Abi Dhirar Abu Juwayrah, the wife of the Prophet, may God bless him and grant him peace. When the Messenger of God, may God bless him and grant him peace, heard about them, he went out to them until he met them at one of their watering places called al-Muraysiq, on the side of Qudayd towards the coast. The people clashed and fought, and God defeated Banu al-Mustaliq, and killed those of them who were killed. The Messenger of God, may God bless him and grant him peace, took their children, women, and wealth and gave them their spoils of war. While the people were at that watering place, a watering place arrived, and with Umar ibn al-Khattab was a servant of his from Banu Ghifar, called Jahjah ibn Sa'id al-Ghifari, leading his horse. Jahjah and Sinan ibn Wabra al-Juhani, an ally of Banu Auf ibn al-Khazraj, crowded together. That water and they fought, so Al-Juhani shouted: O group of Ansar! And Al-Ghifari shouted: O group of Muhajireen! And Juhajah Al-Ghifari was helped by a man from the Muhajireen called Ja'al, and he was poor. Abdullah bin Ubayy bin Salul became angry and with him were some of his people among whom was Zayd bin Arqam, a young boy. Ibn Ubayy said: Will they do it? They have outnumbered us and outnumbered us in our land. By God, our example and their example are as the saying goes: Fatten your dog and it will eat you. By God, if we return to Madinah, we will expel the more honorable from it the more lowly. By the more honorable, he meant himself and by the more lowly, the Messenger of God (peace and blessings of God be upon him). Then he turned to those of his people who were present and said, "This is what you have done to yourselves. You have settled them in your land and shared your wealth with them. By God, if you had withheld the surplus food from Ja'al and his family, they would not have ridden on your necks and would have moved to a different country. Do not spend on

Surat al-Munafiqun 63:6

It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them - God will not forgive them. Indeed, God does not guide the defiantly disobedient people.

them until they abandon Muhammad. **Zayd ibn Arqam said**, By God, you are the lowly, insignificant one who is hated by your people, while Muhammad (peace and blessings of God be upon him) is honored by the Most Gracious and loved by the Muslims. **Abdullah ibn Ubayy said**, Be quiet. I was only joking." Zayd ibn Arqam went to the Messenger of God (peace and blessings of God be upon him) after he had finished with the enemy and told him the report. Umar ibn al-Khattab was with him. Abdullah said, "Let me strike off his head, O Messenger of God. **He said**, How will it be, O Umar, when people say that Muhammad kills his companions?" But he gave permission to depart at a time when the Messenger of God (peace and blessings of God be upon him) was not in a position to depart, so the people departed."

The Messenger of God (peace and blessings be upon him) sent for Abdullah ibn Ubayy. He came to him and said, **Are you the one who said these words that I heard?** Abdullah said, "By Him who sent down the Book to you, I did not say anything of that. Zayd is a liar." Abdullah was a noble and great man among his people. Those of his Ansar companions who were present said, **O Messenger of God, perhaps the boy was mistaken in his speech and did not remember what he said.** The Prophet (peace and blessings be upon him) excused him, and the blame of Zayd spread among the Ansar, who accused him of lying. His uncle, who was with Zayd, said to him, "You only wanted the Messenger of God (peace and blessings be upon him) to accuse you of lying while the people hated you." Zayd used to go along with the Prophet (peace and blessings be upon him), but after that he felt too shy to come near the Prophet (peace and blessings be upon him).

When the Messenger of God, may God bless him and grant him peace, set out and set out, Asid bin Hudhair met him and greeted him with the greeting of the Prophet and sent him peace. Then he said: O Messenger of God, you have set out at an unusual time when you do not usually set out.

The Messenger of God (peace and blessings be upon him) said to him: Have you not heard what your companion Abdullah ibn Ubayy said? He said: What did he say? He said: He claimed that if he returned to Medina, the more honorable would expel the more humiliated from it. Usaid said: By God, O Messenger of God, you can expel him if you wish. By God, he is the humiliated one and you are the honorable one. Then he said: O Messenger of God, be gentle with him, for by God, God has brought you while his people were stringing beads for him to crown him, and he thinks that you have usurped his kingdom.

Abdullah ibn Abdullah ibn Ubayy heard about his father's affair, so he went to the Messenger of God (peace and blessings of God be upon him) and said: "O Messenger of God, I have heard that you intend to kill Abdullah ibn Ubayy because of what you have heard about him. If you are going to do it, then order me to do it, and I will bring you his head. By God, I know that there was no man among the Khazraj who

was more dutiful to his parents than me, and I fear that you will order someone else to kill him. I will not let myself see the killer of Abdullah ibn Ubayy walking among the people and I kill him, thus killing a believer for an unbeliever and entering Hell."

The Messenger of God, may God bless him and grant him peace, said: Rather, we will be gentle with him and treat him well as long as he remains with us.

They said: The Messenger of God, may God bless him and grant him peace, traveled that day until evening, and the night until morning, and the beginning of their day until the sun hurt them. Then he descended with the people, and no sooner had they felt the touch of the ground than they fell asleep. He only did that to distract the people from the conversation he had had the day before, from the conversation of Abdullah ibn Ubayy.

Then he went with the people until he stopped at a body of water in Hijaz above An-Naqi', which is called Naq'an. A violent wind blew, which harmed them and they were frightened by it, and the Prophet's (peace and blessings of God be upon him) camel went astray. That was at night, so the Messenger of God (peace and blessings of God be upon him) said, **Do not be afraid, for it only blew because of the death of a great disbeliever who died in Madinah.** It was said, **Who is that?** He said, **Rifa'ah ibn Zayd ibn At-Tabut.** A hypocrite said, **How can he claim to know the unseen but not the location of his camel? Will the One who brings him revelation not tell him?** So Gabriel came to him and informed him of what the hypocrite had said and the location of the camel. The Messenger of God (peace and blessings of God be upon him) informed his companions of that and said, "I do not claim to know the unseen, nor do I know it. Rather, God has informed me of what the hypocrite has said and of the location of my camel. She is in a gorge, and her reins are caught in a tree." So they went out running towards the gorge and found that she was as he had said. They brought her and that hypocrite believed.

When they arrived in Madinah, they found that Rifa'ah ibn Zayd ibn al-Tabut had died that day. He was one of the leading figures in the Jews and a refuge for the hypocrites. When the Messenger of God (peace and blessings of God be upon him) reached Madinah, Zayd ibn Arqam said: I sat at home because of my worry and shyness. Then God revealed Surah al-Munafiqun confirming Zayd's truthfulness and refuting Abdullah. When this verse was revealed, the Messenger of God (peace and blessings of God be upon him) took Zayd by the ear and said: O Zayd, God has spoken the truth in you and fulfilled your promise.

Abdullah ibn Ubayy was near Madinah, and when he wanted to enter it, his son Abdullah ibn Abdullah came to him and stopped at the intersection of the roads of Madinah. When Abdullah ibn Ubayy came, he said: **Behind you.** He said: **What is wrong with you, woe to you?** He said: "No, by God, you will never enter it except with the permission of the Messenger of God, may God bless him and grant him peace. Today you

will know who is more honorable than who is more humiliated." Abdullah complained to the Messenger of God, may God bless him and grant him peace, about what his son had done, so the Messenger of God, may God bless him and grant him peace, sent word to him that he should leave him alone until he entered. Abdullah said: "If the command of the Messenger of God, may God bless him and grant him peace, comes, then all is well." So he entered and did not stay there except for a few days until he became ill and died.

They said: When the verse was revealed and the lie of Abdullah bin Ubayy was exposed, it was said to him: O Abu Hubab, severe verses have been revealed about you, so go to the Messenger of God, may God bless him and grant him peace, so that he may ask forgiveness for you. So he turned his head and said: You ordered me to believe, and I believed. You ordered me to give the zakat of my wealth, and I have given it. All that remains is for me to prostrate to Muhammad. Then God Almighty revealed: **And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads** Al-An'am 2:17.

Tafsir al-Baidawi

6- It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them - God will never forgive them because of their entrenched disbelief. **Indeed, God does not guide the wicked people** who have gone beyond the expectation of reform because of their immersion in disbelief and hypocrisy.

Surat al-Munafiqun 63:7

They are the ones who say, "Do not spend on those who are with the Messenger of God until they disperse." And to God belong the treasures of the heavens and the earth, but the hypocrites do not understand.

Surat al-Munafiqun 63:7

They are the ones who say, **Do not spend on those who are with the Messenger of God until they disperse.** And to God belong the treasures of the heavens and the earth, but the hypocrites do not understand.

Tafsir al-Jalalayn

7 - **They are the ones who say** to their companions from the Ansar **Do not spend on those with the Messenger of God** from the emigrants **until they disperse** disperse from him **and to God belong the treasures of the heavens and the earth** with provision, for He is the Provider of the emigrants and others **but the hypocrites do not understand**

Tafsir al-Suyuti

Al-Bukhari and others narrated on the authority of Zaid bin Arqam who said: I heard Abdullah bin Ubayy say to his companions: Do not spend on me from the Messenger of God until they disperse, for if we return to Medina, the more honorable will expel therefrom the more humble. I mentioned that to my uncle, and my uncle mentioned that to the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, called me and I told him. The Messenger of God, may God bless him and grant him peace, sent for Abdullah bin Ubayy and his companions, and they swore that they did not say anything. He lied to me and believed him, and something happened to me the like of which I had never been afflicted with before. I sat in the house and my uncle said: I only wanted to accuse the Messenger of God, may God bless him and grant him peace, of lying and of hating you. Then God revealed: When the hypocrites come to you. So the Messenger of God, may God bless him and grant him peace, sent for me and recited it, then he said: Verily, God has confirmed you. There are many chains of transmission on the authority of Zaid, and in some of them it is said that it was during the Battle of Tabuk and that the Surah was revealed at night.

Tafsir al-Tabari

God Almighty says, **They are the ones who say**, meaning the hypocrites who say to their companions, **Do not spend on those who are with the Messenger of God**, from among his emigrant companions, **until they disperse**, meaning: until they leave him.

And His statement: **To God belong the treasures of the heavens and the earth**, meaning: To God belong everything in the heavens and the earth, and in His hand are the keys to the treasures of that. No one can give anyone anything except by His will. **But the hypocrites do not understand**, that this is the case, so they say: Do not spend on those with the Messenger of God, may God bless him and grant him peace, until

they disperse.

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

Who said that?

Muhammad ibn Sa'd 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, "They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.'" He said: Do not feed Muhammad and his companions until famine strikes them, and they abandon their Prophet.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.'" He recited it to the end of the verse. This is the saying of Abdullah bin Ubayy to his hypocritical companions: Do not spend on Muhammad and his companions until they call upon him, for if you were not spending on them, they would abandon him and leave him.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.'** Abdullah ibn Ubayy ibn Salul said to his companions: Do not spend on those who are with the Messenger of God, for if you did not spend on them, they would disperse.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **Do not spend on those who are with the Messenger of God until they disperse**, meaning support and assistance, and not the obligatory zakat. Those who said this are the hypocrites.

Al-Rabi' bin Sulaiman narrated to us, saying: Asad bin Musa narrated to us, saying: Yahya bin Abi Za'idah narrated to us, saying: Al-A'mash narrated to us, on the authority of Amr bin Murrah, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Zaid bin Arqam, who said: When Ibn Abi said what he said, I informed the Prophet, may God bless him and grant him peace, and he came and swore. The people began to say to me: Do you come to the Messenger of God, may God bless him and grant him peace, with lies? Until I sat in the house for fear that if they saw me they would say: This is the one who lies, until the verse, **They are the ones who say** was revealed.

Tafsir al-Qurtubi

God Almighty says: "They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.'" And to God belong the treasures of the heavens and the earth, but the

hypocrites do not understand."

We mentioned the reason for revelation above. Ibn Abi said: Do not spend on those who are with Muhammad until they disperse, until they leave him. So God, the Exalted, informed them that the treasures of the heavens and the earth belong to Him, and He spends as He wishes. A man said to Hatim al-Asamm: Where do you eat from? He said: **To God belong the treasures of the heavens and the earth.** Al-Junayd said: The treasures of the heavens are the unseen, and the treasures of the earth are the hearts, for He is the Knower of the unseen and the Changer of hearts. It is as if al-Shalabi is saying: **To God belong the treasures of the heavens and the earth,** so where will you go? **But the hypocrites do not understand,** that when He wants something, He makes it easy.

Tafsir Ibn Kathir

God the Almighty says, informing us about the hypocrites, upon whom be the curses of God, that **And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads away,** meaning they turn away and turn away from what is said to them out of arrogance and contempt for what is said to them. For this reason God the Almighty said: **And you see them turning away while they are arrogant.** Then He punished them for that, saying: "It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them. God will never forgive them. Indeed, God does not guide the defiantly disobedient people," as He said in Surat Bara'ah. We have already discussed that and cited the hadiths narrated there.

Ibn Abi Hatim said: My father told us, Ibn Abi Omar Al-Adani told us: Sufyan said, **They turned their heads.** Ibn Abi Omar said: Sufyan turned his face to his right and looked askance, then said, **This is him.** More than one of the early Muslims mentioned that this entire chain of narration was revealed regarding Abdullah bin Ubayy bin Salul, as we will mention soon, God willing. He is trustworthy and upon him we rely. Muhammad bin Ishaq said in the biography: When the Messenger of God, may God bless him and grant him peace, came to Medina, meaning his return from Uhud, Abdullah bin Ubayy bin Salul, as Ibn Shihab al-Zuhri told me, had a position that he would stand at every Friday. He would not deny the honor he had in himself and his people, and he was honorable among them. When the Prophet, may God bless him and grant him peace, sat on a Friday while delivering a sermon to the people, he would stand and say: O people, this is the Messenger of God, may God bless him and grant him peace, among you. God has honored you through him and made you strong through him, so support him, honor him, listen to him, and obey him. Then he would sit until he did what he did on the day of Uhud, meaning his return with a third of the army and the people had returned. He stood and did that as he used to do. The Muslims took hold of his clothes from the sides and said: Sit down, enemy of God, you are not worthy of that, having done what you did. So he went out, stepping over people's necks, saying: By God, it is as if I had spoken a lie. If I stood up, I would intensify

his matter. Some men from the Ansar met him at the door of the mosque and said: Woe to you, what is the matter with you? He said: I stood up to try to tighten his grip, but some of his companions jumped on me, pulling me and scolding me. It was as if I had said, **I am going to tighten my grip.** They said: Woe to you! Go back so that the Messenger of God (peace and blessings of God be upon him) may ask forgiveness for you. He said: By God, I do not want him to ask forgiveness for me. Qatada and As-Suddi said: This verse was revealed about Abdullah ibn Ubayy. A young man from his relatives went to the Messenger of God (peace and blessings of God be upon him) and told him a hadith about him and a serious matter. The Messenger of God (peace and blessings of God be upon him) called him and he swore by God and disavowed that. The Ansar turned to that young man and blamed him and removed him. God revealed about him what you hear. It was said to the enemy of God: Why don't you go to the Messenger of God (peace and blessings of God be upon him)? He began to shake his head, meaning you will not do it. Ibn Abi Hatim said: My father told us, Abu Al-Rabi' Al-Zahrani told us, Hammad ibn Zayd told us, Ayoub told us on the authority of Saeed ibn Jubayr that whenever the Messenger of God (peace and blessings of God be upon him) stopped at a place, he would not leave until he prayed there. When the Battle of Tabuk took place, he heard that Abdullah ibn Ubayy ibn Salul had said: The more honorable will expel the more humble from it. So he left before stopping at the end of the day. It was said to Abdul God ibn Ubayy said: Go to the Prophet (peace and blessings of God be upon him) so that he may seek forgiveness for you. So God revealed: "When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God.' And God knows that you are His Messenger, and God bears witness that the hypocrites are liars. They have taken their oaths as a shield and averted [people] from the way of God. Evil indeed is that which they have been doing. That is because they believed and then disbelieved, so their hearts were sealed, so they do not understand. And when you see them, their bodies impress you, and when they speak, you listen to their speech. They are as if they were propped up pieces of wood. They think that every shout is against them. They are the enemy, so beware of them. May God destroy them! How are they deluded? And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads away." This is a sound chain of transmission going back to Sa'id ibn Jubayr. His statement that this was during the Battle of Tabuk is questionable, rather it is not good, because Abdullah ibn Ubayy ibn Salul was not among those who went out on the Battle of Tabuk, but rather he returned with a group of the army. Rather, what is well-known among the authors of military expeditions and biographies is that this was during the Battle of Al-Muraysi', which is the Battle of Banu Al-Mustaliq.

Yunus bin Bakir said on the authority of Ibn Ishaq: Muhammad bin Yahya bin Hibban, Abdullah bin Abi Bakr, and Asim bin Umar bin Qatada told me in the story of Banu al-Mustaliq, that while the Messenger of God, may God bless him and grant him peace, was staying there, Jahjah bin Saeed al-Ghifari, who was a servant of Umar bin al-Khattab, and Sinan bin Wabar

Surat al-Munafiqun 63:7

They are the ones who say, "Do not spend on those who are with the Messenger of God until they disperse." And to God belong the treasures of the heavens and the earth, but the hypocrites do not understand.

fought over water. Ibn Ishaq said: Muhammad bin Yahya bin Hibban told me: They crowded together over water and fought. Sinan said: O group of Ansar, and Jahjah said: O group of Muhajireen, and Zaid bin Arqam and a group of Ansar were with Abdullah bin Ubayy, and when he heard it he said: They have revolted against us in our country, and by God, we and these Quraysh robes are nothing but what the one who said: Fatten your dog and it will eat you, and by God, if we return to Medina, the more honorable will expel from it the more abject. Then he turned to those of his people who were with him and said: What have you done to yourselves? You have made them your country and shared your wealth with them. By God, if you had refrained from... Zaid bin Arqam **may God be pleased with him** heard it and went with it to the Messenger of God (peace and blessings of God be upon him) while he was a young boy in the household of Umar bin Al-Khattab **may God be pleased with him** and told him the story. Umar **may God be pleased with him** said: O Messenger of God, order Ibad bin Bishr to have his head struck off. The Messenger of God (peace and blessings of God be upon him) said: **What will happen when people say, O Umar, that Muhammad kills his companions? No, but call out, O Umar, to leave.** When Abdullah bin Ubayy heard that this had reached the Messenger of God (peace and blessings of God be upon him), he came to him and apologized to him, and swore by God that he had not said what Zaid bin Arqam had said. He was in a good place with his people and they said: O Messenger of God, perhaps this young boy was mistaken and what the man said was not proven.

The Messenger of God (peace and blessings of God be upon him) set out during a time when he usually did not set out. He was met by Usaid ibn Hudayr **may God be pleased with him**. He greeted him with the greeting of the Prophet and then said: By God, you have set out at a strange time when you do not usually set out. The Messenger of God (peace and blessings of God be upon him) said: Have you not heard what your companion Ibn Ubayy said? He claimed that when he comes to Madinah, the more honorable will expel from it the more humble. The Messenger of God (peace and blessings of God be upon him) said: So you, O Messenger of God, are the honorable one and he is the humble one. Then he said: Be gentle with him, O Messenger of God, for by God, God brought you while we were stringing beads for him to go out, and he thinks that you have taken away his kingdom. The Messenger of God (peace and blessings of God be upon him) set out with the people until evening, and the whole night until morning, and the beginning of the day until the sun had risen. Then he descended with the people to distract them from what he was talking about. The people were not safe from feeling the touch of the ground, so they slept, and Surah Al-Munafiqun was revealed. Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz told us, Abu Bakr bin Ishaq told us, Bishr bin Musa told us, Al-Hamidi told us, Sufyan told us, Umar bin Dinar told us, I heard Jabir bin Abdullah say: We were with the Messenger of God, may God

bless him and grant him peace, in a military campaign, and a man from the Muhajireen kicked a man from the Ansar. The Ansari said: O Ansar! And the Muhajireen said: O Muhajireen! So the Messenger of God, may God bless him and grant him peace, said: **What is this call to ignorance? Leave it, for it is rotten.**

Abdullah bin Ubayy bin Salul said: They did it, and by God, if we return to Medina, the more honorable will expel the more humiliated from it. Jabir said: The Ansar were more numerous in Medina than the Muhajireen when the Messenger of God, may God bless him and grant him peace, arrived, then the Muhajireen increased in number after that, so Umar said: Let me strike off the head of this hypocrite. The Prophet, may God bless him and grant him peace, said: Leave him, lest people say that Muhammad kills his companions. Imam Ahmad narrated it on the authority of Husayn bin Muhammad al-Marwazi on the authority of Sufyan bin Uyaynah, and al-Bukhari narrated it on the authority of al-Hamidi and Muslim on the authority of Abu Bakr bin Abi Shaybah and others on the authority of Sufyan with a similar chain of transmission.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of al-Hakam, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Zayd ibn Arqam, who said: I was with the Messenger of God, may God bless him and grant him peace, during the Battle of Tabuk, and Abdullah ibn Ubayy said: If we return to Medina, the more honorable will expel the more humble from it. He said: So I came to the Prophet, may God bless him and grant him peace, and informed him. He said: Abdullah ibn Ubayy swore that none of that had happened. He said: My people blamed me and said: What did you want with this? He said: So I went and slept gloomy and sad. He said: Then the Prophet of God, may God bless him and grant him peace, sent for me and said: **God has accepted your excuse and confirmed your truth.** He said: Then this verse was revealed: "They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.' And to God belong the treasures of the heavens and the earth, but the hypocrites do not understand. They say, 'If we return to Medina, the more honorable will surely expel therefrom the more humble.'" Al-Bukhari narrated it at this verse on the authority of Adam bin Abi Iyas on the authority of Shu'bah, then he said: Ibn Abi Za'idah said on the authority of Al-A'mash on the authority of Amr on the authority of Ibn Abi Layla on the authority of Zayd on the authority of the Prophet, may God bless him and grant him peace. Al-Tirmidhi and Al-Nasa'i also narrated it at this verse on the authority of Shu'bah on his authority.

Another chain of transmission on the authority of Zayd

Imam Ahmad, may God have mercy on him, said: Yahya bin Adam and Yahya bin Abi Bakir told us: Israel told us on the authority of Abu Ishaq, who said: I heard Zayd bin Arqam, and Ibn Abi Bakir said on the authority of Zayd bin Arqam, who said: I went out with

my uncle on a military expedition and I heard Abdullah bin Ubayy bin Salul saying to his companions: Do not spend on those with the Messenger of God, may God bless him and grant him peace, and if we return to Madinah, the more honorable will expel the more humble from it. So I mentioned that to my uncle, and my uncle mentioned it to the Messenger of God, may God bless him and grant him peace. So the Messenger of God, may God bless him and grant him peace, sent for me, and I told him. So he sent for Abdullah bin Ubayy bin Salul and his companions, and they swore by God that they had not said anything. So the Messenger of God, may God bless him and grant him peace, called me a liar and he believed him, and I was afflicted with a worry the like of which I had never been afflicted with before. I sat in the house, and my uncle said: I only wanted the Messenger of God, may God bless him and grant him peace, to call you a liar and hate you! He said: Until God revealed, **When the hypocrites come to you**, He said: So the Messenger of God (peace and blessings of God be upon him) sent for me and the Messenger of God (peace and blessings of God be upon him) recited it to me and then said: **God has confirmed what you say**. Then Ahmad also said: Hasan bin Musa told us, Zuhair told us, Abu Ishaq told us that he heard Zaid bin Arqam say: We went out with the Messenger of God (peace and blessings of God be upon him) on a journey and hardship befell the people. Abdullah bin Ubayy said to his companions: Do not spend on those who are with the Messenger of God (peace and blessings of God be upon him) until they disperse from around him. He said: If we return to Madinah, the more honorable will expel therefrom the more humble. So I came to the Prophet (peace and blessings of God be upon him) and informed him of that. He sent for Abdullah bin Ubayy and asked him, and he swore an oath as to what he should do. They said: Zaid lied, O Messenger of God. I was impressed by what they said, so God revealed my confirmation, **When the hypocrites come to you**, He said: And the Messenger of God (peace and blessings of God be upon him) called them and asked forgiveness for them, but they turned their heads.

And the Almighty said: **As if they were propped up pieces of wood**. He said: They were men of the most beautiful kind. Al-Bukhari, Muslim, and Al-Nasa'i narrated it from the hadith of Zuhair. Al-Bukhari also narrated it, and Al-Tirmidhi from the hadith of Israel, both of them on the authority of Abu Ishaq Amr bin Abdullah Al-Subai'i Al-Hamadani Al-Kufi on the authority of Zaid with it.

Another chain of transmission on the authority of Zayd Abu Isa al-Tirmidhi said: Abd ibn Humayd told us, Ubayd God ibn Musa told us, on the authority of Isra'il, on the authority of al-Suddi, on the authority of Abu Sa'id al-Azdi, who said: Zayd ibn Arqam told us: We went on an expedition with the Messenger of God, may God bless him and grant him peace, and there were some Bedouins with us. We would race to the water, and the Bedouins would get to it before us. A Bedouin raced his companions to fill the basin, placing stones around it and putting a mat on it until his companions came. He said: Then a man from the Ansar came to the Bedouin and let go of the reins of his camel so that she could drink, but he refused to let go, so he grabbed a stone and the water subsided.

The Bedouin raised his stick and struck the Ansari on the head with it, wounding him. Then Abdullah ibn Ubayy, the head of the hypocrites, came and informed him, and he was one of his companions. Abdullah ibn Ubayy became angry and said: Do not spend on those who are with the Messenger of God until they disperse from around him, meaning the Bedouins. They used to attend the Messenger of God, may God bless him and grant him peace, when he was eating. Then Abdullah said to his companions: When they disperse from Muhammad Bring Muhammad food so he and those with him can eat. Then he said to his companions: If you return to Medina, let the more honorable expel the more humble.

Zaid said: I was riding behind my uncle. I heard Abdullah ibn Ubayy say what he said, so I informed my uncle. He went and informed 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 for him, and he swore an oath and denied it. The Messenger of God (peace and blessings of God be upon him) believed him and called me a liar. My uncle came to me and said: I only wanted the Messenger of God (peace and blessings of God be upon him) to hate you and for the Muslims to call you a liar. I was overcome by such grief as had never befallen anyone before. While I was traveling with the Messenger of God (peace and blessings of God be upon him) on a journey, and my head was heavy with worry, the Messenger of God (peace and blessings of God be upon him) came to me, stroked my ear, and smiled in my face. I would not have liked to have eternal life because of it. Then Abu Bakr caught up with me and said: What did the Messenger of God (peace and blessings of God be upon him) say to you? I said: He did not say anything except that he stroked my ear and smiled in my face. He said: Be of good cheer. Then Umar caught up with me, and I said to him the same as I had said to Abu Bakr. When morning came, the Messenger of God (peace and blessings of God be upon him) recited Surat al-Munafiqun. Al-Tirmidhi was the only one to transmit it and said: This is a good and authentic hadith. Al-Hafiz Al-Bayhaqi narrated it in this way on the authority of Al-Hakim on the authority of Abu Al-Abbas Muhammad ibn Ahmad Al-Mahboubi on the authority of Saeed ibn Masoud on the authority of Ubaidullah ibn Musa with it, and he added after the words of Surat al-Munafiqun 63: **When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God,' until he reached They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse,' until he reached The more honorable will surely expel therefrom the more humble.**

Abdullah bin Lahi'ah narrated on the authority of Abu Al-Aswad Urwah bin Al-Zubayr in Al-Maghāzī, and Musa bin Uqbah also mentioned this story in this context in his Magāzī, but they made the one who conveyed the words of Abdullah bin Ubayy bin Salul to the Messenger of God, may God bless him and grant him peace, was Aws bin Arqam from Banu Al-Harith bin Al-Khazraj, so perhaps it was another conveyor or a misprint due to hearing, and God knows best. Ibn Abi Hatim, may God have mercy on him, said: Muhammad bin Aziz al-Ayli told us, Salamah told me, Aqil told me, Muhammad bin Muslim told me that Urwah bin

Surat al-Munafiqun 63:7

They are the ones who say, "Do not spend on those who are with the Messenger of God until they disperse." And to God belong the treasures of the heavens and the earth, but the hypocrites do not understand.

al-Zubayr and Amr bin Thabit al-Ansari told him that the Messenger of God, may God bless him and grant him peace, led the expedition of al-Marisi', in which the Messenger of God, may God bless him and grant him peace, demolished the tyrant Manat, which was between the back of the paralyzed man and the sea. The Messenger of God, may God bless him and grant him peace, sent Khalid bin al-Walid, who defeated Manat. Two men fought in that expedition of the Messenger of God, may God bless him and grant him peace, one of them was from the Muhajireen and the other from Buhaiz, and they were allies of the Ansar. The man from the Muhajireen gained the upper hand over al-Buhaiz, so al-Buhaiz said: O group of Ansar, so some men from the Ansar supported him. The Muhajireen said: O group of Muhajireen, so some men from the Muhajireen supported him until there was some fighting between those men from the Muhajireen and the men from the Ansar, then a barrier was established between them, and every hypocrite or man in whose heart there was sickness withdrew to Abdullah bin Ubayy bin Salul, who said: You had hoped and been repelled, but now you are neither harming nor... It is useful, the jabalyas have joined forces against us and they were calling every hadith of the migration jabalyas, so Abdullah bin Ubayy, the enemy of God, said: By God, if we return to Medina, the more honorable will expel the more humiliated from it.

Malik ibn Ad-Dukhshan, who was one of the hypocrites, said: Did I not tell you not to spend on those who are with the Messenger of God until they disperse? Umar ibn al-Khattab heard of that, so he walked until he came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, give me permission to strike off this man who has led people astray. He meant Umar Abdullah ibn Ubayy. The Messenger of God (peace and blessings of God be upon him) said to Umar: **Or will you fight him if I order you to kill him?** Umar said: **Yes, by God, if you order me to kill him, I will strike off his head.** The Messenger of God (peace and blessings of God be upon him) said: **Sit down.** Then Asid ibn Hudayr, who was one of the Ansar and then one of Banu Abd Al-Ashhal, came until he came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, give me permission to strike off this man who has led people astray. The Messenger of God (peace and blessings of God be upon him) said: **Or will you fight him if I order you to kill him?** He said: Yes, by God, if you order me to kill him, I will strike with the sword under his earring. The Messenger of God, may God bless him and grant him peace, said: **Sit down.** Then the Messenger of God, may God bless him and grant him peace, said: **Give permission to depart.** So he set out with the people and traveled that day, night, and the next day until the day was over. Then he dismounted and set out with the people for the same amount of time until he arrived in Medina in the morning, in three days, which he traveled from the back of the paralyzed.

When the Messenger of God (peace and blessings of God be upon him) arrived in Medina, he sent for Umar and summoned him. The Messenger of God (peace and blessings of God be upon him) said to him, **Which Umar would you have killed if I had ordered you to kill him?** Umar said, Yes. The Messenger of God (peace and blessings of God be upon him) said, "By God, if I had killed him that day, I would have humiliated men who, if I ordered them today to kill him, would have obeyed, and people would say that I attacked my companions and killed them patiently." Then God, the Almighty, revealed, "They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.' But to God belong the treasures of the heavens and the earth, but the hypocrites do not understand. They say, 'If we return to Medina,'" 10:17. This is a strange context and it contains precious things that are not found anywhere else. Muhammad bin Ishaq bin Yasar said: Asim bin Omar bin Qatada told me that when Abdullah bin Abdullah bin Ubayy heard what had happened to his father, he came to the Messenger of God and said: O Messenger of God, I have heard that you want to kill Abdullah bin Ubayy because of what you have heard about him. If you are going to do it, then order me to do it and I will bring you his head. By God, the Khazraj know that they have never had a man more dutiful to his father than me. I fear that you will order someone other than me to kill him, but my soul will not allow me to see the killer of Abdullah bin Ubayy walking among the people and I kill him, thus killing a believer for an unbeliever and entering Hell. The Messenger of God, may God bless him and grant him peace, said: **Rather, we will be gentle with him and treat him well as long as he remains with us.**

Ikrimah, Ibn Zayd and others mentioned that when the people returned to Madinah, Abdullah ibn Abdullah stood at the gate of Madinah and drew his sword. People started passing by him. When his father, Abdullah ibn Ubayy, came, his son said to him: **Behind you!** He said: **What is wrong with you, woe to you?** He said: "By God, you will not pass from here until the Messenger of God, may God bless him and grant him peace, gives you permission, for he is the powerful one and you are the weak one." When the Messenger of God, may God bless him and grant him peace, came, and he was only walking in the rear, Abdullah ibn Ubayy complained to him about his son. His son Abdullah said: **By God, O Messenger of God, he will not enter it until you give him permission.** The Messenger of God, may God bless him and grant him peace, gave him permission. Abdullah said: "Now that the Messenger of God, may God bless him and grant him peace, has given you permission, then pass now." Abu Bakr Abdullah bin al-Zubayr al-Hamidi said in his Musnad: Sufyan bin Uyaynah told us, Abu Harun al-Madani told us: Abdullah bin Abdullah bin Ubayy bin Salul said to his father: By God, you will never enter Madinah until you say: The Messenger of God, may God bless him and grant him peace, is the most honorable and I am the most humiliated. He said: He came to the Prophet, may God bless him and grant

him peace, and said: O Messenger of God, I have heard that you want to kill my father. By Him who sent you with the truth, I have never looked at his face out of awe of him. If you wish me to bring you his head, I will come to you, for I hate to see my father's killer.

Fath al-Qadir

Then the Almighty mentioned some of their evil deeds, saying: 7- **They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.'** That is, until they disperse from him, meaning the poor emigrants. The sentence is a new chapter, explaining their immorality or God's lack of forgiveness for them. The majority of scholars read *yanfadhu* from *infidhad*, which means dispersal. Al-Fadl ibn Isa al-Ruqashi read *yanfadhu* from **anfad al-qawm**, meaning when their provisions run out. It is said that a man shook out his vessel of provisions and it dispersed. Then the Almighty informed of the vastness of His kingdom, saying: **And to God belong the treasures of the heavens and the earth**, meaning that He is the Provider of these emigrants, because the treasures of provisions belong to Him, so He gives to whomever He wills whatever He wills and withholds whatever He wills. **But the hypocrites do not understand**, that, and they do not know that the treasures of provisions are in God's hand, the Almighty, and that He is the Expander, the Withholder, the Giver, and the Withholder.

Tafsir al-Baghawi

And he came down:

7- "They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.' To God belong the treasures of the heavens and the earth." No one gives anyone anything except with His permission, nor does He prevent anyone except by His will. **But the hypocrites do not understand**. That when He wants something, He says to it, *Be*, and it is.

Tafsir al-Baidawi

7- **They are the ones who say**, meaning to the Ansar, **Do not spend on those with the Messenger of God until they disperse**, meaning the poor emigrants. **And to God belong the treasures of the heavens and the earth**, in His hand are provisions and division. **But the hypocrites do not understand**, that is, because of their ignorance of God.

Surat al-Munafiqun 63:8

They say, "If we return to Medina, the more honorable will surely expel therefrom the more humble." But to God belongs honor and to His Messenger and to the believers, but the hypocrites do not know.

Surat al-Munafiqun 63:8

They say, **If we return to Medina, the more honorable will surely expel therefrom the more humble.** But to God belongs honor and to His Messenger and to the believers, but the hypocrites do not know.

Tafsir al-Jalalayn

8 - **They say, If we return** that is, from the Battle of Banu al-Mustaliq **to Medina, the more honorable will surely expel therefrom the more humble** by which they meant themselves **by which they meant the believers.** **And to God belongs honor victory and to His Messenger and to the believers, but the hypocrites do not know** that.

Tafsir al-Suyuti

Al-Bukhari and others narrated on the authority of Zaid bin Arqam who said: I heard Abdullah bin Ubayy say to his companions: Do not spend on me from the Messenger of God until they disperse, for if we return to Medina, the more honorable will expel therefrom the more humble. I mentioned that to my uncle, and my uncle mentioned that to the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, called me and I told him. The Messenger of God, may God bless him and grant him peace, sent for Abdullah bin Ubayy and his companions, and they swore that they did not say anything. He lied to me and believed him, and something happened to me the like of which I had never been afflicted with before. I sat in the house and my uncle said: I only wanted to accuse the Messenger of God, may God bless him and grant him peace, of lying and of hating you. Then God revealed: When the hypocrites come to you. So the Messenger of God, may God bless him and grant him peace, sent for me and recited it, then he said: Verily, God has confirmed you. There are many chains of transmission on the authority of Zaid, and in some of them it is said that it was during the Battle of Tabuk and that the Surah was revealed at night.

Tafsir al-Tabari

God Almighty says: These hypocrites, whose characteristics He described before, say, **If we return to the city, the more honorable will surely expel therefrom the more humble.** What is meant by **more honorable** is the more powerful and the more forceful. God Almighty said, **To God belongs honor**, meaning power and strength, **and to His Messenger and to the believers** in God, **but the hypocrites do not know.**

It was mentioned that the reason for Abdullah bin Ubayy saying that was because a man from the Muhajireen kicked a man from the Ansar.

Who said that?

Muhammad ibn Muammar told me, saying: Abu Amir told us, saying: Zama'ah told us, on the authority of Amr, saying: I heard Jabir ibn Abdullah say: The Ansar were more numerous than the Muhajirun, then the Muhajirun increased in number and went out on a military expedition. A man from the Muhajirun kicked a man from the Ansar. There was a fight between them until he cried out: O group of Ansar, and the Muhajir cried out: O group of Muhajirun. report of that reached the Prophet, may God bless him and grant him peace, and he said: What do you have to do with the call of the Age of Ignorance? They said: A man from the Muhajirun kicked a man from the Ansar. The Messenger of God, may God bless him and grant him peace, said: Leave it, for it is rotten. Abdullah ibn Ubayy ibn Salul said: If we return to Madinah, the more honorable will expel the more humble from it. Umar said: O Messenger of God, let me kill him. The Messenger of God, may God bless him and grant him peace, said: Do not let the people think that the Messenger of God will kill his companions.

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, **They say, 'If we return to Medina,' to To God belongs honor and to His Messenger.** He said: That was said by Abdullah bin Ubayy bin Salul Al-Ansari, the leader of the hypocrites, and some hypocrites with him.

Ahmad ibn Mansur al-Ramadi told me: Ibrahim ibn al-Hakam told us: My father told me on the authority of Ikrimah: "Abdullah ibn Abdullah ibn Ubayy ibn Salul was called Hubab, and the Messenger of God, may God bless him and grant him peace, named him Abdullah. He said: 'O Messenger of God, my father is harming God and His Messenger, so leave me alone until I kill him.' The Messenger of God, may God bless him and grant him peace, said to him: 'Do not kill your father, Abdullah!' Then he came again and said: 'O Messenger of God, my father is harming God and His Messenger, so leave me alone until I kill him.' The Messenger of God, may God bless him and grant him peace, said to him: 'Do not kill your father!' He said: 'O Messenger of God, perform ablution so that I may give him some of your ablution water to drink, perhaps his heart will soften.' The Messenger of God, may God bless him and grant him peace, performed ablution and gave him some. He took him to his father and gave him some to drink. Then he said to him: 'Do you know what I gave you to drink?' His father said: 'Yes, you gave me your mother's urine to drink.' His son said: 'No, by God, but I gave you to drink the ablution water of the Messenger of God, may God bless him and grant him peace.'" Ikrimah said: Abdullah ibn Ubayy was highly regarded among them, and this verse was revealed about al-Munafiqun 63: "They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.'" He was the one who said, **If we return to Medina, the more honorable will surely expel therefrom the more humble.** He said: When they reached Medina, the city of the

Messenger of God (peace and blessings of God be upon him), and those with him, his son took the sword and said to his father: "You claim, 'If we return to Medina, the more honorable will surely expel therefrom the more humble.' By God, you will not enter it until the Messenger of God (peace and blessings of God be upon him) gives you permission."

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Amr bin Dinar, on the authority of Jabir bin Abdullah, that a man from the Muhajireen kicked a man from the Ansar with his foot, and that was very bad for the people of Yemen. So the Muhajireen called out, **O Muhajireen!** and the Ansar called out, **O Ansar!** He said: The Muhajireen were more numerous at that time than the Ansar, so the Prophet, may God bless him and grant him peace, said: **Leave it, for it is rotten.** Abdullah bin Ubayy bin Salul said: **If we return to Medina, the more honorable will expel the more humble from it.**

Imran bin Bakkar Al-Kila'i told me: Yahya bin Wasah told us: Ali bin Sulaiman told us: Abu Ishaq told us: Zaid bin Arqam told him that Abdullah bin Ubayy bin Salul said: **Do not spend on those who are with the Messenger of God until they disperse.** And he said: **If we return to Medina, the more honorable will expel therefrom the more humble.** Zaid told me that he informed the Messenger of God, may God bless him and grant him peace, of what Abdullah bin Ubayy had said. He said: So he came and Abdullah bin Ubayy swore to the Messenger of God, may God bless him and grant him peace, that he had not said that. Abu Ishaq said: Zaid said to me: So I sat in my house until God revealed the confirmation of Zaid and the denial of Abdullah in **When the hypocrites come to you.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **If we return to Medina, the more honorable will surely expel therefrom the more humble,** he recited the entire verse up to **they do not know.** He said: A hypocrite of great hypocrisy said it about two men who fought, one of them a Ghafari and the other a Juhani. The Ghafari gained the upper hand over the Juhani, and there was an alliance between Juhayna and the Ansar. A man from the hypocrites, Ibn Ubayy, said: O sons of Aws, O sons of Khazraj, your companion and ally is upon you! Then he said: By God, our example and that of Muhammad is like the saying of the one who said: Fatten your dog and it will eat you. By God, if we return to Medina, the more honorable will expel therefrom the more humble. Some of them went to the Prophet of God, may God bless him and grant him peace, and Umar said: O Prophet of God, order Muadh ibn Jabal to strike off the head of this hypocrite. He said: Do not let people say that Muhammad kills his companions.

He told us that he was sitting with a man of the hypocrites, so he said: Does he pray? He said: Yes, and there is no good in his prayer. He said: I have been forbidden from those who pray, I have been forbidden from those who pray.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Two men fought, one of them from Juhayna and the other from Ghifar. Juhayna was an ally of the

Ansar, and the Ghifarite gained the upper hand over him. A man from among them, a great hypocrite, said: "Your companion is your enemy! You are your companion! By God, our example and that of Muhammad are like the saying of the one who said: 'Feed your dog and it will eat you.' By God, if we return to Madinah, the more honorable will expel therefrom the more humble." While they were on a journey, a man who had heard them came to the Prophet (peace and blessings of God be upon him) and told him what had happened. Umar said: **Tell Muadh to have his head struck off.** Muadh said: **By God, people will not think that Muhammad kills his companions.** Then the verse was revealed about them: **They are the ones who say, 'Do not spend on those who are with the Messenger of God.'**

And his saying: **If we return to Medina, the more honorable will expel the more humble from it.**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan, that a young boy came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I heard Abdullah ibn Ubayy say such and such. He said: Perhaps you became angry with him? He said: No, by God, I heard him say it. Perhaps you heard him wrong. He said: No, by God, O Prophet of God, I heard him say it. He said: Perhaps you misunderstood it? He said: No, by God. Then God revealed, confirming what the young boy had said: **If we return to Medina, the more honorable will surely expel therefrom the more humble.** So the Prophet, may God bless him and grant him peace, took hold of the boy's ear and said: **Twist your ear, twist your ear, young boy.**

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **The more honorable will surely expel therefrom the more humble,** he said: The hypocrites used to call the Muhajirun **the cloaks.** He said: Ibn Abi said: I have given you my command regarding these cloaks. He said: This is between Amj and Usfan at Al-Kadeed. They were disputing over water, and the Muhajirun had gained control over the water. He said: Ibn Abi also said: By God, if we return to Medina, the more honorable will surely expel therefrom the more humble. I told you: Do not spend on them. If you leave them alone, they will not find anything to eat, and they will leave and flee. So Umar ibn Al-Khattab came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, do you not hear what Ibn Abi is saying? He said: What is that? So he informed him and said: Let me strike off his head, O Messenger of God. He said: If many noses tremble for him in Yathrib. Umar said: If you do not like, O Messenger of God, for a man from the Muhajirun to kill him, then Sa'd ibn Mu'adh and Muhammad ibn Maslama passed by and killed him. He said: The Messenger of God (peace and blessings be upon him) said: "I hate for people to say that Muhammad kills his companions. Call Abdullah ibn Abdullah ibn Ubayy for me." So he called him and said: **Don't you see what your father is saying?** The man said: **And what is he saying, may my father and mother be sacrificed for you?** The man said: **He says, 'If we return to Medina, the more honorable will expel therefrom the more lowly.'** The man said: "By God, he has spoken the truth, O Messenger of God. By God,

Surat al-Munafiqun 63:8

They say, "If we return to Medina, the more honorable will surely expel therefrom the more humble." But to God belongs honor and to His Messenger and to the believers, but the hypocrites do not know.

you are the more honorable and he is the more lowly. By God, I have come to Medina, O Messenger of God, and the people of Yathrib know that there is no one there who is more pious than me. If it pleases God and His Messenger that I bring them his head, I will bring it to them." The Messenger of God (peace and blessings be upon him) said: *No*. So when they arrived in Medina, Abdullah ibn Abdullah ibn Ubayy stood at its gate with his sword for his father and said: **Did you say, 'If we return to Medina, the more honorable will expel therefrom the more lowly?'** By God, you will surely know that honor is yours or that of the Messenger of God. By God, his shade will not shelter you, and you will never shelter him except with the permission of God and His Messenger. He said: O Khazraj, my son is preventing me from my home. O Khazraj, my son is preventing me from my home. He said: By God, you will never shelter him except with his permission. So some men gathered around him and spoke to him. He said: By God, he will not enter it except with the permission of God and His Messenger. So they came to the Prophet, may God bless him and grant him peace, and informed him. He said: Go to him and tell him to leave him and his home. So they went to him. He said: If the command of the Prophet, may God bless him and grant him peace, comes, then fine.

"Ibn Humayd told us: Salamah and Ali ibn Mujahid told us, on the authority of Muhammad ibn Ishaq, on the authority of Asim ibn Umar ibn Qatada, on the authority of Abdullah ibn Abi Bakr, and on the authority of Muhammad ibn Yahya ibn Hayyan, who said: Each of them told me some of the hadith of Banu al-Mustaliq. They said: The Messenger of God, may God bless him and grant him peace, was informed that Banu al-Mustaliq were gathering against him, and their leader was al-Harith ibn Abi Dhirar Abu Juwayriyah bint al-Harith, the wife of the Prophet, may God bless him and grant him peace. When the Messenger of God, may God bless him and grant him peace, heard of them, he went out to them until he met them at one of their watering places called al-Marisi', on the side of Qudayd towards the coast. The people scrambled and fought, and God defeated Banu al-Mustaliq, and killed those of them who were killed. The Messenger of God, may God bless him and grant him peace, took their children, women and wealth, and God granted them booty. A man from Banu Kalb ibn Awf ibn Amir ibn Laith ibn Bakr, called Hisham ibn Subaba, was wounded. He was wounded by a man from the Ansar, from the people of Ubadah ibn al-Samit, who thought he was from the enemy, and he killed him by mistake. While the people were at that watering place, a watering place came and..." Umar ibn al-Khattab had a servant from Banu Ghaffar called Juhajah ibn Sa'id who led his horse. Juhajah and Sinan al-Juhani, an ally of Banu Awf ibn al-Khazraj, clashed at the water and fought. Juhajah shouted, **O group of Ansar!** and Juhajah shouted, **O group of Muhajireen!** Abdullah ibn Ubayy ibn Salul became angry, and with him were some of his people, among them Zayd ibn Arqam, a young boy. He said, **They did it?** They have outnumbered us and outnumbered us in our country.

By God, we have not returned to these cloaks of Quraysh except as the saying goes: **Fatten your dog and it will eat you.** By God, if we return to Medina, the more honorable will expel the more abject. Then he turned to those of his people who were present and said: "This is what you have done to yourselves. You have made them your country and shared your wealth with them. By God, if you had withheld from them what is in your hands, they would have moved to other countries." Zayd ibn Arqam heard that and walked with him to the Messenger of God, may God bless him and grant him peace. This was when the Messenger of God, may God bless him and grant him peace, had finished his campaign. He told him the report and Umar ibn al-Khattab was with him. He said: **O Messenger of God, pass by Ubaid ibn Bishr ibn Waqash and let him kill him.** The Messenger of God, may God bless him and grant him peace, said: **How will it be, O Umar, when people say that Muhammad kills his companions?** No, but he gave permission to depart. This was at an hour when the Messenger of God, may God bless him and grant him peace, was not departing. So the people departed. Abdullah ibn Ubayy walked to the Messenger of God, may God bless him and grant him peace, when he heard that Zayd ibn Arqam had heard what he heard from him, so he swore by God that he did not say what he said, nor did he speak about it. Abdullah ibn Ubayy was a noble and great man among his people. One of the companions of the Ansar who were present at the Messenger of God (peace and blessings of God be upon him) said, **O Messenger of God, perhaps the boy is more mistaken in his speech and did not remember what the man said,** out of concern for Abdullah ibn Ubayy and to protect him. When the Messenger of God (peace and blessings of God be upon him) had departed and was on his way, Asid ibn Hudayr met him, greeted him with the greeting of the Prophet and sent him peace. Then he said, **O Messenger of God, you have departed at an unusual time when you do not usually depart.** The Messenger of God (peace and blessings of God be upon him) said to him, **Have you not heard what your companion said?** He said, **Which companion, O Messenger of God?** He said, **Abdullah ibn Ubayy.** He said, **And what did he say?** He said: He claimed that if he returned to Medina, he would expel the most honorable from it. Asid said: By God, O Messenger of God, you can expel him if you wish. By God, he is the most honorable, and you are the most honorable. Then he said: O Messenger of God, be gentle with him, for by God, God brought you while his people were stringing beads for him to crown him, and he thinks that you have drawn him as a king. Then the Messenger of God, may God bless him and grant him peace, walked with the people that day until evening, and their night until morning, and the beginning of their day until the sun bothered them. Then the people dismounted, and it was not until they felt the touch of the ground that they fell asleep. He only did that to distract the people from the talk that had been the day before from the talk of Abdullah bin Ubayy. Then he went with the people and took the path of Hijaz until he

dismounted at a spring in Hijaz above al-Naqi', which is called Naq'a. When the Messenger of God, may God bless him and grant him peace, left, a strong wind blew on the people, bothering them and they were afraid of it. The Messenger of God, may God bless him and grant him peace, said: Do not be afraid, for it only blew for the death of a great one of the great disbelievers. When they arrived in Medina, they found Rifa'ah bin Zaid bin al-Tabut. One of the Banu Qaynuqa', who was one of the great Jews and a refuge for the hypocrites, died that day. Then the surah was revealed in which God mentioned the hypocrites in Abdullah bin Ubayy bin Salul and those who were with him in the same situation as him, saying: **When the hypocrites come to you.** When this surah was revealed, the Messenger of God, may God bless him and grant him peace, took Zayd by the ear and said: **This is the one whose ear God has fulfilled.** And Abdullah bin Ubayy conveyed to those who were from his father."

"Ibn Humayd narrated to us, saying: Salamah narrated to us, saying: Muhammad ibn Ishaq narrated to me, on the authority of Asim ibn Umar ibn Qatada, that Abdullah ibn Ubayy came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, I have heard that you intend to kill Abdullah ibn Ubayy, as you have been told about him. If you are going to do it, then order me to do it, and I will bring you his head. By God, I know that there was no man among the Khazraj more dutiful to his father than me, and I fear that you will order someone other than me to kill him. My soul will not allow me to see the killer of Abdullah ibn Ubayy walking among the people and I kill him, killing a believer for an unbeliever and entering Hell. The Messenger of God, may God bless him and grant him peace, said: Rather, we will be gentle with him and treat him well as long as he remains with us. After that day, whenever he committed an act, it was his people who would rebuke him, seize him, scold him, and threaten him. The Messenger of God, may God bless him and grant him peace, said to Umar ibn al-Khattab when he heard about their behavior: What do you think, Umar? By God, if you had killed him the day you ordered me to kill him, my nose would have trembled if I ordered it today." By killing his killers, he said: Omar said: By God, I know that the matter of the Messenger of God, may God bless him and grant him peace, is more blessed than my matter.

Tafsir al-Qurtubi

God Almighty says: **They say, 'If we return to Medina, the more honorable will surely expel therefrom the more humble.' But honor belongs to God and to His Messenger and to the believers, but the hypocrites do not know.**

The speaker is Ibn Abi, as mentioned above. It was said that when he said: **The more honorable will expel the more humble from it.**

He returned to Madinah and did not stay for more than a few days until he died. The Messenger of God (peace and blessings of God be upon him) asked forgiveness for him and dressed him in his shirt. Then this verse was revealed: **God will never forgive them.**

All of this has been fully explained in Surah Bara'ah. It was narrated that Abdullah bin Abdullah bin Ubayy bin Salul said to his father: "By the One besides whom there is no god, you will not enter Madinah until you say: The Messenger of God (peace and blessings of God be upon him) is the most arrogant and I am the most humiliated." He said: **They thought that honor lies in the abundance of wealth and followers, but God made it clear that honor, pleasure and power belong to God.**

Tafsir Ibn Kathir

God the Almighty says, informing us about the hypocrites, upon whom be the curses of God, that **And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads away,** meaning they turn away and turn away from what is said to them out of arrogance and contempt for what is said to them. For this reason God the Almighty said: **And you see them turning away while they are arrogant.** Then He punished them for that, saying: "It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them. God will never forgive them. Indeed, God does not guide the defiantly disobedient people," as He said in Surat Bara'ah. We have already discussed that and cited the hadiths narrated there.

Ibn Abi Hatim said: My father told us, Ibn Abi Omar Al-Adani told us: Sufyan said, **They turned their heads.** Ibn Abi Omar said: Sufyan turned his face to his right and looked askance, then said, **This is him.** More than one of the early Muslims mentioned that this entire chain of narration was revealed regarding Abdullah bin Ubayy bin Salul, as we will mention soon, God willing. He is trustworthy and upon him we rely. Muhammad bin Ishaq said in the biography: When the Messenger of God, may God bless him and grant him peace, came to Medina, meaning his return from Uhud, Abdullah bin Ubayy bin Salul, as Ibn Shihab al-Zuhri told me, had a position that he would stand at every Friday. He would not deny the honor he had in himself and his people, and he was honorable among them. When the Prophet, may God bless him and grant him peace, sat on a Friday while delivering a sermon to the people, he would stand and say: O people, this is the Messenger of God, may God bless him and grant him peace, among you. God has honored you through him and made you strong through him, so support him, honor him, listen to him, and obey him. Then he would sit until he did what he did on the day of Uhud, meaning his return with a third of the army and the people had returned. He stood and did that as he used to do. The Muslims took hold of his clothes from the sides and said: Sit down, enemy of God, you are not worthy of that, having done what you did. So he went out, stepping over people's necks, saying: By God, it is as if I had spoken a lie. If I stood up, I would intensify his matter. Some men from the Ansar met him at the door of the mosque and said: Woe to you, what is the matter with you? He said: I stood up to try to tighten his grip, but some of his companions jumped on me, pulling me and scolding me. It was as if I had said, **I am going to tighten my grip.** They said: Woe to you!

Surat al-Munafiqun 63:8

They say, "If we return to Medina, the more honorable will surely expel therefrom the more humble." But to God belongs honor and to His Messenger and to the believers, but the hypocrites do not know.

Go back so that the Messenger of God (peace and blessings of God be upon him) may ask forgiveness for you. He said: By God, I do not want him to ask forgiveness for me. Qatada and As-Suddi said: This verse was revealed about Abdullah ibn Ubayy. A young man from his relatives went to the Messenger of God (peace and blessings of God be upon him) and told him a hadith about him and a serious matter. The Messenger of God (peace and blessings of God be upon him) called him and he swore by God and disavowed that. The Ansar turned to that young man and blamed him and removed him. God revealed about him what you hear. It was said to the enemy of God: Why don't you go to the Messenger of God (peace and blessings of God be upon him)? He began to shake his head, meaning you will not do it. Ibn Abi Hatim said: My father told us, Abu Al-Rabi' Al-Zahrani told us, Hammad ibn Zayd told us, Ayoub told us on the authority of Saeed ibn Jubayr that whenever the Messenger of God (peace and blessings of God be upon him) stopped at a place, he would not leave until he prayed there. When the Battle of Tabuk took place, he heard that Abdullah ibn Ubayy ibn Salul had said: The more honorable will expel the more humble from it. So he left before stopping at the end of the day. It was said to Abdul God ibn Ubayy said: Go to the Prophet (peace and blessings of God be upon him) so that he may seek forgiveness for you. So God revealed: "When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God.' And God knows that you are His Messenger, and God bears witness that the hypocrites are liars. They have taken their oaths as a shield and averted [people] from the way of God. Evil indeed is that which they have been doing. That is because they believed and then disbelieved, so their hearts were sealed, so they do not understand. And when you see them, their bodies impress you, and when they speak, you listen to their speech. They are as if they were propped up pieces of wood. They think that every shout is against them. They are the enemy, so beware of them. May God destroy them! How are they deluded? And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads away." This is a sound chain of transmission going back to Sa'id ibn Jubayr. His statement that this was during the Battle of Tabuk is questionable, rather it is not good, because Abdullah ibn Ubayy ibn Salul was not among those who went out on the Battle of Tabuk, but rather he returned with a group of the army. Rather, what is well-known among the authors of military expeditions and biographies is that this was during the Battle of Al-Muraysi', which is the Battle of Banu Al-Mustaliq.

Yunus bin Bakir said on the authority of Ibn Ishaq: Muhammad bin Yahya bin Hibban, Abdullah bin Abi Bakr, and Asim bin Umar bin Qatada told me in the story of Banu al-Mustaliq, that while the Messenger of God, may God bless him and grant him peace, was staying there, Jahjah bin Saeed al-Ghifari, who was a servant of Umar bin al-Khattab, and Sinan bin Wabar fought over water. Ibn Ishaq said: Muhammad bin Yahya bin Hibban told me: They crowded together

over water and fought. Sinan said: O group of Ansar, and Jahjah said: O group of Muhajireen, and Zaid bin Arqam and a group of Ansar were with Abdullah bin Ubayy, and when he heard it he said: They have revolted against us in our country, and by God, we and these Quraysh robes are nothing but what the one who said: Fatten your dog and it will eat you, and by God, if we return to Medina, the more honorable will expel from it the more abject. Then he turned to those of his people who were with him and said: What have you done to yourselves? You have made them your country and shared your wealth with them. By God, if you had refrained from... Zaid bin Arqam **may God be pleased with him** heard it and went with it to the Messenger of God (peace and blessings of God be upon him) while he was a young boy in the household of Umar bin Al-Khattab **may God be pleased with him** and told him the story. Umar **may God be pleased with him** said: O Messenger of God, order Ibad bin Bishr to have his head struck off. The Messenger of God (peace and blessings of God be upon him) said: **What will happen when people say, O Umar, that Muhammad kills his companions? No, but call out, O Umar, to leave.** When Abdullah bin Ubayy heard that this had reached the Messenger of God (peace and blessings of God be upon him), he came to him and apologized to him, and swore by God that he had not said what Zaid bin Arqam had said. He was in a good place with his people and they said: O Messenger of God, perhaps this young boy was mistaken and what the man said was not proven.

The Messenger of God (peace and blessings of God be upon him) set out during a time when he usually did not set out. He was met by Usaid ibn Hudayr **may God be pleased with him**. He greeted him with the greeting of the Prophet and then said: By God, you have set out at a strange time when you do not usually set out. The Messenger of God (peace and blessings of God be upon him) said: Have you not heard what your companion Ibn Ubayy said? He claimed that when he comes to Madinah, the more honorable will expel from it the more humble. The Messenger of God (peace and blessings of God be upon him) said: So you, O Messenger of God, are the honorable one and he is the humble one. Then he said: Be gentle with him, O Messenger of God, for by God, God brought you while we were stringing beads for him to go out, and he thinks that you have taken away his kingdom. The Messenger of God (peace and blessings of God be upon him) set out with the people until evening, and the whole night until morning, and the beginning of the day until the sun had risen. Then he descended with the people to distract them from what he was talking about. The people were not safe from feeling the touch of the ground, so they slept, and Surah Al-Munafiqun was revealed. Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz told us, Abu Bakr bin Ishaq told us, Bishr bin Musa told us, Al-Hamidi told us, Sufyan told us, Umar bin Dinar told us, I heard Jabir bin Abdullah say: We were with the Messenger of God, may God bless him and grant him peace, in a military campaign, and a man from the Muhajireen kicked a man from the

Ansar. The Ansari said: O Ansar! And the Muhajireen said: O Muhajireen! So the Messenger of God, may God bless him and grant him peace, said: **What is this call to ignorance? Leave it, for it is rotten.**

Abdullah bin Ubayy bin Salul said: They did it, and by God, if we return to Medina, the more honorable will expel the more humiliated from it. Jabir said: The Ansar were more numerous in Medina than the Muhajireen when the Messenger of God, may God bless him and grant him peace, arrived, then the Muhajireen increased in number after that, so Umar said: Let me strike off the head of this hypocrite. The Prophet, may God bless him and grant him peace, said: Leave him, lest people say that Muhammad kills his companions. Imam Ahmad narrated it on the authority of Husayn bin Muhammad al-Marwazi on the authority of Sufyan bin Uyaynah, and al-Bukhari narrated it on the authority of al-Hamidi and Muslim on the authority of Abu Bakr bin Abi Shaybah and others on the authority of Sufyan with a similar chain of transmission.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of al-Hakam, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Zayd ibn Arqam, who said: I was with the Messenger of God, may God bless him and grant him peace, during the Battle of Tabuk, and Abdullah ibn Ubayy said: If we return to Medina, the more honorable will expel the more humble from it. He said: So I came to the Prophet, may God bless him and grant him peace, and informed him. He said: Abdullah ibn Ubayy swore that none of that had happened. He said: My people blamed me and said: What did you want with this? He said: So I went and slept gloomy and sad. He said: Then the Prophet of God, may God bless him and grant him peace, sent for me and said: **God has accepted your excuse and confirmed your truth.** He said: Then this verse was revealed: "They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.' And to God belong the treasures of the heavens and the earth, but the hypocrites do not understand. They say, 'If we return to Medina, the more honorable will surely expel therefrom the more humble.'" Al-Bukhari narrated it at this verse on the authority of Adam bin Abi Iyas on the authority of Shu'bah, then he said: Ibn Abi Za'idah said on the authority of Al-A'mash on the authority of Amr on the authority of Ibn Abi Layla on the authority of Zayd on the authority of the Prophet, may God bless him and grant him peace. Al-Tirmidhi and Al-Nasa'i also narrated it at this verse on the authority of Shu'bah on his authority.

Another chain of transmission on the authority of Zayd

Imam Ahmad, may God have mercy on him, said: Yahya bin Adam and Yahya bin Abi Bakir told us: Israel told us on the authority of Abu Ishaq, who said: I heard Zayd bin Arqam, and Ibn Abi Bakir said on the authority of Zayd bin Arqam, who said: I went out with my uncle on a military expedition and I heard Abdullah bin Ubayy bin Salul saying to his companions: Do not spend on those with the Messenger of God, may God bless him and grant him peace, and if we return to Madinah, the more honorable will expel the more humble from it. So I mentioned that to my uncle, and my uncle mentioned it to the Messenger of God, may

God bless him and grant him peace. So the Messenger of God, may God bless him and grant him peace, sent for me, and I told him. So he sent for Abdullah bin Ubayy bin Salul and his companions, and they swore by God that they had not said anything. So the Messenger of God, may God bless him and grant him peace, called me a liar and he believed him, and I was afflicted with a worry the like of which I had never been afflicted with before. I sat in the house, and my uncle said: I only wanted the Messenger of God, may God bless him and grant him peace, to call you a liar and hate you! He said: Until God revealed, **When the hypocrites come to you**, He said: So the Messenger of God (peace and blessings of God be upon him) sent for me and the Messenger of God (peace and blessings of God be upon him) recited it to me and then said: **God has confirmed what you say.** Then Ahmad also said: Hasan bin Musa told us, Zuhair told us, Abu Ishaq told us that he heard Zaid bin Arqam say: We went out with the Messenger of God (peace and blessings of God be upon him) on a journey and hardship befell the people. Abdullah bin Ubayy said to his companions: Do not spend on those who are with the Messenger of God (peace and blessings of God be upon him) until they disperse from around him. He said: If we return to Madinah, the more honorable will expel therefrom the more humble. So I came to the Prophet (peace and blessings of God be upon him) and informed him of that. He sent for Abdullah bin Ubayy and asked him, and he swore an oath as to what he should do. They said: Zaid lied, O Messenger of God. I was impressed by what they said, so God revealed my confirmation, **When the hypocrites come to you**, He said: And the Messenger of God (peace and blessings of God be upon him) called them and asked forgiveness for them, but they turned their heads.

And the Almighty said: **As if they were propped up pieces of wood.** He said: They were men of the most beautiful kind. Al-Bukhari, Muslim, and Al-Nasa'i narrated it from the hadith of Zuhair. Al-Bukhari also narrated it, and Al-Tirmidhi from the hadith of Israel, both of them on the authority of Abu Ishaq Amr bin Abdullah Al-Subai'i Al-Hamadani Al-Kufi on the authority of Zaid with it.

Another chain of transmission on the authority of Zayd

Abu Isa al-Tirmidhi said: Abd ibn Humayd told us, Ubayd God ibn Musa told us, on the authority of Isra'il, on the authority of al-Suddi, on the authority of Abu Sa'id al-Azdi, who said: Zayd ibn Arqam told us: We went on an expedition with the Messenger of God, may God bless him and grant him peace, and there were some Bedouins with us. We would race to the water, and the Bedouins would get to it before us. A Bedouin raced his companions to fill the basin, placing stones around it and putting a mat on it until his companions came. He said: Then a man from the Ansar came to the Bedouin and let go of the reins of his camel so that she could drink, but he refused to let go, so he grabbed a stone and the water subsided. The Bedouin raised his stick and struck the Ansari on the head with it, wounding him. Then Abdullah ibn Ubayy, the head of the hypocrites, came and informed him, and he was one of his companions. Abdullah ibn Ubayy became angry and said: Do not spend on those who are with the Messenger of God until they disperse from around him, meaning the Bedouins. They used to

Surat al-Munafiqun 63:8

They say, "If we return to Medina, the more honorable will surely expel therefrom the more humble." But to God belongs honor and to His Messenger and to the believers, but the hypocrites do not know.

attend the Messenger of God, may God bless him and grant him peace, when he was eating. Then Abdullah said to his companions: When they disperse from Muhammad Bring Muhammad food so he and those with him can eat. Then he said to his companions: If you return to Medina, let the more honorable expel the more humble.

Zaid said: I was riding behind my uncle. I heard Abdullah ibn Ubayy say what he said, so I informed my uncle. He went and informed 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 for him, and he swore an oath and denied it. The Messenger of God (peace and blessings of God be upon him) believed him and called me a liar. My uncle came to me and said: I only wanted the Messenger of God (peace and blessings of God be upon him) to hate you and for the Muslims to call you a liar. I was overcome by such grief as had never befallen anyone before. While I was traveling with the Messenger of God (peace and blessings of God be upon him) on a journey, and my head was heavy with worry, the Messenger of God (peace and blessings of God be upon him) came to me, stroked my ear, and smiled in my face. I would not have liked to have eternal life because of it. Then Abu Bakr caught up with me and said: What did the Messenger of God (peace and blessings of God be upon him) say to you? I said: He did not say anything except that he stroked my ear and smiled in my face. He said: Be of good cheer. Then Umar caught up with me, and I said to him the same as I had said to Abu Bakr. When morning came, the Messenger of God (peace and blessings of God be upon him) recited Surat al-Munafiqun. Al-Tirmidhi was the only one to transmit it and said: This is a good and authentic hadith. Al-Hafiz Al-Bayhaqi narrated it in this way on the authority of Al-Hakim on the authority of Abu Al-Abbas Muhammad ibn Ahmad Al-Mahboubi on the authority of Saeed ibn Masoud on the authority of Ubaidullah ibn Musa with it, and he added after the words of Surat al-Munafiqun 63: **When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God,'** until he reached **They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse,'** until he reached **The more honorable will surely expel therefrom the more humble.**

Abdullah bin Lahi'ah narrated on the authority of Abu Al-Aswad Urwah bin Al-Zubayr in Al-Maghāzī, and Musa bin Uqbah also mentioned this story in this context in his Magāzī, but they made the one who conveyed the words of Abdullah bin Ubayy bin Salul to the Messenger of God, may God bless him and grant him peace, was Aws bin Arqam from Banu Al-Harith bin Al-Khazraj, so perhaps it was another conveyor or a misprint due to hearing, and God knows best. Ibn Abi Hatim, may God have mercy on him, said: Muhammad bin Aziz al-Ayli told us, Salamah told me, Aqil told me, Muhammad bin Muslim told me that Urwah bin al-Zubayr and Amr bin Thabit al-Ansari told him that the Messenger of God, may God bless him and grant

him peace, led the expedition of al-Marisi', in which the Messenger of God, may God bless him and grant him peace, demolished the tyrant Manat, which was between the back of the paralyzed man and the sea. The Messenger of God, may God bless him and grant him peace, sent Khalid bin al-Walid, who defeated Manat. Two men fought in that expedition of the Messenger of God, may God bless him and grant him peace, one of them was from the Muhajireen and the other from Buhaiz, and they were allies of the Ansar. The man from the Muhajireen gained the upper hand over al-Buhaiz, so al-Buhaiz said: O group of Ansar, so some men from the Ansar supported him. The Muhajireen said: O group of Muhajireen, so some men from the Muhajireen supported him until there was some fighting between those men from the Muhajireen and the men from the Ansar, then a barrier was established between them, and every hypocrite or man in whose heart there was sickness withdrew to Abdullah bin Ubayy bin Salul, who said: You had hoped and been repelled, but now you are neither harming nor... It is useful, the jalabiyas have joined forces against us and they were calling every hadith of the migration jalabiyas, so Abdullah bin Ubayy, the enemy of God, said: By God, if we return to Medina, the more honorable will expel the more humiliated from it.

Malik ibn Ad-Dukhshan, who was one of the hypocrites, said: Did I not tell you not to spend on those who are with the Messenger of God until they disperse? Umar ibn Al-Khattab heard of that, so he walked until he came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, give me permission to strike off this man who has led people astray. He meant Umar Abdullah ibn Ubayy. The Messenger of God (peace and blessings of God be upon him) said to Umar: **Or will you fight him if I order you to kill him?** Umar said: **Yes, by God, if you order me to kill him, I will strike off his head.** The Messenger of God (peace and blessings of God be upon him) said: **Sit down.** Then Asid ibn Hudayr, who was one of the Ansar and then one of Banu Abd Al-Ashhal, came until he came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, give me permission to strike off this man who has led people astray. The Messenger of God (peace and blessings of God be upon him) said: **Or will you fight him if I order you to kill him?** He said: Yes, by God, if you order me to kill him, I will strike with the sword under his earring. The Messenger of God, may God bless him and grant him peace, said: **Sit down.** Then the Messenger of God, may God bless him and grant him peace, said: **Give permission to depart.** So he set out with the people and traveled that day, night, and the next day until the day was over. Then he dismounted and set out with the people for the same amount of time until he arrived in Medina in the morning, in three days, which he traveled from the back of the paralyzed.

When the Messenger of God (peace and blessings of God be upon him) arrived in Medina, he sent for Umar

and summoned him. The Messenger of God (peace and blessings of God be upon him) said to him, **Which Umar would you have killed if I had ordered you to kill him?** Umar said, *Yes*. The Messenger of God (peace and blessings of God be upon him) said, "By God, if I had killed him that day, I would have humiliated men who, if I ordered them today to kill him, would have obeyed, and people would say that I attacked my companions and killed them patiently." Then God, the Almighty, revealed, "They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse.' But to God belong the treasures of the heavens and the earth, but the hypocrites do not understand. They say, 'If we return to Medina,'" 10:17. This is a strange context and it contains precious things that are not found anywhere else. Muhammad bin Ishaq bin Yasar said: Asim bin Omar bin Qatada told me that when Abdullah bin Abdullah bin Ubayy heard what had happened to his father, he came to the Messenger of God and said: O Messenger of God, I have heard that you want to kill Abdullah bin Ubayy because of what you have heard about him. If you are going to do it, then order me to do it and I will bring you his head. By God, the Khazraj know that they have never had a man more dutiful to his father than me. I fear that you will order someone other than me to kill him, but my soul will not allow me to see the killer of Abdullah bin Ubayy walking among the people and I kill him, thus killing a believer for an unbeliever and entering Hell. The Messenger of God, may God bless him and grant him peace, said: **Rather, we will be gentle with him and treat him well as long as he remains with us.**

Ikrimah, Ibn Zayd and others mentioned that when the people returned to Madinah, Abdullah bin Abdullah stood at the gate of Madinah and drew his sword. People started passing by him. When his father, Abdullah bin Ubayy, came, his son said to him: **Behind you!** He said: **What is wrong with you, woe to you?** He said: "By God, you will not pass from here until the Messenger of God, may God bless him and grant him peace, gives you permission, for he is the powerful one and you are the weak one." When the Messenger of God, may God bless him and grant him peace, came, and he was only walking in the rear, Abdullah bin Ubayy complained to him about his son. His son Abdullah said: **By God, O Messenger of God, he will not enter it until you give him permission.** The Messenger of God, may God bless him and grant him peace, gave him permission. Abdullah said: "Now that the Messenger of God, may God bless him and grant him peace, has given you permission, then pass now." Abu Bakr Abdullah bin Al-Zubayr Al-Hamidi said in his Musnad: Sufyan bin Uyaynah told us, Abu Harun Al-Madani told us: Abdullah bin Abdullah bin Ubayy bin Salul said to his father: By God, you will never enter Madinah until you say: The Messenger of God, may God bless him and grant him peace, is the most honorable and I am the most humiliated. He said: He came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I have heard that you want to kill my father. By Him who sent you with the truth, I have never looked at his face out of awe of him. If you wish me to bring you his head, I will come to you, for I hate to see my father's killer.

Fath al-Qadir

Then the Almighty mentioned a heinous statement they said, saying: 8- **They say, 'If we return to Medina, the more honorable will surely expel therefrom the more humble.'** The one who said this statement was Abdullah bin Ubayy, the leader of the hypocrites. By **more honorable**, he meant himself and those with him, and by **more humble**, he meant the Messenger of God (peace and blessings of God be upon him) and those with him. What he meant by *return* was their return from that battle. The statement was attributed to the hypocrites, even though the one who said it was an individual among those who listened to him and obeyed him. Then God, the Almighty, responded to the one who said that statement, saying: **To God belongs honor and to His Messenger and to the believers.** Meaning, power and victory belong to God alone and to those upon whom He bestowed it from among His Messengers and righteous servants, and not to anyone else. O God, just as You have given honor to the believers over the hypocrites, give honor to the just among Your servants, and send humiliation down upon the unjust and oppressive ones. **But the hypocrites do not know** what is beneficial so they do it, and what is harmful so they avoid it. Rather, they are like livestock due to their extreme ignorance, their increased confusion, and the seal on their hearts.

Al-Bukhari, Muslim and others narrated on the authority of Zaid ibn Arqam, who said: "We set out with the Messenger of God (peace and blessings of God be upon him) on a journey and hardship befell the people. Abdullah bin Ubayy said to his companions, 'Do not spend on those with the Messenger of God until they disperse' from around him. He also said, 'If we return to Madinah, the more honorable will expel the more humble.' So I went to the Prophet (peace and blessings of God be upon him) and informed him of that. He sent for Abdullah bin Ubayy and asked him. He swore an oath to tell him what to do. They said, 'Zaid lied about the Messenger of God.' I was deeply troubled by what they said until God revealed my confirmation in 'When the hypocrites come to you.' The Prophet (peace and blessings of God be upon him) called them and asked God to forgive them, but they turned their heads. This is His saying: 'As if they were propped up pieces of wood.' He said, 'They were men, the most beautiful of things.'" A longer version of this narration was narrated on his authority by Ibn Sa'd, 'Abd ibn Humayd, al-Tirmidhi **who authenticated it**, Ibn al-Mundhir, al-Tabarani, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi. Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: God called them hypocrites because they concealed their polytheism and displayed faith. Ibn al-Mundhir narrated on his authority: **They took their oaths as a shield**, meaning: Their oath by God that they were from you, and they avoided killing and war with their oaths. Ibn Abi Hatim also narrated on his authority: **As if they were propped up wood**, meaning upright palm trees. Ibn Mardawayh and al-Dhiya' in al-Mukhtara also narrated on his authority: This verse was revealed: **They are the ones who say, 'Do not spend on those who are with the Messenger of God until they disperse,'** concerning a palm grove belonging to Umar ibn al-Khattab. Ibn Mardawayh narrated on the

Surat al-Munafiqun 63:8

They say, "If we return to Medina, the more honorable will surely expel therefrom the more humble." But to God belongs honor and to His Messenger and to the believers, but the hypocrites do not know.

authority of Zayd ibn Arqam and Ibn Mas'ud that they both recited: **Do not spend on those who are with the Messenger of God until they disperse.** Al-Bukhari, Muslim and others narrated on the authority of Jabir ibn Abdullah, who said: "We were with the Prophet, may God bless him and grant him peace, on a military expedition. Sufyan said: They thought it was the Battle of Banu al-Mustaliq, and a man from the Muhajirun kicked a man from the Ansar. The Muhajir said: 'O Muhajirun,' and the Ansar said: 'O Ansar.' When the Prophet, may God bless him and grant him peace, heard that, 'What is this call of the Age of Ignorance?' They said: 'A man from the Muhajirun kicked a man from the Ansar.' The Prophet, may God bless him and grant him peace, said: 'Leave it, for it is rotten.' Abdullah ibn Ubayy heard that and said: 'Have they done it? By God, if we return to Madinah, the more honorable will expel therefrom the more humiliated.' report of that reached the Prophet, may God bless him and grant him peace, so Umar stood up and said: 'O Messenger of God, let me chop off the head of this hypocrite.' The Prophet, may God bless him and grant him peace, said: 'Leave him, lest people say that Muhammad kills his companions.'" Al-Tirmidhi added: "Then his son Abdullah said to him: 'By God, you will not escape until you admit that you are the humiliated one, and the Messenger of God is the honorable one.' So he did."

honorable and the more humble, according to these readings, is a source or a state, with an estimated addition, like *khurooj* or *akhrij* or something like. **To God belongs honor and to His Messenger and to the believers.** To God belongs victory and strength, and to whomever He honors among His Messenger and the believers.

But the hypocrites do not know because of their extreme ignorance and arrogance.

Tafsir al-Baghawi

8- **They say, 'If we return to Medina,'** from the Battle of Banu Mustaliq, "the more honorable will surely expel therefrom the more humble. But honor belongs to God, to His Messenger, and to the believers." So, the honor of God means His subjugation of those besides Him, the honor of His Messenger means His making His religion prevail over all other religions, and the honor of the believers means God's victory for them over their enemies. **But the hypocrites do not know**, that is, if they knew, they would not have said this statement.

Tafsir al-Baidawi

8- **They say, 'If we return to Medina, the more honorable will surely expel therefrom the more humble.'** It was narrated that a Bedouin disputed with the Ansar over some water, so the Bedouin struck his head with a piece of wood. He complained to Ibn Abi Talib, who said, "Do not spend on those who are with the Messenger of God (peace and blessings of God be upon him) until they disperse. And when we return to Medina, the more honorable will surely expel therefrom the more humble." By the more honorable, he meant himself and the more humble, the Messenger of God (peace and blessings of God be upon him). It was read *liyakhharunna* with a fat-ha on the ya', and *liyakhharunna* with a passive participle, and *liyakhharunna* with a noon. The accusative of the more

Surat al-Munafiqun 63:9

O you who have believed, let not your wealth nor your children divert you from the remembrance of God. And whoever does that - then it is those who are the losers.

Tafsir al-Jalalayn

9 - O you who have believed, let not your wealth or your children divert you from the remembrance of God the five daily prayers and whoever does that - then it is those who are the losers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O you who have believed in God and His Messenger, **Let not your wealth divert you** meaning: **Neither your wealth nor your children** do not require you to be distracted from the remembrance of God, which is from **diverted him from such and such**, so he is distracted with it, and from this is the saying of Imru' al-Qais:

And like you, a pregnant woman who has been knocked on the door and a nursing mother who has been distracted from the one who has amulets

It was said: What is meant by the mention of God Almighty in this place is the five daily prayers.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Abu Sinan, on the authority of Thabit, on the authority of Ad-Dahhak: **O you who have believed, let not your wealth or your children divert you from the remembrance of God.** He said: The five daily prayers.

His statement: **And whoever does that** means: And whoever is distracted by his wealth and children from the remembrance of God, **then it is those who are the losers** means: They are the ones who are cheated of their share of God's honor and mercy, may He be blessed and exalted.

Tafsir al-Qurtubi

God Almighty says: "O you who have believed, let not your wealth or your children divert you from the remembrance of God. And whoever does that - then it is those who are the losers."

Warning the believers of the behavior of the hypocrites, that is, do not be preoccupied with your wealth as the hypocrites did when they said - out of miserliness with their wealth -: Do not spend on those who are with the Messenger of God. **From the remembrance of God** meaning from Hajj and Zakat. It was also said: From reading the Quran. It was also said: From constantly remembering God. It was also said: From the five daily prayers, as Ad-Dahhak said. Al-Hasan said: All the obligatory prayers, as if he said: From obeying God. It

was also said: This is addressed to the hypocrites, that is, you have believed in words, so believe in your heart. **And whoever does that** meaning whoever is preoccupied with wealth and children from obeying his Lord, **then it is those who are the losers.**

Tafsir Ibn Kathir

The Almighty says, commanding His believing servants to remember Him often, and forbidding them to let wealth and children distract them from that, and informing them that whoever is distracted by the pleasures and adornments of this worldly life from the obedience and remembrance of his Lord, then he is one of the losers who will lose themselves and their families on the Day of Resurrection. Then He urged them to spend in His obedience, saying: **And spend from what We have provided for you before death comes to one of you and he says, 'My Lord, if only You would delay me for a short term so I could give charity and be among the righteous.'** Every negligent person regrets when dying and asks for a longer period, even if it is just a little, to seek forgiveness and make up for what he missed, but it is impossible. What happened was and what is coming will come, and each according to his negligence. As for the disbelievers, as the Almighty said: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term so we may answer Your call and follow the messengers. Did you not swear before that there would be no demise for you?'" And the Almighty said: "Until, when death comes to one of them, he says, My Lord, send me back, that I may do righteousness in that which I left behind. No! It is only a word he says. And behind them is a barrier until the Day they are resurrected. Then the Most High said: "And God will not delay a soul when its term has come. And God is Acquainted with what you do." That is, He does not give respite to anyone after their time has come. He is All-Knowing and All-Aware of who is truthful in his words and questions, and who, if he were to be brought before Him, would return to something worse than what he was in. For this reason the Most High said: **And God is Acquainted with what you do.**

Abu Isa Al-Tirmidhi said: Abd bin Hamid narrated to us, Jaafar bin Awn narrated to us, Abu Janab Al-Kalbi narrated to us, on the authority of Ad-Dahhak bin Muzahim, on the authority of Ibn Abbas, who said: Whoever has wealth sufficient to perform Hajj to the House of his Lord, or on which Zakat is due, and he does not do so, should ask to be returned to his Lord at the time of death. A man said: O Ibn Abbas, fear God, for only the disbelievers ask to be returned to his Lord. He said: I will recite to you a verse from the Quran about that: "O you who have believed, let not your wealth or your children divert you from the remembrance of God. And whoever does that - then it is those who are the losers. And spend from what We have provided for you before death approaches one of you and he says, 'My Lord, if only You would delay me for a short term so I could give charity and be among the righteous.'" But God will not delay a soul when its term has come. And God is Acquainted with what you

Surat al-Munafiqun 63:9

O you who have believed, let not your wealth nor your children divert you from the remembrance of God. And whoever does that - then it is those who are the losers.

do.” He said: What necessitates Zakat? He said: If wealth reaches two hundred or more. He said: What necessitates Hajj? He said: Provisions and a camel. Then he said: Abd bin Hamid told us, Abd al-Razzaq told us, on the authority of al-Thawri, on the authority of Yahya bin Abi Hayya, who is Abu Janab al-Kalbi, on the authority of al-Dahhak, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner. Then he said: Sufyan bin Uyaynah and others narrated it on the authority of Abu Janab, on the authority of al-Dahhak, on the authority of Ibn Abbas, from his own words, and this is more authentic. Abu Janab al-Kalbi was deemed weak.

I said: The narration of Ad-Dahhak from Ibn Abbas has an interruption, and God knows best. Ibn Abi Hatim said: My father told us, Ibn Nufayl told us, Sulayman ibn Ata’ told us, on the authority of Muslimah Al-Juhani, on the authority of his uncle, meaning Abu Mushajjah ibn Rib’i, on the authority of Abu Ad-Darda’ **may God be pleased with him**, who said: We mentioned the extension of one’s lifespan to the Messenger of God (blessings and peace of God be upon him), so he said: “God does not delay a soul when its appointed time has come. The extension of one’s lifespan is that God grants a servant righteous offspring who supplicate for him, and their supplications reach him in his grave.” End of the interpretation of Surat Al-Munafiqun. Praise and thanks be to God, and with Him comes success and protection.

Fath al-Qadir

When God the Almighty mentioned the ugliness of the hypocrites, He returned to addressing the believers, urging them to remember Him, saying: 9- **O you who have believed, let not your wealth or your children divert you from the remembrance of God.** So He warned them against the morals of the hypocrites, whose wealth and children distracted them from the remembrance of God. The meaning of **let them not distract you** is **let them not preoccupy you**. What is meant by remembrance are the obligatory duties of Islam, as stated by Al-Hasan. Ad-Dahhak said: The five daily prayers. It was also said that it refers to reading the Quran. It was also said that it is addressing the hypocrites. He described them as believers because they outwardly believed, but the first is more appropriate. **And whoever does that** meaning is distracted by this world from religion, **then it is those who are the losers** meaning those who are complete in loss.

Tafsir al-Baghawi

God Almighty says: 9- **O you who have believed, let not your wealth or your children divert you from the remembrance of God**, the commentators said that it means the five daily prayers. Similar to His saying: **Neither trade nor sale diverts them from the remembrance of God** (al-Nur 24:37). **And whoever**

does that, meaning whoever is distracted by his wealth and children from the remembrance of God, **then it is those who are the losers**.

Tafsir al-Baidawi

9- **O you who have believed, let not your wealth or your children divert you from the remembrance of God** Do not let managing and taking care of them distract you from remembering Him, the prayers and all the other acts of worship mentioned for the One Who is worshipped, and what is meant is to forbid them from being distracted by them. Directing the prohibition to them is for emphasis, and that is why He said: **And whoever does that** meaning distracting himself with it, which is preoccupation. **Then it is those who are the losers** because they sold the great and everlasting for the insignificant and fleeting.

Surat al-Munafiqun 63:10

And spend from what We have provided for you before death approaches one of you and he says, **My Lord, if only You would delay me for a short term so I could give charity and be among the righteous.**

Tafsir al-Jalalayn

10 - **And spend** in zakat (from that which We have provided for you before death comes to one of you and he says, **My Lord, if only You would delay me for a short term so I could give charity** by assimilating the *ta'* in the original into the *sad*, I give zakat (and be among the righteous) by performing Hajj. Ibn Abbas, may God be pleased with him and his father, said, **No one falls short of zakat and Hajj except that he asks to be returned at death.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And spend, O believers in God and His Messenger, from the wealth which We have provided for you before death approaches one of you and he says when death befalls him, **O Lord, why would You not delay me and grant me respite in term until a near term?** "So I would give charity" meaning: **So I would purify my wealth** "and be among the righteous" meaning: **And work in Your obedience and perform Your obligations.**

It was said: What he meant by his saying **and be among the righteous** is that I perform Hajj to your Sacred House.

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

Who said that?

Yunus and Sa'id ibn al-Rabi' told me. Sa'id said: Sufyan told us, and Yunus said: Sufyan told us, on the authority of Abu Janab, on the authority of al-Dahhak ibn Muzahim, on the authority of Ibn Abbas, who said: There is no one who dies without having paid the zakat of his wealth and without having performed Hajj, except that he asks for a return. They said: O Abu Abbas, you keep bringing us things that we do not know. He said: Then I will recite to you in the Book of God: **And spend from what We have provided for you before death approaches one of you and he says, 'My Lord, if only You would delay me for a short term so I could give charity.'** He said: **I would pay the zakat of my wealth and be among the righteous.** He said: **I would perform Hajj.**

Ibn Humayd narrated: Mihran narrated to us, on the authority of Sufyan, on the authority of Abu Sinan, on the authority of a man, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: What prevents one of you, if he has wealth on which zakat is due, from paying zakat, and if he is able to perform Hajj, from performing Hajj before death comes to him, and

he asks his Lord for a return, but he is not given it? A man said: Do you not fear God? The believer asks for a return? He said: Yes, I will recite to you the Quran. Then he recited: O you who have believed, let not your wealth or your children divert you from the remembrance of God. The man said: What makes Hajj obligatory for me? He said: A mount to carry him and the expenses to cover his expenses.

Ibad bin Ya'qub Al-Asadi and Fadala bin Al-Fadl told us: Ibad told us: Yazid Abu Hazim, the client of Al-Dahhak, told us, and Fadala said: Buzay' told us on the authority of Al-Dahhak bin Muzahim regarding his statement, **If only You would delay me for a short term so I could give charity,** he said: **So I could give charity from the zakat of my wealth,** "and be among the righteous," he said: Hajj.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say about His statement, **Let not your wealth or your children divert you from the remembrance of God** to the end of the Surah: He is the believing man upon whom death has befallen and who has a great deal of wealth which he has not paid zakat on, nor performed Hajj from, nor given from it what is due to God, and he asks to return at death so that he may pay zakat on his wealth. God says, **And God will not delay a soul when its term has come.**

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, **Let not your wealth or your children divert you from the remembrance of God** to His statement, **And spend from what We have provided for you before death comes to one of you,** he said: It is the believing man when death comes to him and he has wealth that he did not pay zakat on or perform Hajj from, and did not give God's right in it, so he asks to return at death so that he can give charity from his wealth and pay zakat. God said, **And God will not delay a soul when its term has come.**

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **So give charity and be among the righteous.** He said: Zakat and Hajj.

The reciters differed in their recitation of his statement, **And I will be among the righteous.** The majority of reciters of the regions, except Ibn Muhaisin and Abu Amr, recited it as **And I will be** in the subjunctive mood, based on the interpretation of his statement, **So I will be truthful**, if the *fa* was not in it. This is because his statement, **So I will be truthful**, if the *fa* was not in it, would be in the subjunctive mood. Ibn Muhaisin and Abu Amr recited it as **And I will be** by affirming the *waw* and placing **And I will be** in the accusative case, in apposition to his statement, **So I will be truthful.** So he placed his statement, **And I will be** in the subjunctive mood, since his statement, **So I will be truthful** was in the accusative case.

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

Surat al-Munafiqun 63:10

And spend from what We have provided for you before death approaches one of you and he says, "My Lord, if only You would delay me for a short term so I could give charity and be among the righteous."

Tafsir al-Qurtubi

It contains four issues: First: His statement, **Spend from what We have provided for you before death comes to any of you**, indicates the obligation to pay zakat promptly, and it is not permissible to delay it at all. The same applies to all other acts of worship when their time is specified.

Second: The Almighty said: **He will say, 'My Lord, if only You would delay me for a short term so I could give charity and be among the righteous.'** He asked to return to this world so that he could do righteous deeds. At-Tirmidhi narrated on the authority of Ad-Dahhak ibn Muzahim on the authority of Ibn Abbas who said: Whoever has wealth sufficient to perform Hajj to the House of his Lord or on which Zakat is due, but he does not do so, may ask to return upon death. A man said: O Ibn Abbas, fear God, only the disbelievers asked to return. He said: I will recite to you the Quran about that. He said: What necessitates Zakat? He said: If one's wealth reaches two hundred or more. He said: What necessitates Hajj? He said: Provisions and rest.

I said: Al-Halimi Abu Abdullah Al-Hussein bin Al-Hassan mentioned it in the book Minhaj Al-Din with a chain of transmission traceable to the Prophet, peace and blessings be upon him, and he said: And Ibn Abbas said:

The Messenger of God, may God bless him and grant him peace, said: **Whoever has enough money to perform Hajj...** He then mentioned the hadith. Its wording was previously mentioned in Al Imran.

Third: Ibn al-Arabi said: Ibn Abbas took the generality of the verse to mean obligatory spending specifically without any transmission. As for its interpretation as zakat, it is all correct in general and its estimate is two hundred. As for the statement about Hajj, there is a problem with it, because if we say that Hajj is to be delayed, then in the case of disobedience in death before the disagreement among scholars, then the verse does not apply to this. If we say that Hajj is to be performed immediately, then the verse is correct in general, because whoever is required to perform Hajj and does not perform it will meet with God what he would wish he had returned to perform it. Ibn Abbas's statement has no bearing on it, because returning and the Eid are not included in the issues of ijtiḥad or disagreement, but rather they are included in what is agreed upon. The correct view is that it includes obligatory spending, however it is disposed of, by consensus or by the text of the Qur'an, because what is other than that does not reach the implementation of the threat.

Fourth: The Almighty's saying: *Lawla* means **why not**, so it is a question. It was also said: **There is no connection**, so the statement has the meaning of a wish. So, we can more accurately answer the wish with *fa*.

And I was in apposition to **I believe** and this is the

reading of Abu Amr, Ibn Muhaisin and Mujahid. The rest read it in the jussive mood as an apposition to the position of *fa*, because if it were not for *fa*, it would have been in the jussive mood, meaning I believe. Similar to it is the verse: **He whom God sends astray, there is no guide for him, and He leaves them** for those who are in the jussive mood. Ibn Abbas said: This verse is more difficult for the people of monotheism, because no one who has goodness with God in the hereafter would wish to return to this world or to be delayed in it.

Tafsir Ibn Kathir

The Almighty says, commanding His believing servants to remember Him often, and forbidding them to let wealth and children distract them from that, and informing them that whoever is distracted by the pleasures and adornments of this worldly life from the obedience and remembrance of his Lord, then he is one of the losers who will lose themselves and their families on the Day of Resurrection. Then He urged them to spend in His obedience, saying: **And spend from what We have provided for you before death comes to one of you and he says, 'My Lord, if only You would delay me for a short term so I could give charity and be among the righteous.'** Every negligent person regrets when dying and asks for a longer period, even if it is just a little, to seek forgiveness and make up for what he missed, but it is impossible. What happened was and what is coming will come, and each according to his negligence. As for the disbelievers, as the Almighty said: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term so we may answer Your call and follow the messengers. Did you not swear before that there would be no demise for you?'" And the Almighty said: "Until, when death comes to one of them, he says, My Lord, send me back, that I may do righteousness in that which I left behind. No! It is only a word he says. And behind them is a barrier until the Day they are resurrected. Then the Most High said: "And God will not delay a soul when its term has come. And God is Acquainted with what you do." That is, He does not give respite to anyone after their time has come. He is All-Knowing and All-Aware of who is truthful in his words and questions, and who, if he were to be brought before Him, would return to something worse than what he was in. For this reason the Most High said: **And God is Acquainted with what you do.**

Abu Isa Al-Tirmidhi said: Abd bin Hamid narrated to us, Jaafar bin Awn narrated to us, Abu Janab Al-Kalbi narrated to us, on the authority of Ad-Dahhak bin Muzahim, on the authority of Ibn Abbas, who said: Whoever has wealth sufficient to perform Hajj to the House of his Lord, or on which Zakat is due, and he does not do so, should ask to be returned to his Lord at the time of death. A man said: O Ibn Abbas, fear God, for only the disbelievers ask to be returned to his Lord. He said: I will recite to you a verse from the

Quran about that: "O you who have believed, let not your wealth or your children divert you from the remembrance of God. And whoever does that - then it is those who are the losers. And spend from what We have provided for you before death approaches one of you and he says, "My Lord, if only You would delay me for a short term so I could give charity and be among the righteous." But God will not delay a soul when its term has come. And God is Acquainted with what you do." He said: What necessitates Zakat? He said: If wealth reaches two hundred or more. He said: What necessitates Hajj? He said: Provisions and a camel. Then he said: Abd bin Hamid told us, Abd al-Razzaq told us, on the authority of al-Thawri, on the authority of Yahya bin Abi Hayya, who is Abu Janab al-Kalbi, on the authority of al-Dahhak, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner. Then he said: Sufyan bin Uyaynah and others narrated it on the authority of Abu Janab, on the authority of al-Dahhak, on the authority of Ibn Abbas, from his own words, and this is more authentic. Abu Janab al-Kalbi was deemed weak.

I said: The narration of Ad-Dahhak from Ibn Abbas has an interruption, and God knows best. Ibn Abi Hatim said: My father told us, Ibn Nufayl told us, Sulayman ibn Ata' told us, on the authority of Muslimah Al-Juhani, on the authority of his uncle, meaning Abu Mushajjah ibn Rib'i, on the authority of Abu Ad-Darda' **may God be pleased with him**, who said: We mentioned the extension of one's lifespan to the Messenger of God (blessings and peace of God be upon him), so he said: "God does not delay a soul when its appointed time has come. The extension of one's lifespan is that God grants a servant righteous offspring who supplicate for him, and their supplications reach him in his grave." End of the interpretation of Surat Al-Munafiqun. Praise and thanks be to God, and with Him comes success and protection.

Fath al-Qadir

10- And spend from what We have provided you. It appears that what is meant is spending in the Hereafter in general, and *min* is for partiality, meaning spend some of what We have provided you in the way of goodness. It was also said that what is meant is the obligatory zakat. **Before death comes to one of you**, that is, when its causes befall him and he witnesses its signs, the object is placed before the subject to emphasize the importance of the verb. **Then he will say, 'My Lord, if only You would delay me for a short term.'** That is, when what has befallen him comes, he says, calling out to his Lord, **Why do you not give me respite and delay my death for a short term?** "So I will give charity," meaning I will give charity with my wealth. "And be among the righteous. **The majority of scholars read so I will give charity,**" with the assimilation of the *ta'* into the *sad*, and its accusative case as an answer to the wish. It was also said that the *la* in "lawla is redundant, and the original is *law aakhrtanī*. Ubayy, Ibn Mas'ūd, and Sa'īd ibn Jubayr read *fa'atsādiq*" without assimilation, according to the original. The majority of scholars read "wa-akun in the jussive mood, in the place of *fa-sādiq*, because it means, If You delay me, I will give charity and be." This is what Abu Ali

al-Farsi, Ibn Atiyyah, and others said. Sibawayh, quoting al-Khalil, said: He made the jussive on the assumption of the condition indicated by the wish. Sibawayh considered this similar to the statement of Zuhair:

It seemed to me that I was not aware of what had happened, nor had I preceded anything if it was a current one.

So, the word *wa-l-sabiq* was lowered and was in apposition to *mudrik* which is the predicate of *la* based on the assumption that the letter *ba* was added to it. Abu Amr, Ibn Muhaisin and Mujahid read *wa-akun* in the accusative case in apposition to *fa-sadaq*, and the meaning of this is clear. However, Abu Ubaid said: I saw in the copy of Uthman *wa-akun* without the letter *waw*, and Ubaid ibn Umair read *wa-akun* in the nominative case as a new sentence: meaning, **And I am**. Ad-Dahhak said: Death does not befall anyone who has not performed Hajj or paid zakat except that he will ask to be returned to him, and he recited this verse.

Tafsir al-Baghawi

10- And spend from what We have provided for you, Ibn Abbas said: He means the zakat on wealth, **before death comes to one of you**, and he asks to be returned, **and he says, 'My Lord, if only You would delay me,'** Why did You delay me and give me respite? It was also said: There is no connection, so the statement would mean a wish, i.e., if You would delay me, **for a near term so I could give charity**, so I could give charity and purify my wealth, **and be among the righteous**, i.e., among the believers.

Similar to the Almighty's statement: **And those among their fathers who were righteous** (al-Ra'd 13:23) (Ghafir 40:8). This is the statement of Muqatil and a group. They said: The verse was revealed about the hypocrites.

It was said: The verse was revealed about the believers.

What is meant by righteousness here is Hajj. Ad-Dahhak and Atiyyah narrated on the authority of Ibn Abbas who said: There is no one who dies and has wealth on which he did not pay zakat, and he was able to perform Hajj but did not perform it, except that he will ask to be returned to it at death. And he recited this verse.

He said: **And I will be among the righteous**. Abu Amr read **and I will be** with the *waw* and the *nun* in the accusative case as an answer to the wish and in the wording **so I will believe**. He said: The *waw* was deleted from the Qur'an for brevity.

Others read: "And I will be in the jussive mood, in apposition to his statement and I will believe if it did not contain the letter *fa*, because if it did not contain the letter *fa*" it would be in the jussive mood. Meaning: If you delay me, I will believe and I will be, and because it is written in the Qur'an without the letter "waw."

Surat al-Munafiqun 63:10

And spend from what We have provided for you before death approaches one of you and he says, "My Lord, if only You would delay me for a short term so I could give charity and be among the righteous."

Tafsir al-Baidawi

10- Spend from what We have provided you" some of your wealth to save for the Hereafter. "Before death comes to one of you **that is, he sees its signs** and says, 'My Lord, if only You would delay me' Why did You not give me respite? Until a near term" a period not far away. "So I will give charity So I will give charity. And I will be among the righteous" by making up for it. "I will be **is in the jussive mood to connect with the position of So**" and what follows it. Abu Amr read "And I will be **in the accusative case in apposition to** So I will give charity, **and it was read in the nominative case on** And I will be" so it is a number for righteousness.

Surat al-Munafiqun 63:11

And God will not delay a soul when its term has come.
And God is Acquainted with what you do.

Tafsir al-Jalalayn

11 - **And God will not delay a soul when its term has come, and God is Acquainted with what you do** with the letter taa and the letter yaa

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And God will not delay a soul when its term has come**, means: God will not delay anyone's term by extending it for him when his term has come, but He will shorten it. **And God is Acquainted with what you do**, means: God is All-Knowing of the deeds of His servants, He encompasses all of them, nothing is hidden from Him, and He will reward them for them, the good-doer for his good, and the evil-doer for his evil.

Tafsir al-Qurtubi

I said: Except for the martyr, for he wishes to return until he is killed, because of the honor he sees. **And God is Aware of what you do** of good and evil. The general reading is with the ta' as addressing the speaker. Abu Bakr, on the authority of Asim and As-Salami, read with the ya' as reporting someone who died and said this statement.

The Surah has been completed, thanks be to God and with His help.

Tafsir Ibn Kathir

The Almighty says, commanding His believing servants to remember Him often, and forbidding them to let wealth and children distract them from that, and informing them that whoever is distracted by the pleasures and adornments of this worldly life from the obedience and remembrance of his Lord, then he is one of the losers who will lose themselves and their families on the Day of Resurrection. Then He urged them to spend in His obedience, saying: **And spend from what We have provided for you before death comes to one of you and he says, 'My Lord, if only You would delay me for a short term so I could give charity and be among the righteous.'** Every negligent person regrets when dying and asks for a longer period, even if it is just a little, to seek forgiveness and make up for what he missed, but it is impossible. What happened was and what is coming will come, and each according to his negligence. As for the disbelievers, as the Almighty said: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term so we may answer Your call and follow the messengers."

Did you not swear before that there would be no demise for you?" And the Almighty said: "Until, when death comes to one of them, he says, My Lord, send me back, that I may do righteousness in that which I left behind. No! It is only a word he says. And behind them is a barrier until the Day they are resurrected. Then the Most High said: "And God will not delay a soul when its term has come. And God is Acquainted with what you do." That is, He does not give respite to anyone after their time has come. He is All-Knowing and All-Aware of who is truthful in his words and questions, and who, if he were to be brought before Him, would return to something worse than what he was in. For this reason the Most High said: **And God is Acquainted with what you do.**

Abu Isa Al-Tirmidhi said: Abd bin Hamid narrated to us, Jaafar bin Awn narrated to us, Abu Janab Al-Kalbi narrated to us, on the authority of Ad-Dahhak bin Muzahim, on the authority of Ibn Abbas, who said: Whoever has wealth sufficient to perform Hajj to the House of his Lord, or on which Zakat is due, and he does not do so, should ask to be returned to his Lord at the time of death. A man said: O Ibn Abbas, fear God, for only the disbelievers ask to be returned to his Lord. He said: I will recite to you a verse from the Quran about that: "O you who have believed, let not your wealth or your children divert you from the remembrance of God. And whoever does that - then it is those who are the losers. And spend from what We have provided for you before death approaches one of you and he says, "My Lord, if only You would delay me for a short term so I could give charity and be among the righteous." But God will not delay a soul when its term has come. And God is Acquainted with what you do." He said: What necessitates Zakat? He said: If wealth reaches two hundred or more. He said: What necessitates Hajj? He said: Provisions and a camel. Then he said: Abd bin Hamid told us, Abd al-Razzaq told us, on the authority of al-Thawri, on the authority of Yahya bin Abi Hayya, who is Abu Janab al-Kalbi, on the authority of al-Dahhak, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner. Then he said: Sufyan bin Uyaynah and others narrated it on the authority of Abu Janab, on the authority of al-Dahhak, on the authority of Ibn Abbas, from his own words, and this is more authentic. Abu Janab al-Kalbi was deemed weak.

I said: The narration of Ad-Dahhak from Ibn Abbas has an interruption, and God knows best. Ibn Abi Hatim said: My father told us, Ibn Nufayl told us, Sulayman ibn Ata' told us, on the authority of Muslimah Al-Juhani, on the authority of his uncle, meaning Abu Mushajjah ibn Rib'i, on the authority of Abu Ad-Darda' **may God be pleased with him**, who said: We mentioned the extension of one's lifespan to the Messenger of God (blessings and peace of God be upon him), so he said: "God does not delay a soul when its appointed time has come. The extension of one's lifespan is that God grants a servant righteous offspring who supplicate for him, and their supplications reach him in his grave." End of the interpretation of Surat Al-Munafiqun. Praise and thanks be to God, and with Him comes success and protection.

Surat al-Munafiqun 63:11

And God will not delay a soul when its term has come. And God is Acquainted with what you do.

Fath al-Qadir

Then God, the Almighty, answered this wisher, saying:
11- **And God will not delay a soul when its term has come** meaning when its term has come and its lifespan has come to an end. **And God is Acquainted with what you do** nothing is hidden from Him, and He will reward you for your deeds. The majority of scholars read **you do** with the superlative as an address, and Abu Bakr, on the authority of Asim and As-Salami, read it with the subjunctive as a statement.

Ibn Mardawayh narrated on the authority of Ibn Abbas that the Prophet (peace and blessings be upon him) said about the verse, **O you who have believed, let not the Qur'an** he said: "They are righteous servants from my nation. Neither trade nor sale diverts them from the remembrance of God and the five obligatory prayers." Abd ibn Humayd, al-Tirmidhi, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: The Messenger of God (peace and blessings be upon him) said: "Whoever has wealth sufficient to perform Hajj to the House of God, or on which zakat is due, and does not do so, should ask to be returned to God upon death. A man said: O Ibn Abbas, fear God, for only the disbeliever asks to be returned to God. He said: I will recite to you a Qur'an regarding that: "O you who have believed" to the end of the surah." Ibn al-Mundhir narrated on the authority of Ibn Abbas, **So give charity and be among the righteous**, he said: Perform Hajj.

Tafsir al-Baghawi

11- "And God will not delay a soul when its term has come. And God is Acquainted with what you do." Abu Bakr read: **they do** with a *ya* and the others read it with a *ta*.

Tafsir al-Baidawi

11- **And God will not delay a soul** nor will He give it respite. **When its time comes** the end of its life. **And God is Aware of what you do** so it is a metaphor for it, and Abu Bakr read it with the letter *ya* to agree with what came before it in the absence.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Al-Munafiqun will be free from hypocrisy.**

Surat al-Taghabun 64:1

Whatever is in the heavens and whatever is on the earth exalts God. His is the dominion, and His is the praise. And He is over all things competent.

Tafsir al-Jalalayn

1 - **Whatever is in the heavens and whatever is on the earth glorifies God** He is glorified, so the lam is redundant, and what is less than that is used to make the majority stronger **To Him belongs the kingdom and to Him is praise, and He is over all things competent**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Whatever is in the seven heavens and whatever is on the earth of His creation prostrates to Him and glorifies Him.

And His saying: **To Him belongs the kingdom**, God Almighty says: To Him belongs the kingdom of the heavens and the earth, and His authority is complete. His judgment is binding on them and His command is carried out.

And His statement: **And to Him be praise** means: To Him be praise for all of the creation in it, because all of the creation in it does not know good except from Him, and they have no provider other than Him, so to Him be praise of all of them. **And He is over all things competent** means He is over all things competent, possessing power. He says: He creates what He wills, causes to die whom He wills, enriches whom He wills, impoverishes whom He wills, honors whom He wills, and humiliates whom He wills. Nothing He wills is impossible for Him, because He is the Possessor of complete power with which nothing is impossible for Him.

Tafsir al-Qurtubi

A city according to the majority. Ad-Dahhak said: It was in Mecca. Al-Kalbi said: It is both Meccan and Medinan.

It has eighteen verses. On the authority of Ibn Abbas, Surah At-Taghabun was revealed in Mecca, except for some verses at the end, which were revealed in Medina about Awf ibn Malik Al-Ashja'i. He complained to the Messenger of God, may God bless him and grant him peace, about the coldness of his family and children, so God, the Almighty, revealed: **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them** until the end of the Surah. On the authority of Abdullah ibn Umar, he said:

The Prophet, may God bless him and grant him peace, said: **No child is born except that on the temples of his head are written five verses from the opening of Surat**

Al-Ghabin.

In the name of God, the most gracious, the most merciful

"Whatever is in the heavens and whatever is on the earth exalts God. His is the kingdom and His is the praise. And He is over all things competent."

Advance in more than one place.

Tafsir Ibn Kathir

Interpretation of Surat At-Taghabun

Al-Tabarani said: Muhammad ibn Harun ibn Muhammad ibn Bakkar al-Dimashqi told us, al-Abbas ibn al-Walid al-Khalal told us, al-Walid ibn al-Walid told us, Ibn Thauban told us, on the authority of Ata' ibn Abi Rabah, on the authority of Abdullah ibn Amr, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **No child is born except that five verses from Surat al-Taghabun are written on the crown of his head.** Ibn Asakir included it in the biography of al-Walid ibn Salih, and it is very strange, indeed objectionable.

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

This Surah is the last of the Glorification Surahs *Surahs* and we have already discussed the glorification of all creatures to their Creator and Owner. That is why God the Almighty said: **To Him belongs dominion and to Him belongs praise**, meaning He is the One who controls all beings and is praised for everything He creates and determines. And His statement: **And He has power over all things**, meaning whatever He wills happens without any obstacle or resistance, and whatever He does not will does not happen. And His statement: **It is He who created you, and among you are disbelievers and among you are believers**, meaning He is the Creator for you in this manner, and He willed this from you, so there must be believers and disbelievers. He is the All-Seeing of who deserves guidance and who deserves misguidance. He is the Witness over the deeds of His servants and will reward them for them with the most perfect reward. That is why God the Almighty said: **And God is Seeing of what you do.** Then He said: **He created the heavens and the earth in truth**, meaning with justice and wisdom. **And He formed you and perfected your forms**, meaning He perfected your forms, as God the Almighty said: **O mankind, what has deceived you concerning your Lord, the Generous, * Who created you, proportioned you, and balanced you? * In whatever form He willed He assembled you.** And as God Almighty said: **It is God who made for you the earth a resting place and the sky a canopy and shaped you and perfected your shapes and provided for you from the good things** *verse*, and God Almighty said: **And to Him is the final destination** meaning the return and destination. Then God Almighty informed about His knowledge of all heavenly, earthly and spiritual beings, saying: "He knows what is in the heavens and the earth and He knows what you conceal and what you declare. And God is Knowing of that within the

Surat al-Taghabun 64:1

Whatever is in the heavens and whatever is on the earth exalts God. His is the dominion, and His is the praise. And He is over all things competent.

breasts.”

Fath al-Qadir

It is eighteen verses.

It is Madani according to the majority opinion. Ad-Dahhak said: It is Makkan. Al-Kalbi said: It is both Madani and Makkan. Ibn Ad-Durais, Ibn Mardawayh, and Al-Bayhaqi in Ad-Dala'il narrated from Ibn Abbas that he said: Surah At-Taghabun was revealed in Madinah. Ibn Mardawayh narrated something similar from Ibn Az-Zubayr. An-Nahhas narrated from Ibn Abbas that he said: Surah At-Taghabun was revealed in Makkah except for a few verses at the end which were revealed in Madinah about Awf ibn Malik Al-Ashja'i. He complained to the Messenger of God (peace and blessings be upon him) about the coldness of his family and children, so God revealed: **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them** to the end of the Surah. Ibn Ishaq and Ibn Jarir narrated something similar from Ata' ibn Yasar. Ibn Hibban narrated in Ad-Du'afa, At-Tabarani, Ibn Mardawayh, and Ibn Asakir narrated from Abdullah ibn Umar that the Prophet (peace and blessings be upon him) said: **No child is born except that five verses from Surah At-Taghabun are written on the crown of his head.** Ibn Kathir said: This is very strange, indeed it is objectionable. Al-Bukhari included in his history on the authority of Abdullah bin Amr, who said: No child is born without five verses from the beginning of Surat Al-Taghabun written on the temple of his head.

His saying: 1- **Whatever is in the heavens and whatever is on the earth glorifies God** meaning that all of His creations in His heavens and His earth declare Him free from every deficiency or defect. **To Him belongs the kingdom and to Him belongs praise** They are unique to Him, and no one else has anything of them. Whatever is for His servants of them is from His abundance and returns to Him. **And He is over all things competent** Nothing is beyond His power.

Tafsir al-Baghawi

Ata' said: It is Meccan except for three verses from His saying: **O you who have believed, indeed, among your wives and your children** to the end of them.

1- “Whatever is in the heavens and whatever is on the earth exalts God. His is the kingdom and His is the praise. And He is over all things competent.”

Tafsir al-Baidawi

1- **Whatever is in the heavens and whatever is on the earth exalts God** indicating His perfection and independence. **To Him belongs dominion and to Him belongs praise** He brought forward the two adverbials to indicate that both matters are exclusively His in

reality. **And He has power over all things** because the relation that requires power applies to all equally. Then He began what He claimed, saying:

Surat al-Taghabun 64:2

It is He who created you, and among you are disbelievers and among you are believers. And God is Seeing of what you do.

Tafsir al-Jalalayn

2 - It is He who created you, and among you are disbelievers and among you are believers in the original creation, then He will cause you to die and return you to that state and God is Seeing of what you do

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God is the One who created you O people, and He is the One who mentioned the name of God so among you is a disbeliever and among you is a believer He says: So among you is a disbeliever in his Creator and that He created him, and among you is a believer: He says: And among you is he who believes in Him and is certain that He is his Creator or Originator And God is Seeing of what you do He says: And God who created you is Seeing of your deeds and Knowing of them, nothing of them is hidden from Him, and He will reward you for them, so fear Him lest you disobey Him in His commands and prohibitions, lest He transgress against you.

Muhammad ibn Mansur al-Tusi told us: Hasan ibn Musa al-Ashib told us: Ibn Lahi'ah told us: Bakr ibn Sawada told us, on the authority of Abu Tamim al-Jaishani, on the authority of Abu Dharr: When the semen remains in the womb for forty nights, it comes to the Angel of Souls and ascends with it to the Almighty in His palm. He says: O Lord, is this servant of yours male or female? Then God decrees for him what He will decree, then he says: O Lord, am I miserable or happy? Then He writes down what he will encounter. He said: Abu Dharr recited the opening chapter of al-Taghabun, five verses.

Tafsir al-Qurtubi

God Almighty says: "It is He who created you, and among you are disbelievers and among you are believers. And God is Seeing of what you do."

Ibn Abbas said: God created believers and unbelievers among Adam, and He will return them on the Day of Resurrection as believers and unbelievers. Abu Saeed Al-Khudri narrated that he said:

The Prophet (peace and blessings of God be upon him) delivered a sermon to us one evening and mentioned something that would happen, saying: "People are born into different classes. A man is born a believer, lives as a believer and dies a believer. A man is born a disbeliever, lives as a disbeliever and dies a disbeliever. A man is born a believer, lives as a

believer and dies a disbeliever. A man is born a disbeliever, lives as a disbeliever and dies a believer." Ibn Mas'ud said:

The Prophet, may God bless him and grant him peace, said: **God created Pharaoh in his mother's womb as an unbeliever, and He created John, son of Zechariah, in his mother's womb as a believer.** And in the Sahih from the hadith of Ibn Masoud:

"And one of you may do the deeds of the people of Paradise until there is only a cubit or a fathom between him and it, then what has been written will overtake him and he will do the deeds of the people of the Fire and enter it. And one of you may do the deeds of the people of the Fire until there is only a cubit or a fathom between him and it, then what has been written will overtake him and he will do the deeds of the people of Paradise and enter it."

Narrated by Al-Bukhari and Al-Tirmidhi, but it does not mention the cubit. In Sahih Muslim, on the authority of Sahl ibn Sa'd Al-Sa'di:

The Messenger of God (peace and blessings be upon him) said: "A man may do what appears to people as the deeds of the people of Paradise, but he is one of the people of Hellfire. A man may do what appears to people as the deeds of the people of Hellfire, but he is one of the people of Paradise." Our scholars said: The meaning is that Eternal Knowledge is attached to everything known, so what is known happens and disbelief is intended. It was said that something was omitted in the statement: **Among you is a believer, and among you is a disbeliever, and among you is a sinner.** This was omitted because the statement indicates this, as al-Hasan said. Others said: There is no omission in it, because the purpose is to mention both sides. A group of scholars said: God created creation, then they disbelieved and believed. They said: The completion of the statement is **He is the One who created you.** Then He described them, saying: **Among you is a disbeliever, and among you is a believer.** They cited as evidence the statement of the Prophet (peace and blessings be upon him):

Every child is born in a state of fitrah natural disposition, but his parents make him a Jew, a Christian, or a Zoroastrian. Hadith.

And we have already discussed the Romans in detail. Ad-Dahhak said: "Some of you are disbelievers in secret but believers in public, like the hypocrite. Some of you are believers in secret but disbelievers in public, like Ammar and his family." Ata' ibn Abi Rabah said: **Some of you are disbelievers in God but believers in the stars, and some of you are believers in God but disbelievers in the stars,** meaning in the matter of lights. Az-Zajaj said - and this is the best of the sayings, and the one that the imams and the majority of the ummah agree upon - "God created the disbeliever, and his disbelief is an action and an acquisition, even though God is the Creator of disbelief. And He created the believer, and his faith is an action and an acquisition, even though God is the Creator of faith. And the disbeliever disbelieves and chooses disbelief after God created him, because God, the Most High, has decreed that for him and knows about him. It is not permissible for either of them to exist

Surat al-Taghabun 64:2

It is He who created you, and among you are disbelievers and among you are believers. And God is Seeing of what you do.

other than what He has decreed for him and knows about him, because the existence of something contrary to what is decreed is inability, and the existence of something contrary to what is known is ignorance, and neither is befitting of God, the Most High. In this there is freedom from compulsion and predestination, as the poet said:

O you who look into religion, the matter is neither fate nor compensation.

Silan said: A Bedouin came to Basra and was asked: What do you say about predestination? He said: It is a matter about which suspicions have gone too far, and about which those who differ have differed. So it is necessary that we refer whatever is unclear to us about its ruling to what we previously knew about it.

Tafsir Ibn Kathir

This Surah is the last of the Tasbihat **Surahs of Glorification**. We have already discussed the glorification of created beings for their Creator and Owner. For this reason, God the Almighty said: "To Him belongs dominion and to Him belongs praise." That is, He is the One who controls all beings and is praised for everything He creates and determines. And He the Almighty said: **And He has power over all things**. That is, whatever He wills happens without any obstacle or resistance, and whatever He does not will does not happen. And the Almighty said: **It is He who created you, and among you are disbelievers and among you are believers**. That is, He is the Creator of you in this manner, and He intended that from you, so there must be believers and disbelievers. He is the All-Seeing of who deserves guidance and who deserves misguidance. He is the Witness over the deeds of His servants and will reward them for them with the most perfect reward. For this reason, the Almighty said: **And God is Seeing of what you do**. Then the Almighty said: **He created the heavens and the earth in truth**, that is, with justice and wisdom. **And He formed you and perfected your forms**, that is, He perfected your forms, like the Almighty's saying: **O man, what has deceived you concerning your Lord, the Generous, * Who created you, proportioned you, and balanced you * In whatever form He willed He assembled you**. And as God Almighty said: **It is God who made for you the earth a resting place and the sky a canopy and shaped you and perfected your shapes and provided for you from the good things** *verse*, and God Almighty said: **And to Him is the final destination** meaning the return and destination. Then God Almighty informed about His knowledge of all heavenly, earthly and spiritual beings, saying: "He knows what is in the heavens and the earth and He knows what you conceal and what you declare. And God is Knowing of that within the breasts."

Fath al-Qadir

2- **It is He who created you, and among you are disbelievers and among you are believers**. That is, some of you are disbelievers and some of you are believers. Ad-Dahhak said: "Some of you are disbelievers in secret but believers in public, like the hypocrite. Some of you are believers in secret but disbelievers in public, like Ammar ibn Yasir and others like him who were forced to disbelieve." Ata' said: "Some of you are disbelievers in God but believers in the stars. Some of you are believers in God but disbelievers in the stars." Az-Zajaj said: "God created the disbeliever, and his disbelief is an action for him and an acquisition, even though God is the Creator of disbelief. He created the believer and his faith is an action for him and an acquisition, even though God is the Creator of faith. The disbeliever disbelieves and chooses disbelief after God created him, because God has decreed that for him and knew it from him, because the existence of something contrary to what has been decreed is inability, and the existence of something contrary to what is known is ignorance." Al-Qurtubi said: This is the best of the sayings and it is what the majority of the nation agree upon. The disbeliever is mentioned before the believer because this is the most common occurrence when the Qur'an was revealed. **And God is Seeing of what you do**. Nothing of that is hidden from Him, so He will reward you according to your deeds.

Tafsir al-Baghawi

2- "It is He who created you, and among you are disbelievers and among you are believers. And God is Seeing of what you do." Ibn Abbas said: God created the children of Adam as believers and disbelievers, then He will return them on the Day of Resurrection as He created them, believers and disbelievers.

We narrated on the authority of Ibn Abbas, on the authority of Abi bin Kaab, who said: The Messenger of God, may God bless him and grant him peace, said: "The boy who was killed by Al-Khidr, peace be upon him, was born an unbeliever."

God Almighty said, **And they give birth only to wicked, disbelieving children**. (Nuh 71:27)

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, Sulayman bin Harb told us, Hammad told us, on the authority of Ubayd God bin Abi Bakr bin Anas, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: "God has appointed an angel to be in charge of the womb, and he says: 'O Lord, a sperm-drop, O Lord, a clot, O Lord, a lump of flesh.' Then when God wants to complete its creation, he says: 'O Lord, is it male or female, miserable or happy? What is the provision, what is the life span?' And thus it is written in the womb of its mother."

A group said: The meaning of the verse is that God created the creation, then they disbelieved and then believed, because God the Most High mentioned the creation and then described them through their actions, saying: **And among you are disbelievers and among you are believers**, just as God the Most High said: **And God created every living creature from water, and among them are those that walk** (al-Nur 24:45), and God created them and walking is their action. Then they differed in its interpretation:

It was narrated on the authority of Abu Saeed Al-Khudri that he said: **Among you is a disbeliever** during his life but a believer in the afterlife, **and among you is a believer** during his life but a disbeliever in the afterlife.

Ata bin Abi Rabah said: Some of you are disbelievers in God but believe in the stars, and some of you are believers in God but disbelievers in the stars.

It was said: Some of you are disbelievers that God Almighty created him, which is the doctrine of the materialists, and some of you are believers that God created him.

In short: God created the disbeliever, and his disbelief was an action and an earning for him. He created the believer, and his faith was an action and an earning for him. So each of the two groups has an earning and a choice, and his earning and choice are by God's decree and will. So the believer, after God created him, chooses faith, because God wanted that from him, decreed it for him, and knew it from him. And the disbeliever, after God created him, chooses disbelief, because God wanted that from him, decreed it for him, and knew it from him. This is the path of Ahl as-Sunnah wal-Jama'ah; whoever follows it will attain the truth and be safe from compulsion and predestination.

Tafsir al-Baidawi

2- **It is He who created you, and among you is he who disbelieves.** His disbelief is understood and what compels him to do it is directed at him. **And among you is he who believes.** His faith is understood and he is guided to what He calls him to. **And God is Seeing of what you do.** So He deals with you in a manner that suits your actions.

Surat al-Taghabun 64:3

He created the heavens and the earth in truth and formed you and perfected your forms, and to Him is the final destination.

Surat al-Taghabun 64:3

He created the heavens and the earth in truth and formed you and perfected your forms, and to Him is the final destination.

Tafsir al-Jalalayn

3 - **He created the heavens and the earth in truth and formed you and perfected your forms** as He made the form of man the best of forms **and to Him is the final destination**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He created the seven heavens and the earth with justice and fairness, and He formed you. He says: And likened you and made your likeness perfect. It was said that by that He meant His forming of Adam and creating him with His hand.

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, **He created the heavens and the earth in truth and formed you and perfected your forms**, meaning Adam, whom He created with His own hand.

And His saying: **And to Him is the return** means: And to God is the return of all of you, O people.

Tafsir al-Qurtubi

God Almighty says: **He created the heavens and the earth in truth and formed you and perfected your forms, and to Him is the final destination.**

God the Almighty said: **He created the heavens and the earth in truth.** This has been mentioned in more than one place, meaning He created them truly, certainly, without doubt. It has also been said that the preposition *ba* has the same meaning as the preposition *lam*, meaning He created them for the sake of truth, which is to reward those who do evil for what they have done and to reward those who do good with good. **And He shaped you and perfected your forms** means Adam, peace be upon him. He created him with His own hand as an honor to him, said Muqatil. The second: all creation. The meaning of sculpting has already been mentioned, that it is planning and shaping. If it is said: How did He perfect their forms? It is said: He made them the best of their forms. It is said: He made them the best of all animals and the most beautiful in form, as evidence that man does not wish for his form to be different from what he sees of other forms. Part of the beauty of His form is

that He created him upright, not bent over, as God the Almighty said: **Indeed, We created man in the best of stature**, as will be explained, God willing. **And to Him is the final destination**, meaning the return, so He rewards each one according to his deeds.

Tafsir Ibn Kathir

This Surah is the last of the Tasbihat **Surahs of Glorification**. We have already discussed the glorification of created beings for their Creator and Owner. For this reason, God the Almighty said: **To Him belongs dominion and to Him belongs praise**. That is, He is the One who controls all beings and is praised for everything He creates and determines. And He the Almighty said: **And He has power over all things**. That is, whatever He wills happens without any obstacle or resistance, and whatever He does not will does not happen. And the Almighty said: **It is He who created you, and among you are disbelievers and among you are believers**. That is, He is the Creator of you in this manner, and He intended that from you, so there must be believers and disbelievers. He is the All-Seeing of who deserves guidance and who deserves misguidance. He is the Witness over the deeds of His servants and will reward them for them with the most perfect reward. For this reason, the Almighty said: **And God is Seeing of what you do**. Then the Almighty said: **He created the heavens and the earth in truth**, that is, with justice and wisdom. **And He formed you and perfected your forms**, that is, He perfected your forms, like the Almighty's saying: **O man, what has deceived you concerning your Lord, the Generous, * Who created you, proportioned you, and balanced you * In whatever form He willed He assembled you**. And as God Almighty said: **It is God who made for you the earth a resting place and the sky a canopy and shaped you and perfected your shapes and provided for you from the good things** *verse*, and God Almighty said: **And to Him is the final destination** meaning the return and destination. Then God Almighty informed about His knowledge of all heavenly, earthly and spiritual beings, saying: "He knows what is in the heavens and the earth and He knows what you conceal and what you declare. And God is Knowing of that within the breasts."

Fath al-Qadir

Then when He, the Almighty, mentioned the creation of the microcosm, He followed it with the creation of the macrocosm, saying: 3- **He created the heavens and the earth in truth**, meaning with perfect wisdom. It was said that He created that with certainty, without doubt. It was also said that the *ba* has the same meaning as the *lam*, meaning that He created that to reveal the truth, which is that He rewards the doer of good with good and the wrongdoer with his wrongdoing. Then the Almighty returned to the creation of the microcosm, saying: **And He shaped you and perfected your shapes**. It was said that what is meant is Adam, whom He created with His own hand

as an honor to him, as said by Muqatil. It was also said that what is meant is all of creation, and this is what is apparent: that He, the Almighty, created them in the most perfect shape, the best form, and the most beautiful shape. And framing means planning and shaping. The majority read **and perfected your shapes** with a damma on the *sad*, while Zayd ibn Ali, Al-A'mash, and Abu Zayd read it with a kasra, **and to Him is the destination** in the Hereafter, not to anything else.

Tafsir al-Baghawi

3- **He created the heavens and the earth in truth, and He formed you and perfected your forms, and to Him is the final destination.**

Tafsir al-Baidawi

3- **He created the heavens and the earth in truth** with perfect wisdom. **And He shaped you and perfected your shapes** So He shaped you from among what He created in them in the best form, as He adorned you with the best descriptions of beings, and singled you out with the essence of the characteristics of the Creators, and made you a model for all creation. **And to Him is the final destination** So improve your inner selves so that your outer selves will not be distorted by the torment.

Surat al-Taghabun 64:4

He knows what is in the heavens and the earth, and He knows what you conceal and what you declare. And God is Knowing of that within the breasts.

Surat al-Taghabun 64:4

He knows what is in the heavens and the earth, and He knows what you conceal and what you declare. And God is Knowing of that within the breasts.

Tafsir al-Jalalayn

4 - (He knows what is in the heavens and the earth, and He knows what you conceal and what you declare. And God is Knowing of that within the breasts) including the secrets and beliefs within them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Your Lord knows, O people, whatever is in the seven heavens and the earth. Nothing of that is hidden from Him. **And He knows what you conceal**, O people, among yourselves, of word and deed, **and what you declare**, of that and reveal it. **And God is Knowing of that within the breasts.** God Almighty says: God has knowledge of the innermost thoughts of His servants, and what their souls conceal, which is more hidden than a secret. Nothing of that escapes Him. God Almighty says, because of His distance: Beware of concealing something other than what you declare, or concealing within yourselves something other than what you reveal, for nothing of that is hidden from your Lord. He is the preserver of all of it, and He is the guardian of all of it.

Tafsir al-Qurtubi

God Almighty says: "He knows what is in the heavens and the earth, and He knows what you conceal and what you declare. And God is Knowing of that within the breasts."

It has been mentioned in more than one place. He is the Knower of the unseen and the seen, nothing is hidden from Him.

Tafsir Ibn Kathir

This Surah is the last of the Tasbihat **Surahs of Glorification**. We have already discussed the glorification of created beings for their Creator and Owner. For this reason, God the Almighty said: **To Him belongs dominion and to Him belongs praise**. That is, He is the One who controls all beings and is praised for everything He creates and determines. And He the Almighty said: **And He has power over all things**. That is, whatever He wills happens without any obstacle or resistance, and whatever He does not will does not

happen. And the Almighty said: **It is He who created you, and among you are disbelievers and among you are believers**. That is, He is the Creator of you in this manner, and He intended that from you, so there must be believers and disbelievers. He is the All-Seeing of who deserves guidance and who deserves misguidance. He is the Witness over the deeds of His servants and will reward them for them with the most perfect reward. For this reason, the Almighty said: **And God is Seeing of what you do**. Then the Almighty said: **He created the heavens and the earth in truth**, that is, with justice and wisdom. **And He formed you and perfected your forms**, that is, He perfected your forms, like the Almighty's saying: **O man, what has deceived you concerning your Lord, the Generous, * Who created you, proportioned you, and balanced you * In whatever form He willed He assembled you**. And as God Almighty said: **It is God who made for you the earth a resting place and the sky a canopy and shaped you and perfected your shapes and provided for you from the good things** *verse*, and God Almighty said: **And to Him is the final destination** meaning the return and destination. Then God Almighty informed about His knowledge of all heavenly, earthly and spiritual beings, saying: "He knows what is in the heavens and the earth and He knows what you conceal and what you declare. And God is Knowing of that within the breasts."

Fath al-Qadir

4- **He knows what is in the heavens and the earth** Nothing of it is hidden from Him. **And He knows what you conceal and what you declare** meaning what you conceal and what you reveal. The statement of it, along with its inclusion [in what] precedes it, is for further emphasis in the promise and threat. **And God is Knowing of that within the breasts**. This sentence confirms what preceded it, that His knowledge includes all that is known, and it is a conclusion.

Tafsir al-Baghawi

4- "He knows what is in the heavens and the earth, and He knows what you conceal and what you declare. And God is Knowing of that within the breasts."

Tafsir al-Baidawi

4- "He knows what is in the heavens and the earth, and He knows what you conceal and what you declare. And God is Knowing of that within the breasts." Nothing that He can know, whether completely or partially, is hidden from Him, because the proportion of the necessitating factor for His knowledge to the whole is one, and the presentation of the report of ability over knowledge is because the evidence of the creatures is of His ability first and foremost and intrinsically and of His knowledge of what is in them of perfection and specialization in some aspects.

Surat al-Taghabun 64:5

Has there not come to you the news of those who disbelieved before? So they tasted the evil consequences of their deed, and for them is a painful punishment.

Surat al-Taghabun 64:5

Has there not come to you the report of those who disbelieved before? So they tasted the evil consequences of their deed, and for them is a painful punishment.

Tafsir al-Jalalayn

5 - **Did there not come to you** O disbelievers of Mecca **the report of those who disbelieved before, so they tasted the evil consequences of their deed** the punishment for disbelief in this world **and for them** in the Hereafter **is a painful punishment** painful

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the polytheists of Quraysh 106: "Has there not come to you, O people, the report of those who disbelieved before you, such as the people of Noah, Aad, Thamud, the people of Abraham, and the people of Lot? "And they tasted the evil consequences of their deed." So God's punishment touched them for their disbelief. **And for them is a painful punishment.** He says: And for them is a painful, agonizing punishment on the Day of Resurrection in the fire of Hell, along with what God made them taste in this world for the evil consequences of their disbelief.

Tafsir al-Qurtubi

God Almighty says: **Has there not come to you the report of those who disbelieved before? They tasted the consequences of their deed, and for them is a painful punishment.**

The address is to the Quraysh. Didn't you hear the report of the disbelievers of the past nations? **So they tasted the consequences of their deed** meaning they were punished. **And for them** in the Hereafter **is a painful punishment** meaning a place of return. This has been mentioned previously.

Tafsir Ibn Kathir

God Almighty says, informing about the past nations and the torment and punishment that befell them for disobeying the messengers and denying the truth, God Almighty says: **Did there not come to you the report of those who disbelieved before?** That is, their report and what happened to them? **So they tasted the consequences of their deed.** That is, the dire consequences of their disbelief and the evil of their actions, which is what befell them in this world of

punishment and disgrace. **And for them is a painful punishment.** That is, in the Hereafter, in addition to this worldly matter. Then He explains that by saying: **That is because their messengers used to come to them with clear proofs.** That is, with arguments, evidence, and proofs. **But they said, 'Shall human beings guide us?'** That is, they considered it unlikely that the message would be in humans and that their guidance would be at the hands of humans like themselves. **So they disbelieved and turned away.** That is, they denied the truth and refrained from working. **And God is independent of them.** "And God is Free of need, Praiseworthy."

Fath al-Qadir

5- **Did there not come to you the report of those who disbelieved before?** They are the disbelievers of the past nations, such as the people of Noah, Aad, and Thamud. The address is to the disbelievers of the Arabs. **So they tasted the consequences of their affair** because of their disbelief. *Consequence* means heaviness and severity. What is meant by **their affair** here is the disbelief and sins they committed, and *consequence* is the punishment they suffered in this world. **And for them is a painful punishment** in the Hereafter, which is the punishment of the Fire.

Tafsir al-Baghawi

5- **Did there not come to you,** addressing the infidels of Mecca, **the report of those who disbelieved before,** meaning: the nations of old, **so they tasted the evil consequences of their deed,** meaning the punishment that befell them in this world, **and for them is a painful punishment,** in the Hereafter.

Tafsir al-Baidawi

5- **Has there not come to you** O disbelievers. **the report of those who disbelieved before** such as the people of Noah, Hud, and Salih, peace be upon them. **So they tasted the evil consequences of their deed** the harm of their disbelief in this world. Its root is heaviness, from which comes the word *wabil* for food that is heavy on the stomach, and *wabil* for heavy rain. **And for them is a painful punishment** in the Hereafter.

Surat al-Taghabun 64:6

That is because there used to come to them their messengers with clear proofs, but they said, **Are human beings guiding us?** So they disbelieved and turned away. And God is free of need, and God is free of need and Praiseworthy.

Tafsir al-Jalalayn

6 - *That* is the torment of this world *because* the pronoun of the matter **their messengers used to come to them with clear proofs** the clear arguments for faith **and they said, Give us good tidings** meaning the type **that they will guide us**. But they disbelieved and turned away) from faith **and God is independent** of their faith **and God is independent** of His creation *Praiseworthy* in His actions.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **That is because their messengers used to come to them with clear proofs**, God, the Most High, says: This is what befell those who disbelieved before these polytheists as a result of their disbelief, and what their Lord has prepared for them on the Day of Resurrection of punishment, because their messengers used to come to them with clear proofs whom their Lord sent with clear evidence and signs of the truth of what they were calling them to. So they said to them: Are human beings guiding us? Out of arrogance on their part that God's messengers to them were human beings like them and out of arrogance about following the truth because a human being like them called them to it. And the report was made plural from the human beings, so it was said: They guide us, and He did not say: He guides us, because human beings, even though it is in the singular form, still means all.

And His statement: **But they disbelieved and turned away**. He says: So they disbelieved in God and rejected the message of His Messengers whom God sent to them out of arrogance. **And they turned away**. He says: And they turned away from the truth and did not accept it, and they turned away from what their Messengers called them to. **And God was independent of them**. He says: God was independent of them and of their belief in Him and in His Messenger, and they had no need of Him for that. **And God is Free of need, Praiseworthy**. He says: God is independent of all of His creation, praised by all of them for His beautiful favors toward them, and His noble deeds toward them.

Tafsir al-Qurtubi

God Almighty says: "That is because their messengers used to come to them with clear proofs, but they said, 'Shall human beings guide us?' So they disbelieved and turned away, and God was free of need. And God

is free of need and Praiseworthy."

God the Almighty says: {That} meaning this punishment is for them because they disbelieved in the messengers who came to them. {With clear proofs} meaning with clear evidence. {They said, **Is it a human being who guides us?**} They denied that the Messenger was a human being. {Abshar} was raised as a subject. It was also said that it is with an implied verb, and the plural means human beings. This is why He said: {They guide us} and did not say: {He guides us}. The singular may also have the meaning of the plural, so it is a generic noun. The singular of human beings does not have a singular in the verbal sense. The plural may also have the meaning of the singular, as in His statement: {This is not a human being}. {So they disbelieved} meaning in this statement, because they said it out of belittlement and did not know that God sends whomever He wills to His servants. It was also said that they disbelieved in the messengers and turned away from the proof, and turned away from faith and admonition. {And God is independent of} meaning His authority, so is independent of the obedience of His servants, as stated by Muqatil. It was also said that God is independent of any further additions that call to right guidance and lead to righteousness by what He showed them of proof and made clear to them.

Tafsir Ibn Kathir

God Almighty says, informing about the past nations and the torment and punishment that befell them for disobeying the messengers and denying the truth, God Almighty says: **Did there not come to you the report of those who disbelieved before?** That is, their report and what happened to them? **So they tasted the consequences of their deed**. That is, the dire consequences of their disbelief and the evil of their actions, which is what befell them in this world of punishment and disgrace. **And for them is a painful punishment**. That is, in the Hereafter, in addition to this worldly matter. Then He explains that by saying: **That is because their messengers used to come to them with clear proofs**. That is, with arguments, evidence, and proofs. **But they said, 'Shall human beings guide us?'** That is, they considered it unlikely that the message would be in humans and that their guidance would be at the hands of humans like themselves. **So they disbelieved and turned away**. That is, they denied the truth and refrained from working. **And God is independent of them**. "And God is Free of need, Praiseworthy."

Fath al-Qadir

And the reference in His saying: 6- *That* is to what was mentioned of the torment in the two abodes, and it is a subject and its predicate is **because their messengers used to come to them with clear proofs** meaning because the messengers sent to them used to come to them with apparent miracles **so they said, 'Are human beings guiding us?'** meaning each group of them said this statement to their messenger, denying that the messenger was of the human race and astonished by

Surat al-Taghabun 64:6

That is because there used to come to them their messengers with clear proofs, but they said, "Are human beings guiding us?" So they disbelieved and turned away. And God is free of need, and God is free of need and Praiseworthy.

that, and by human beings He meant the race, and for this reason He said, **Guide us**. "So they disbelieved and turned away," meaning they disbelieved in the messengers and what they brought and turned away from them and did not reflect on what they brought. It was said that they disbelieved in this statement that they said to the messengers **and God was independent** of their faith and worship. Muqatil said: God is self-sufficient with the proof He showed them and the clearest miracles. It was also said that He is self-sufficient with His authority and does not need the obedience of His servants. **And God is Rich and Praiseworthy**, meaning He has no need of the world or their worship of Him. He is praised by all His creatures in word and deed.

Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Abu Dharr that he said: The Messenger of God (peace and blessings of God be upon him) said: "When the semen remains in the womb for forty nights, the Angel of Souls comes to it and ascends with it to the Lord. He says: 'O Lord, is it male or female?' God decrees as He decrees, and He says: 'Wretched or happy?' Then He writes what will befall it." Abu Dharr recited five verses from the opening chapter of al-Taghabun up to the verse: **And He formed you and perfected your forms, and to Him is the final destination**. Ibn Mardawayh narrated on the authority of Ibn Mas'ud that the Messenger of God (peace and blessings of God be upon him) said: "A person is born a believer, lives as a believer, and dies as a believer. A person is born a disbeliever, lives as a disbeliever, and dies as a disbeliever. A person acts happily for a period of his life, then what is written for him overtakes him and he dies miserable. A person acts miserably for a period of his life, then what is written for him overtakes him and he dies happy."

human beings are used for both singular and plural. **So they disbelieved** in the messengers **and turned away** from contemplating the clear proofs. **And God is independent** of everything, let alone their obedience. **And God is independent** of their worship and anything else. *Praiseworthy* indicates that every creature praises Him.

Tafsir al-Baghawi

6- *That*, the punishment, **is because their messengers came to them with clear proofs, but they said, 'Are human beings guiding us?'** He did not say, **Guides us**, because although the word *humans* is a singular noun, it is in the plural sense, and it is a generic noun that has no singular form, and its singular is *human*, and its meaning is: they deny and say, **A human being like us guides us!** "So they disbelieved and turned away, and God was free of need of their faith, and God is free of need of His creation, *Praiseworthy* in His actions.

Tafsir al-Baidawi

6- *That* meaning the aforementioned calamity and torment **is because their messengers came to them with clear proofs** with miracles. **They said, 'Shall human beings guide us?'** They denied and were amazed that the messengers were human beings, and

Surat al-Taghabun 64:7

Those who disbelieve claim that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected, then you will surely be informed of what you did. And that, for God, is easy."

Tafsir al-Jalalayn

7 - **Those who disbelieved claimed** that the word is lightened and its subject is omitted, meaning that they (will not be resurrected. Say, "Yes, by my Lord, you will surely be resurrected, then you will surely be informed of what you did. And that, for God, is easy.")

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Those who disbelieved in God claimed that God would not resurrect them from their graves after their death. Ibn Omar used to say: He claimed a false nickname.

Muhammad bin Nafi' al-Basri told me this. He said: Abd al-Rahman bin Mahdi told us, on the authority of Sufyan, on the authority of some of his companions, on the authority of Ibn Umar.

And His statement: "Say: Yes, by my Lord, you will surely be resurrected." He is saying to His Prophet Muhammad, may God bless him and grant him peace: Say to them, O Muhammad: Yes, by my Lord, you will surely be resurrected from your graves. **Then you will surely be informed of what you did.** He says: Then you will be informed of the deeds that you did in this world. **And that is easy for God.** He says: And your resurrection from your graves after your death is easy and simple for God.

Tafsir al-Qurtubi

God Almighty says: "Those who disbelieve claim that they will never be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected, then you will surely be informed of what you did. And that, for God, is easy.'"

God the Almighty says: **Those who disbelieve claim that they will never be resurrected.** That is, they assumed. To assume is to say something based on conjecture. Shuraih said: Everything has a nickname, and the nickname of lying is **they assumed**. It was said that it was revealed about Al-Aas ibn Wa'il as-Sahmi and Khabbab, as was explained at the end of Surah Maryam. It includes every disbeliever. *Say, O Muhammad, Yes, by my Lord, you will surely be resurrected.* That is, you will come out of your graves alive. **Then you will surely be informed.** "What you did" that is, your deeds. **And that, for God, is easy,** as repeating is easier than starting over.

Tafsir Ibn Kathir

God the Almighty says, informing us about the infidels, polytheists and atheists that they claim that they will not be resurrected: **Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did.'** That is, you will be informed of all your deeds, great and small, great and small. **And that, for God, is easy.** This is the third verse in which God commanded His Messenger, may God bless him and grant him peace, to swear by his Lord, the Almighty, regarding the occurrence and existence of the Resurrection. The first is in Surah Yunus 10: "And they ask you, is it true? Say, 'Yes, by my Lord, it is the truth. And you will not cause failure.'" The second is in Surah Saba': **And those who disbelieve say, 'The Hour will not come to us.'** **Say, 'Yes, by my Lord, it will surely come to you.'** The third is this: "Those who disbelieve claim that they will not be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did.' And that, for God, is easy."

Then God the Almighty said: **So believe in God and His Messenger and the light which We have sent down** meaning the Qur'an **and God is Acquainted with what you do** meaning nothing of your deeds is hidden from Him. And His Almighty saying: **The Day He will assemble you for the Day of Assembly** which is the Day of Resurrection, and it was called thus because the first and the last will be assembled on that day in one place where the caller will hear them and their sight will penetrate, as God the Almighty said: **That is a Day for which mankind will be gathered, and that is a witnessed Day** and He the Almighty said: **Say, 'Indeed, the first and the last * Will surely be gathered at an appointed time on a known Day.'**

God the Almighty says: **That is the Day of Loss.** Ibn Abbas said: It is one of the names of the Day of Resurrection, because the people of Paradise will lose the people of Hellfire. Qatada and Mujahid said the same. Muqatil ibn Hayyan said: There is no greater loss than for these people to enter Paradise while those people go to Hellfire. I say: This has been explained by God the Almighty's saying: "And whoever believes in God and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment. But those who disbelieve and deny Our verses - those are the companions of the Fire, abiding eternally therein, and wretched is the destination." An explanation of something like this has been presented before more than once.

Fath al-Qadir

His saying: 7- **Those who disbelieve claim that they will never be resurrected.** Allegation: is a statement based on conjecture and is used to refer to lying. Shuraih said: Everything has a definite article, and the definite article of lying is **they claimed**, and **that they will never be resurrected** is the object of *claimed*, and *that* is the lightened form of the heavy form, not the

Surat al-Taghabun 64:7

Those who disbelieve claim that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected, then you will surely be informed of what you did. And that, for God, is easy."

verbal noun, so that no accusative is added to *accusative*, and what is meant by the disbelievers are the disbelievers of the Arabs, and the meaning is: The disbelievers of the Arabs claimed that they will never be resurrected. Then the Almighty commanded His Messenger, may God bless him and grant him peace, to respond to them and invalidate their claim, so He said: **Say, 'Yes, by my Lord, you will surely be resurrected, then you will surely be informed.'** Nay is the word for affirming the negation, so the meaning is: Rather, you will be resurrected. Then he swore to that, and the answer to the oath is that you will be resurrected: that is, you will emerge from your graves to be punished **for what you did** that is, you will be destroyed by that to establish proof against you, then you will be rewarded for it. **And that** the resurrection and the reward **is easy for God** since the return is easier than the beginning.

Tafsir al-Baghawi

Then He informed us about their denial of the resurrection, and He, the Most High, said:

7- "Those who disbelieve claim that they will never be resurrected. Say, O Muhammad, 'Yes, by my Lord, you will surely be resurrected, then you will surely be informed of what you did, and that, for God, is easy.'"

Tafsir al-Baidawi

7- **Those who disbelieve claim that they will not be resurrected.** To claim is to claim knowledge, and therefore it takes two objects, and *that* has taken their place, including what is within its scope. "Say, 'Yes,' meaning, yes, you will be resurrected. 'By my Lord, you will surely be resurrected.'" An oath with which He confirms the answer. **Then you will surely be informed of what you did.** With accountability and recompense. **And that is easy for God.**

Surat al-Taghabun 64:8

So believe in God and His Messenger and the light which We have sent down. And God is Acquainted with what you do.

Tafsir al-Jalalayn

8 - So believe in God and His Messenger and the light and the Qur'an which We have sent down, and God is Acquainted with what you do

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: So believe in God and His Messenger, you polytheists who deny the Resurrection, and in His informing you that you will be resurrected after your death, and that after your trials you will be raised from your graves, **and the light which We have sent down** meaning: And believe in the light which We have sent down, which is this Qur'an that God sent down to His Prophet Muhammad, may God bless him and grant him peace. **And God is Acquainted with what you do** meaning: God the Almighty says: And God, O people, is All-Knowing of your deeds, encompassing them, measuring them all, nothing of them is hidden from Him, and He will reward you for all of them.

Tafsir al-Qurtubi

God Almighty says: "So believe in God and His Messenger and the light which We have sent down. And God is Acquainted with what you do."

God Almighty said: **So believe in God and His Messenger**. He commanded them to believe after He made them aware of the coming of the Hour.

And the light which We have sent down, which is the Qur'an, is a light that guides people from the darkness of misguidance. **And God is Acquainted with what you do**.

Tafsir Ibn Kathir

God the Almighty says, informing us about the infidels, polytheists and atheists that they claim that they will not be resurrected: **Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did.'** That is, you will be informed of all your deeds, great and small, great and small. **And that, for God, is easy**. This is the third verse in which God commanded His Messenger, may God bless him and grant him peace, to swear by his Lord, the Almighty, regarding the occurrence and existence of the Resurrection. The first is in Surah Yunus 10: "And they ask you, is it true? Say, 'Yes, by my Lord, it is the truth.

And you will not cause failure.'" The second is in Surah Saba': **And those who disbelieve say, 'The Hour will not come to us.'** Say, **'Yes, by my Lord, it will surely come to you.'** The third is this: "Those who disbelieve claim that they will not be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did.' And that, for God, is easy."

Then God the Almighty said: **So believe in God and His Messenger and the light which We have sent down** meaning the Qur'an and **God is Acquainted with what you do** meaning nothing of your deeds is hidden from Him. And His Almighty saying: **The Day He will assemble you for the Day of Assembly** which is the Day of Resurrection, and it was called thus because the first and the last will be assembled on that day in one place where the caller will hear them and their sight will penetrate, as God the Almighty said: **That is a Day for which mankind will be gathered, and that is a witnessed Day** and He the Almighty said: **Say, 'Indeed, the first and the last * Will surely be gathered at an appointed time on a known Day.'**

God the Almighty says: **That is the Day of Loss**. Ibn Abbas said: It is one of the names of the Day of Resurrection, because the people of Paradise will lose the people of Hellfire. Qatada and Mujahid said the same. Muqatil ibn Hayyan said: There is no greater loss than for these people to enter Paradise while those people go to Hellfire. I say: This has been explained by God the Almighty's saying: "And whoever believes in God and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment. But those who disbelieve and deny Our verses - those are the companions of the Fire, abiding eternally therein, and wretched is the destination." An explanation of something like this has been presented before more than once.

Fath al-Qadir

8- **So believe in God and His Messenger** The *fa* is the eloquent letter that indicates an implied condition: that is, if the matter is thus, then believe in God and His Messenger Muhammad, may God bless him and grant him peace. **And the light which We have sent down** which is the Qur'an because it is a light by which one is guided from the [darkness] of misguidance. **And God is Acquainted with what you do** Nothing of your words and actions is hidden from Him, so He will reward you for that.

Tafsir al-Baghawi

8- **So believe in God and His Messenger and the light which We have sent down**, which is the Qur'an, and **God is Acquainted with what you do**.

Tafsir al-Baidawi

8- **So believe in God and His Messenger** Muhammad,

Surat al-Taghabun 64:8

So believe in God and His Messenger and the light which We have sent down. And God is Acquainted with what you do.

peace and blessings be upon him. **And the light which We have sent down** meaning the Qur'an, in which, with its miraculous nature, it is a manifestation of something else in which it explains and clarifies. **And God is All-Aware of what you do** so it is a reward for him.

Surat al-Taghabun 64:9

The Day He will assemble you for the Day of Assembly. That is the Day of Mutual Loss. And whoever believes in God and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, to abide therein forever. That is the great attainment.

Tafsir al-Jalalayn

9 - Mention **the Day He will gather you for the Day of Assembly** the Day of Resurrection **that is the Day of Mutual Loss** the believers will cheat the unbelievers by taking their homes and families in Paradise if they had believed **and whoever believes in God and does righteousness - He will remove from him his misdeeds and admit him** and in a reading with the letter *nun* in the two verbs (gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And God is All-Knowing of what you do. **The Day He will assemble you for the Day of Assembly** of all creation for display. **That is the Day of Loss**. He says: The assembly is the day when the people of Paradise will lose the people of Hell.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **That is the Day of Loss**, he said: It is the loss of the people of Paradise by the people of Hell.

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, **The Day He will gather you for the Day of Assembly** is the Day of Resurrection, and it is the Day of Loss: the Day the people of Paradise will be deceived by the people of Hell.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **That is the Day of Loss**, one of the names of the Day of Resurrection, he glorified it and warned his servants about it.

And His statement: **And whoever believes in God and does righteousness**, God Almighty says: And whoever believes in God and acts in obedience to Him, and adheres to His commands and prohibitions, **He will remove from him his misdeeds**, meaning, He will erase his sins, **and admit him to gardens beneath which**

rivers flow, meaning, He will admit him to orchards beneath whose trees rivers flow.

His saying: **They will abide therein forever** means: They will remain therein forever, they will not die, nor will they leave it.

His saying: **That is the great attainment** means: Their eternity in the gardens that we have described is the great salvation.

Tafsir al-Qurtubi

God Almighty says: "The Day He will assemble you for the Day of Assembly. That will be the Day of Mutual Loss. And whoever believes in God and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment."

There are three issues:

First: The Almighty's saying: **The Day He will gather you for the Day of Assembly**. The agent in **the Day you will surely be informed** or **the Knower** because of the meaning of threat in it, as if he said: And God will punish you on the Day He will gather you. Or by implying *remember* and *ghubn* means deficiency. It is said: *ghabbanahu* if something is taken from him without its value. The common people read it as *ya'a* with *ya'*, because the Almighty said: **And God is Knowing of what you do**, so He informed. And because the name of God was mentioned first.

Nasr, Ibn Abi Ishaq, Al-Jahdary, Yaqoub, and Salam read it with a noon, considering the statement: **And the light which We have sent down**. The Day of Assembly: The day when God will assemble the first and the last, mankind and the jinn, the people of the heavens and the people of the earth. It was said: It is the day when God will assemble every servant and his deeds. It was said: Because He will assemble the oppressor and the oppressed on that day. It was said: Because He will assemble every prophet and his nation on that day. It was said: Because He will assemble the reward of the people of obedience and the punishment of the people of disobedience on that day. **That is the Day of Mutual Loss**, meaning the Day of Resurrection. He said:

I do not expect to live in a house of separation, but rather I expect comfort on the Day of Loss.

The Day of Resurrection is called the Day of Loss *Al-Taghabun* because on that day the people of Paradise will be defrauded by the people of Hellfire. That is, the people of Paradise will take Paradise and the people of Hellfire will take Hellfire in exchange. Thus, the defrauding occurred because of their exchange of good for evil, good for bad, and bliss for torment. It is said, **You defrauded someone** if you sold or bought something from him, so the loss was his and you were victorious. The same applies to the people of Paradise and the people of Hellfire, as will be explained. It is also said, **You defrauded the garment** or **You cheated it** if it was too long for you and you took some of it. This is also a loss. What is defrauded is the

Surat al-Taghabun 64:9

The Day He will assemble you for the Day of Assembly. That is the Day of Mutual Loss. And whoever believes in God and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, to abide therein forever. That is the great attainment.

loss of one's family and their status in Paradise. On that day, the loss of every disbeliever due to abandoning faith will be made clear, and so will the loss of every believer due to their shortcomings in doing good and wasting their days. Al-Zajaj said, **And the one whose status is higher in Paradise will be defrauded by the one whose status is lower than his.**

Second: If it is said: What kind of transaction took place between them that would cause fraud? It is said: It is the representation of fraud in buying and selling, as God the Almighty said: **Those are the ones who have purchased error in exchange for guidance.** And when He mentioned that the disbelievers purchased error in exchange for guidance and did not profit from their trade but rather lost, He also mentioned that they were fraudulent, and that is because the people of Paradise purchased the Hereafter by abandoning this world, and the people of Hell purchased this world by abandoning the Hereafter. This is a type of exchange, both broadly and metaphorically. God the Almighty has divided creation into two groups: a group for Paradise and a group for Hell. And the dwellings of all are assigned in Paradise and Hell.

For a servant to be forsaken may precede him - as we have explained in this surah and others - and he may be among the people of Hellfire. Thus, the one who is guided will be in the place of the forsaken, and the place of the one who is guided will be in Hellfire because of the forsaken. Thus, an exchange has taken place, and so there has been loss. Examples are used to explain the rules of language and the Qur'an. All of this is collected from the publication of the narrations and they have been mentioned separately in this book. This exchange may be mentioned through inheritance, as we have explained in **Indeed, the believers have succeeded.** And God knows best. And loss may take place on a day other than that day, as will be explained later. But what he meant is loss for which there is no remedy. Al-Hasan and Qatadah said: It has come to our attention that loss is of three types: A man who acquired knowledge, then neglected it and did not act upon it, thus becoming miserable because of it; a man who acquired wealth in ways that he was asked about, but was stingy with it, and was negligent in obeying his Lord because of it, and did not do any good with it; and he left it to an heir who would not be held accountable for it, so that he acted upon it out of obedience to his Lord. A man had a slave who obeyed his Lord and was happy, but his master disobeyed his Lord and was miserable. It was narrated that the Prophet, may God bless him and grant him peace, said:

On the Day of Resurrection, God the Almighty will place a man and a woman before Him, and He will say to them, **What will you say?** The man will say, "O Lord, You made her maintenance obligatory upon me, but I spent it unfairly, both lawfully and unlawfully. These opponents are demanding that, and I have nothing left to pay." The woman will say, "O Lord, what could I possibly say? I earned it unlawfully, ate it lawfully, and disobeyed You in pleasing You, and I was not pleased

with that for him. So far from him and crushed." God the Almighty will say, **You have spoken the truth.** Then she will be commanded to enter Paradise, and she will look at him from the levels of Paradise and say, "We have cheated you, we have cheated you. We are happy with what you suffered." That is the Day of Loss.

Third: Ibn al-Arabi said: Our scholars used the verse: **That is the Day of Mutual Loss** as evidence that it is not permissible to cheat in worldly transactions, because God, the Most High, specified the Day of Resurrection for the crime of cheating, saying: In a sale, it is returned if it exceeds one-third. The people of Baghdad preferred this view and presented evidence for it with various aspects, including the statement of the Prophet (peace and blessings be upon him) to Hubban ibn Munqidh: **When you make a sale, say, 'No deception,' and you have the option to choose three times.**

This has a long consideration which we have explained in the issues of disagreement. The gist of it is that fraud in this world is forbidden by consensus in the ruling of religion, as it is a type of deception forbidden by the Sharia in every religion, but a small amount of it cannot be guarded against by anyone, so it has been applied in sales, as if we were to protect it by rejecting it, no sale would ever be valid, because it is not free from it, until if

It was a lot that could be guarded against, so it was obligatory to respond to it. The difference between a little and a lot is a well-known principle in the Sharia. Our scholars set a third for this limit, as they saw it in a will and other things. The meaning of the verse according to this is: That is the Day of Loss, which is absolutely permissible without detail, or that is the Day of Loss that can never be made up for, because worldly loss can be made up for in two ways: either by returning it in some cases, or by a profit in another sale and another commodity. As for the one who loses Paradise, he will never attain it. Some Sufi scholars have said: God has decreed loss upon all of creation, so no one meets his Lord except as a loser, because he cannot complete his work until he obtains the full reward. And in the hadith:

The Prophet, may God bless him and grant him peace, said: **No one meets God except in a state of sleep, whether he has done wrong or not done well, or in a state of sleep, whether he has done good or not done better.**

God Almighty says: **And whoever believes in God and does righteousness - He will remove from him his misdeeds and admit him to Gardens.** Nafi' and Ibn 'Amir read them with a *nun* in both, while the rest read them with a *ya*.

Tafsir Ibn Kathir

God the Almighty says, informing us about the infidels,

polytheists and atheists that they claim that they will not be resurrected: **Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did.'** That is, you will be informed of all your deeds, great and small, great and small. **And that, for God, is easy.** This is the third verse in which God commanded His Messenger, may God bless him and grant him peace, to swear by his Lord, the Almighty, regarding the occurrence and existence of the Resurrection. The first is in Surah Yunus 10: "And they ask you, is it true? Say, 'Yes, by my Lord, it is the truth. And you will not cause failure.'" The second is in Surah Saba': **And those who disbelieve say, 'The Hour will not come to us.'** Say, **'Yes, by my Lord, it will surely come to you.'** The third is this: "Those who disbelieve claim that they will not be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did.' And that, for God, is easy."

Then God the Almighty said: **So believe in God and His Messenger and the light which We have sent down** meaning the Qur'an **and God is Acquainted with what you do** meaning nothing of your deeds is hidden from Him. And His Almighty saying: **The Day He will assemble you for the Day of Assembly** which is the Day of Resurrection, and it was called thus because the first and the last will be assembled on that day in one place where the caller will hear them and their sight will penetrate, as God the Almighty said: **That is a Day for which mankind will be gathered, and that is a witnessed Day** and He the Almighty said: **Say, 'Indeed, the first and the last * Will surely be gathered at an appointed time on a known Day.'**

God the Almighty says: **That is the Day of Loss.** Ibn Abbas said: It is one of the names of the Day of Resurrection, because the people of Paradise will lose the people of Hellfire. Qatada and Mujahid said the same. Muqatil ibn Hayyan said: There is no greater loss than for these people to enter Paradise while those people go to Hellfire. I say: This has been explained by God the Almighty's saying: "And whoever believes in God and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment. But those who disbelieve and deny Our verses - those are the companions of the Fire, abiding eternally therein, and wretched is the destination." An explanation of something like this has been presented before more than once.

Fath al-Qadir

9- The Day He will gather you for the Day of Assembly The factor in the adverbial phrase is **to inform you**, as An-Nahas said. Another said: The factor in it is *Khafir*, and it was said that the factor in it is omitted, which is *remember*. Abu Al-Baq'a' said: The factor in it is what the speech indicates: that is, you will differ on the Day He will gather you. The majority read *Yajma'ukum* with a fat-ha on the ya' and a damma on the 'ayn, and it was narrated from Abu Amr with a sukoon on it, and there is no reason for that except for alleviation, even though this is not the place for it, as it was read in **And what makes you feel** with a sukoon on the ra', and like

the saying of the poet:

Today I drink without committing any sin against God or being excessive.

By sukun Baa' of Ashrab, Zayd ibn Ali, Ash-Sha'bi, Ya'qub, Nasr, Ibn Abi Ishaq and Al-Jahdary read it with a noon. The meaning of **Liyyum Al-Jam'um** is the Day of Resurrection, for on that day the people of the gathering will be gathered for recompense, and on that day every worker will be gathered with his work, and every prophet with his nation, and every oppressed person with his oppressor. **That is the Day of Mutual Loss** means that the Day of Resurrection is the Day of Mutual Loss, and that is because on that day some of the people of the gathering will be cheated by others, so the people of truth will be cheated by the people of falsehood, and the people of faith will be cheated by the people of disbelief, and the people of obedience will be cheated by the people of disobedience. There is no greater cheating than the cheating of the people of Paradise by the people of Hell when these people enter Paradise and those enter Hell. They will be placed in the same positions they would have been in had they not done what necessitated Hell. It is as if the people of Hell exchanged good for evil, good for bad, and bliss for torment, while the people of Paradise are the opposite of that. It is said that you cheated someone: if you sold or bought from him and the deficiency was on him and he was overpowered, this is what the commentators said, so the one who is cheated is the one whose family and homes in Paradise are cheated. **And whoever believes in God and does righteousness - He will remove from him his misdeeds.** That is, whoever believes in God and does righteous deeds deserves to have his misdeeds removed. The majority read **he will remove** and **he will enter it** with a dot, and Nafi' and Ibn 'Amir read them with a noon in both, and the accusative of **abiding therein forever** is that it is an implied state, and the reference in his saying: *that* is to what was mentioned of the expiation and the entry, and it is the subject and its predicate is **the great victory**, meaning the victory that no victory can equal.

Tafsir al-Baghawi

9- The Day He will gather you for the Day of Assembly, meaning the Day of Resurrection, on which He will gather the people of the heavens and the earth. **That is the Day of Loss**, which is a verb from *ghaban*, meaning missing out on a share. The one who is lost is the one who is lost in his family and his homes in Paradise. On that day, the loss of every disbeliever will be made clear through his dislike of faith, and the loss of every believer through his shortcomings in doing good. **And whoever believes in God and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow.** The people of Medina and Ash-Sham read: "We ... and admit him." In Surat At-Talaq, **We will enter him**, with a *nun* in them. The others read it with a *ya*, "abiding therein forever. That is the great attainment."

Surat al-Taghabun 64:9

The Day He will assemble you for the Day of Assembly. That is the Day of Mutual Loss. And whoever believes in God and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, to abide therein forever. That is the great attainment.

Tafsir al-Baidawi

9- The Day He will gather you **is an adverbial phrase for** that you will surely be informed" or a predestined Lord. Jacob read "We will gather you. For the Day of Assembly" is because of the accounting and recompense it contains, and the gathering is the gathering of the angels and the two heavy burdens. "That is the Day of Loss" in which some will lose out to others, because the happy will be in the homes of the miserable, had they been happy, and vice versa. It is borrowed from the word "taghabun" **traders lose** and the lam in it is to indicate that the true taghabun is the loss in matters of the Hereafter, due to its greatness and permanence. "And whoever believes in God and does righteousness" meaning righteous deeds. "He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, to abide therein forever." Nafi' and Ibn 'Amir read them with the letter nun in both. "That is the great attainment" refers to the combination of the two matters, and therefore He made it the great attainment because it combines interests, such as warding off harm and bringing benefits.

Surat al-Taghabun 64:10

And those who disbelieve and deny Our verses - those are the companions of the Fire, abiding eternally therein, and wretched is the destination.

Tafsir al-Jalalayn

10 - **And those who disbelieved and denied Our signs the Qur'an those are the companions of the Fire, abiding eternally therein, and wretched is the destination is**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who denied the Oneness of God, and rejected His proofs and arguments and the verses of His Book which He sent down to His servant Muhammad, may God bless him and grant him peace, **Those are the companions of the Fire; they will abide therein eternally.** He says: They will remain therein forever, they will never die, nor will they leave it. **And wretched is the destination.** He says: And wretched is the thing to which one will be led: Hell.

Tafsir al-Qurtubi

God Almighty says: **And those who disbelieve and deny Our verses - those are the companions of the Fire, abiding eternally therein, and wretched is the destination.**

God Almighty says: **And those who disbelieved and denied Our verses** meaning the Qur'an **they are the companions of the Fire, abiding eternally therein, and wretched is the destination.** When He mentioned what is for the believers, He mentioned what is for the disbelievers, as mentioned previously in more than one place.

Tafsir Ibn Kathir

God the Almighty says, informing us about the infidels, polytheists and atheists that they claim that they will not be resurrected: **Say, Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did.'** That is, you will be informed of all your deeds, great and small, great and small. **And that, for God, is easy.** This is the third verse in which God commanded His Messenger, may God bless him and grant him peace, to swear by his Lord, the Almighty, regarding the occurrence and existence of the Resurrection. The first is in Surah Yunus 10: "And they ask you, is it true? Say, 'Yes, by my Lord, it is the truth. And you will not cause failure.'" The second is in Surah Saba': **And those who disbelieve say, 'The Hour will not come to us.'** Say, **'Yes, by my Lord, it will surely come to you.'** The third is this: "Those who disbelieve

claim that they will not be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did.' And that, for God, is easy."

Then God the Almighty said: **So believe in God and His Messenger and the light which We have sent down** meaning the Qur'an **and God is Acquainted with what you do** meaning nothing of your deeds is hidden from Him. And His Almighty saying: **The Day He will assemble you for the Day of Assembly** which is the Day of Resurrection, and it was called thus because the first and the last will be assembled on that day in one place where the caller will hear them and their sight will penetrate, as God the Almighty said: **That is a Day for which mankind will be gathered, and that is a witnessed Day** and He the Almighty said: **Say, 'Indeed, the first and the last * Will surely be gathered at an appointed time on a known Day.'**

God the Almighty says: **That is the Day of Loss.** Ibn Abbas said: It is one of the names of the Day of Resurrection, because the people of Paradise will lose the people of Hellfire. Qatada and Mujahid said the same. Muqatil ibn Hayyan said: There is no greater loss than for these people to enter Paradise while those people go to Hellfire. I say: This has been explained by God the Almighty's saying: "And whoever believes in God and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment. But those who disbelieve and deny Our verses - those are the companions of the Fire, abiding eternally therein, and wretched is the destination." An explanation of something like this has been presented before more than once.

Fath al-Qadir

10- **And those who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein, and wretched is the destination.** What is meant by the verses is either revelation or something more general than them. God Almighty mentioned the state of the happy and the wretched here to clarify what was mentioned previously about the loss, and that it will be due to thinking and the first group entering Paradise, and due to the second group entering Hell and remaining there eternally.

Tafsir al-Baghawi

10- **And those who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein, and wretched is the destination.**

Tafsir al-Baidawi

10- **And those who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein, and wretched is the destination.** It is as if the previous verse and it are an explanation of *al-Taghabun* and a detailing of it.

Surat al-Taghabun 64:10

And those who disbelieve and deny Our verses - those are the companions of the Fire, abiding eternally therein, and wretched is the destination.

Surat al-Taghabun 64:11

No disaster strikes except by permission of God. And whoever believes in God - He will guide his heart. And God is Knowing of all things.

Tafsir al-Jalalayn

11 - **No disaster strikes except by permission of God** by His decree **and whoever believes in God** in His statement that the disaster is by His decree **He guides his heart** to be patient over it **and God is Knowing of all things**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: No calamity befalls anyone except by God's permission, meaning: except by God's decree and predestination for him. **And whoever believes in God - He will guide his heart.** Meaning: And whoever believes in God and knows that no one is afflicted with a calamity except by God's permission, thereby He guides his heart. Meaning: God will guide his heart to submit to His command and be content with His decree.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And whoever believes in God - He guides his heart,** meaning: He guides his heart to certainty, so he knows that what befell him could not have missed him, and what missed him could not have befallen him.

Nasr bin Abdul Rahman Al-Washa Al-Awdi told me: Ahmad bin Bashir told us, on the authority of Al-A'mash, on the authority of Abu Dhabiyan, who said: We were with Alqamah, and this verse was recited to him: **And whoever believes in God - He will guide his heart.** He was asked about that, and he said: It is a man who is afflicted with a calamity, and he knows that it is from God, so he accepts that and is satisfied.

Isa bin Othman Al-Ramli told me: Yahya bin Isa told us, on the authority of Al-A'mash, on the authority of Abu Dhabiyan, who said: I was with Alqamah while he was reviewing the copies of the Qur'an, and he passed by this verse: "No disaster strikes except by permission of God. And whoever believes in God - He will guide his heart." He said: He is the man... then he mentioned something similar.

Ibn Bashar told us: Abu Amir told us: Sufyan told us, on the authority of Al-A'mash, on the authority of Abu Dhabiyan, on the authority of Alqamah, regarding His statement: "No disaster strikes except by permission of God. And whoever believes in God - He will guide his heart." He said: It is the man who is struck by a

disaster, and he knows that it is from God, so he submits to it and is content with it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Mahdi told me, on the authority of Al-Thawri, on the authority of Al-A'mash, on the authority of Abu Dhabiyan, on the authority of Alqamah, the same, except that he said in his hadith, so he knows that it is from the decree of God, so he is satisfied with it and submits.

And His saying: **And God is All-Knowing of everything** means: God has knowledge of everything, of what was, what will be, and what will be before it came to be.

Tafsir al-Qurtubi

The Almighty says: **No disaster strikes except by God's permission** meaning by His will and decree. Al-Farra' said: He means except by God's command. It was also said: except by God's knowledge. It was also said: The reason for its revelation was that the disbelievers said: If what the Muslims are doing was true, God would have protected them from disasters in this world. So God the Almighty made it clear that whatever disaster befalls a person, wealth, word or deed, causes concern or necessitates a punishment, sooner or later, God and His decree know.

God Almighty says: **And whoever believes in God** meaning he believes and knows that no calamity befalls him except by God's permission.

He guides his heart to patience and contentment. It was said: It makes him steadfast in faith. Abu Uthman Al-Jizi said: Whoever's faith is sound, God guides his heart to follow the Sunnah. It was also said: **And whoever believes in God, He guides his heart** when afflicted, so he says: **Indeed we belong to God and to Him we shall return**, said Ibn Jubayr. Ibn Abdus said: It is that God places certainty in his heart so that he knows that what befell him could not have missed him, and that what missed him could not have befallen him. Al-Kalbi said: When he is tested, he is patient, when he is blessed, he is grateful, and when he is wronged, he forgives. It was also said: He guides his heart to attain reward in Paradise. The common reading is *yahid* with a fatha on the ya' and a kasra on the dal, because the name of God is mentioned first. As-Sulami and Qatadah read **yahid qalbihi** with a damma on the ya' and a fatha on the dal, indicating a passive verb and raising the ba' because it is a verb with no named agent. Talhah ibn Musarraf and Al-A'raj read *nahd* with a noon to emphasize his heart in the accusative case. Ikrimah read **yudāda qalbihi** with a silent hamza and raising the ba', meaning he calms down and is reassured. Malik ibn Dinar read it similarly, except that he softened the hamza. **And God is Knowing of all things.** The submission of one who submits and surrenders to His command, nor the dislike of one who dislikes it, is not hidden from Him.

Tafsir Ibn Kathir

God the Almighty says, informing us of what He

Surat al-Taghabun 64:11

No disaster strikes except by permission of God. And whoever believes in God - He will guide his heart. And God is Knowing of all things.

informed us of in Surat al-Hadid 57: **No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed, that, for God, is easy.** And thus He said here: **No disaster strikes except by God's permission.** Ibn Abbas said: **By God's command**, meaning by His decree and will. "And whoever believes in God - He will guide his heart. And God is Knowing of all things." That is, whoever is afflicted with a disaster and knows that it is by God's decree and destiny, and is patient, seeks reward from God, and submits to God's decree, God will guide his heart. He will compensate him for what he missed of this world with guidance in his heart and true certainty. He may replace what he took from him or something better than it. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And whoever believes in God - He will guide his heart**, meaning He will guide his heart to certainty, so he will know that what befell him could not have missed him, and what missed him could not have befallen him.

Al-A'mash narrated on the authority of Abu Dhabiyan who said: We were with Alqamah when this verse was recited to him: **And whoever believes in God - He will guide his heart.** He was asked about that and he said: It refers to a man who is afflicted with a calamity and knows that it is from God, so he is content and submits. Narrated by Ibn Jarir and Ibn Abi Hatim in their commentaries. Saeed bin Jubair and Muqatil bin Hayyan said: **And whoever believes in God - He will guide his heart** means he seeks refuge and says: **Indeed we belong to God and to Him we shall return.**

And in the agreed upon hadith: "Amazing is the believer! Whatever God decrees for him is good for him. If hardship befalls him, he is patient, so it is good for him. If ease befalls him, he is grateful, so it is good for him. And this is not the case for anyone but the believer." Ahmad said: Hasan told us, Ibn Lahi'ah told us, Al-Harith ibn Yazid told us, on the authority of Ali ibn Rabah, that he heard Junada ibn Abi Umayya say: I heard Ubadah ibn As-Samit say: A man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, which deed is best? He said: **Belief in God, affirming His truth, and striving in the cause of God.** He said: I want something easier than this, O Messenger of God. He said: **Do not accuse God in anything that He has decreed for you.** They did not include it.

And the Almighty's saying: **And obey God and obey the Messenger** is a command to obey God and His Messenger in what He has prescribed and to do what He has commanded and to leave what He has forbidden and warned against. Then the Almighty said: **But if you turn away, then upon Our Messenger is only the clear notification** meaning if you refrain from doing the work, then upon him is only what he was charged with of notification, and upon you is what you were charged with of hearing and obedience. Al-Zuhri said: From God is the message, upon the Messenger is the notification, and upon us is submission.

Then the Almighty said, informing us that He is the One, the Self-Sufficient, and there is no god but Him.

The Almighty said: "God - there is no god except Him. And in God let the believers put their trust." The first is information about monotheism, and its meaning is the meaning of seeking, that is, make the divinity His alone, and make it pure for Him, and put your trust in Him, as the Almighty said: **Lord of the East and the West - there is no god except Him, so take Him as Disposer of affairs.**

Fath al-Qadir

11- **No disaster strikes except by God's permission** meaning, no disaster strikes anyone except by God's permission: that is, by His decree and predestination. Al-Farra' said, **Except by God's permission** meaning, by God's command. It was also said, **Except by God's knowledge.** It was said that the reason for its revelation was that the disbelievers said, **If what the Muslims are doing were true, God would have protected them from disasters in this world.** "And whoever believes in God - He will guide his heart" meaning, whoever believes and knows that nothing befalls him except what God has decreed for him, He will guide his heart to patience and acceptance of His decree. Muqatil ibn Hayyan said, "His heart is guided when a disaster strikes, so he knows that it is from God, so he submits to His decree and seeks refuge in Him. **Sa'id ibn Jubayr said**, His heart is guided when a disaster strikes, so he says, 'Indeed we belong to God, and indeed to Him we will return.' **Al-Kalbi said**, When afflicted, he is patient, when blessed, he is grateful, and when wronged, he forgives. **The majority read yahdhu**" with a fatha on the yaa and a kasra on the dal, meaning God guides him. Qatada, As-Sulami, Ad-Dahhak, and Abu Abd Al-Rahman read it with a damma on the yaa and a fatha on the dal in the passive form. Talha bin Masraf, Al-A'raj, Saeed bin Jubayr, Ibn Hurmuz, and Al-Azraq read "nahd" with a noon. Malik bin Dinar, Amr bin Dinar, and Ikrimah read "yahdhu" with a silent hamza and raising his heart, meaning he is reassured and calmed. "And God is All-Knowing," meaning He is eloquent in knowledge, nothing of it is hidden from Him.

Tafsir al-Baghawi

11- **No disaster strikes except by permission of God**, by His will and decree. **And whoever believes in God**, believing that no disaster strikes him except by permission of God, **He guides his heart**, grants him certainty so that he knows that what befell him could not have missed him, and what missed him could not have befallen him, so he submits to His decree. **And God is Knowing of all things.**

Tafsir al-Baidawi

11- **No disaster strikes except by permission of God** except by His decree and will. **And whoever believes in God - He will guide his heart** to make him steadfast

and seek refuge in Him when it happens. **He guides his heart** is read in the nominative case, making it the subject, and in the accusative case, in the manner of **he fooled himself**. "He calms down" with the hamza, meaning He makes it calm. **And God is Knowing of all things**, even the hearts and their conditions.

Surat al-Taghabun 64:12

And obey God and obey the Messenger. But if you turn away, then upon Our Messenger is only the clear notification.

Surat al-Taghabun 64:12

And obey God and obey the Messenger. But if you turn away, then upon Our Messenger is only the clear notification.

Tafsir al-Jalalayn

12 - (And obey God and obey the Messenger. But if you turn away - then upon Our Messenger is only the clear notification.) Al-Bayin

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And obey God** O people, in His commands and prohibitions **and obey the Messenger** may God bless him and grant him peace **but if you turn away** "if you turn away from obeying God and obeying His Messenger, being arrogant about it, and do not obey God or His Messenger" **then there is nothing** upon our Messenger" Muhammad except **the clear conveyance** that he conveyed to you what I sent him with. He, the Most High, says: He has excused you for conveying, and God is the Guardian of vengeance against whoever disobeys Him, opposes His command, and turns away from him.

Tafsir al-Qurtubi

That is, make the calamities easy for yourselves, and be engrossed in obeying God, and act in accordance with His Book, and obey the Messenger in acting in accordance with his Sunnah. If you turn away from obedience, then the Messenger has no duty except to convey.

Tafsir Ibn Kathir

God the Almighty says, informing us of what He informed us of in Surat al-Hadid 57: **No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed, that, for God, is easy.** And thus He said here: **No disaster strikes except by God's permission.** Ibn Abbas said: **By God's command**, meaning by His decree and will. "And whoever believes in God - He will guide his heart. And God is Knowing of all things." That is, whoever is afflicted with a disaster and knows that it is by God's decree and destiny, and is patient, seeks reward from God, and submits to God's decree, God will guide his heart. He will compensate him for what he missed of this world with guidance in his heart and true certainty. He may replace what he took from him or something better than it. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And whoever believes in God - He will guide his heart**, meaning He will guide his heart to

certainty, so he will know that what befell him could not have missed him, and what missed him could not have befallen him.

Al-A'mash narrated on the authority of Abu Dhabiyān who said: We were with Alqamah when this verse was recited to him: **And whoever believes in God - He will guide his heart.** He was asked about that and he said: It refers to a man who is afflicted with a calamity and knows that it is from God, so he is content and submits. Narrated by Ibn Jarir and Ibn Abi Hatim in their commentaries. Saeed bin Jubair and Muqatil bin Hayyan said: **And whoever believes in God - He will guide his heart** means he seeks refuge and says: **Indeed we belong to God and to Him we shall return.**

And in the agreed upon hadith: "Amazing is the believer! Whatever God decrees for him is good for him. If hardship befalls him, he is patient, so it is good for him. If ease befalls him, he is grateful, so it is good for him. And this is not the case for anyone but the believer." Ahmad said: Hasan told us, Ibn Lahī'ah told us, Al-Harith ibn Yazid told us, on the authority of Ali ibn Rabah, that he heard Junada ibn Abi Umayya say: I heard Ubadah ibn As-Samit say: A man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, which deed is best? He said: **Belief in God, affirming His truth, and striving in the cause of God.** He said: I want something easier than this, O Messenger of God. He said: **Do not accuse God in anything that He has decreed for you.** They did not include it.

And the Almighty's saying: **And obey God and obey the Messenger** is a command to obey God and His Messenger in what He has prescribed and to do what He has commanded and to leave what He has forbidden and warned against. Then the Almighty said: **But if you turn away, then upon Our Messenger is only the clear notification** meaning if you refrain from doing the work, then upon him is only what he was charged with of notification, and upon you is what you were charged with of hearing and obedience. Al-Zuhri said: From God is the message, upon the Messenger is the notification, and upon us is submission.

Then the Almighty said, informing us that He is the One, the Self-Sufficient, and there is no god but Him. The Almighty said: "God - there is no god except Him. And in God let the believers put their trust." The first is information about monotheism, and its meaning is the meaning of seeking, that is, make the divinity His alone, and make it pure for Him, and put your trust in Him, as the Almighty said: **Lord of the East and the West - there is no god except Him, so take Him as Disposer of affairs.**

Fath al-Qadir

12- **And obey God and obey the Messenger** meaning, make the calamities easy for yourselves and occupy yourselves with obeying God and obeying His Messenger. **But if you turn away** meaning, you turn away from obedience, **then upon Our Messenger is only the clear notification** He has no other duty than

that, and he did. The answer to the condition is omitted, and the meaning is that there is no harm upon the Messenger. The phrase **then upon Our Messenger is only** is an explanation for the omitted answer.

Tafsir al-Baghawi

12- "And obey God and obey the Messenger. But if you turn away - then upon Our Messenger is only the clear notification."

Tafsir al-Baidawi

12- "And obey God and obey the Messenger. But if you turn away, then upon Our Messenger is only the clear notification." That is, if you turn away, then there is no harm upon him, since his duty is to convey, and he has conveyed.

Surat al-Taghabun 64:13

God - there is no god but Him, and upon God let the believers put their trust.

Surat al-Taghabun 64:13

God - there is no god but Him, and upon God let the believers put their trust.

Tafsir al-Jalalayn

13 - God, there is no god but He, and in God let the believers put their trust.

Tafsir al-Suyuti

Tafsir al-Tabari

God, there is no god but Him. The Most High says: Your God, O people, is one God. Worship is not appropriate for anyone other than Him, and you have no other god but Him.

And in God let the believers put their trust. God Almighty says: And in God, O people, let those who believe in His Oneness put their trust.

Tafsir al-Qurtubi

God, there is no god but Him meaning there is no god but Him, and no creator but Him, so put your trust in Him.

Tafsir Ibn Kathir

God the Almighty says, informing us of what He informed us of in Surat al-Hadid 57: **No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed, that, for God, is easy.** And thus He said here: **No disaster strikes except by God's permission.** Ibn Abbas said: **By God's command**, meaning by His decree and will. "And whoever believes in God - He will guide his heart. And God is Knowing of all things." That is, whoever is afflicted with a disaster and knows that it is by God's decree and destiny, and is patient, seeks reward from God, and submits to God's decree, God will guide his heart. He will compensate him for what he missed of this world with guidance in his heart and true certainty. He may replace what he took from him or something better than it. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And whoever believes in God - He will guide his heart**, meaning He will guide his heart to certainty, so he will know that what befell him could not have missed him, and what missed him could not have befallen him.

Al-A'mash narrated on the authority of Abu Dhabiyah who said: We were with Alqamah when this verse was recited to him: **And whoever believes in God - He will guide his heart.** He was asked about that and he said: It refers to a man who is afflicted with a calamity and

knows that it is from God, so he is content and submits. Narrated by Ibn Jarir and Ibn Abi Hatim in their commentaries. Saeed bin Jubair and Muqatil bin Hayyan said: **And whoever believes in God - He will guide his heart** means he seeks refuge and says: **Indeed we belong to God and to Him we shall return.**

And in the agreed upon hadith: "Amazing is the believer! Whatever God decrees for him is good for him. If hardship befalls him, he is patient, so it is good for him. If ease befalls him, he is grateful, so it is good for him. And this is not the case for anyone but the believer." Ahmad said: Hasan told us, Ibn Lahi'ah told us, Al-Harith ibn Yazid told us, on the authority of Ali ibn Rabah, that he heard Junada ibn Abi Umayya say: I heard Ubadah ibn As-Samit say: A man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, which deed is best? He said: **Belief in God, affirming His truth, and striving in the cause of God.** He said: I want something easier than this, O Messenger of God. He said: **Do not accuse God in anything that He has decreed for you.** They did not include it.

And the Almighty's saying: **And obey God and obey the Messenger** is a command to obey God and His Messenger in what He has prescribed and to do what He has commanded and to leave what He has forbidden and warned against. Then the Almighty said: **But if you turn away, then upon Our Messenger is only the clear notification** meaning if you refrain from doing the work, then upon him is only what he was charged with of notification, and upon you is what you were charged with of hearing and obedience. Al-Zuhri said: From God is the message, upon the Messenger is the notification, and upon us is submission.

Then the Almighty said, informing us that He is the One, the Self-Sufficient, and there is no god but Him. The Almighty said: "God - there is no god except Him. And in God let the believers put their trust." The first is information about monotheism, and its meaning is the meaning of seeking, that is, make the divinity His alone, and make it pure for Him, and put your trust in Him, as the Almighty said: **Lord of the East and the West - there is no god except Him, so take Him as Disposer of affairs.**

Fath al-Qadir

Then he guided us to monotheism and trust, saying: 13- **God, there is no god but He** meaning He is the One who deserves to be worshipped alone, so worship Him alone and do not associate partners with Him. **And in God let the believers put their trust** meaning let them entrust their affairs to Him and rely on Him, not on anyone else.

Ibn Abi Shaybah, Ahmad, Al-Bayhaqi and Ibn Mardawayh narrated from Ibn Mas'ud that it was said to him: What did you hear the Prophet (peace and blessings of God be upon him) say about what they claim? He said: I heard him say: What a wretched mount a man is. Ibn Abi Shaybah, Abd ibn Humayd and Ibn Al-Mundhir narrated from him that he disliked what they claim. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi

Hatim narrated from Ibn Abbas that he said: The Day of Loss is one of the names of the Day of Resurrection. Abd ibn Humayd and Ibn Al-Mundhir narrated from him regarding the statement: **That is the Day of Loss**, that he said: The people of Paradise will be deceived by the people of Hell. Sa'id ibn Mansur narrated from Ibn Mas'ud regarding the statement: **Whatever strikes of disaster**, that he said: These are the calamities that befall a man and he knows that they are from God, so he submits to them and is content with them. Ibn Jarir and Ibn Al-Mundhir narrated from Ibn Abbas regarding the statement: **He guides his heart**, that he said: meaning He guides his heart to certainty, so he knows that what befell him could not have missed him, and what missed him could not have befallen him.

Tafsir al-Baghawi

13- **God, there is no god but He, and in God let the believers put their trust.**

Tafsir al-Baidawi

13- **God, there is no god but He, and in God let the believers put their trust.** Because their belief that everything comes from Him requires that.

Surat al-Taghabun 64:14

O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, God is Forgiving and Merciful.

Surat al-Taghabun 64:14

O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, God is Forgiving and Merciful.

Tafsir al-Jalalayn

14 - **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them** that you do not obey them in refraining from good deeds such as jihad and migration, for the reason for the revelation of the verse was to obey in that **and if you pardon** them in discouraging you from that good deed, citing the difficulty of your separation for them **and overlook and forgive, then indeed, God is Forgiving and Merciful**

Tafsir al-Suyuti

Al-Tirmidhi and Al-Hakim narrated and authenticated it on the authority of Ibn Abbas, who said: This verse was revealed: **Indeed, among your wives and your children are enemies to you, so beware of them** about a people from the people of Mecca who had become Muslim, but their wives and children refused to let them come to Medina. When they came to the Messenger of God, may God bless him and grant him peace, they saw that the people had understood, so they decided to punish them. Then God revealed: **And that you pardon and overlook** the verse.

Ibn Jarir narrated on the authority of Ata' bin Yasar who said: The entirety of Surat At-Taghabun was revealed in Mecca except for these verses: **O you who have believed, indeed among your wives are your wives**. This was revealed about Awf bin Malik Al-Ashja'i. He had a family and children. Whenever he wanted to go on a raid, they would weep for him and stop him, saying: **To whom are you leaving us?** So he would be moved by fear and stay. This verse and the rest of the verses until the end of the surah were revealed in Medina.

Tafsir al-Tabari

God Almighty says: O you who have believed in God and His Messenger, **Indeed, among your wives and your children are enemies to you** who turn you away from the path of God and discourage you from obeying God. **So beware of them** that you do not accept from them what they command you to do of abandoning the obedience of God.

He mentioned that this verse was revealed about a people who wanted to convert to Islam and emigrate, but their wives and children discouraged them from doing so.

Who said that?

Abu Kurayb narrated: Yahya bin Adam and Ubaydullah bin Musa narrated to us, on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: A man asked him about this verse: **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them**. He said: These are men who had embraced Islam and wanted to go to the Messenger of God (peace and blessings of God be upon him), but their wives and children refused to let them go to the Messenger of God (peace and blessings of God be upon him). When they came to the Messenger of God (peace and blessings of God be upon him), they saw that the people had acquired understanding of the religion, and they intended to punish them. Then God, the Most High, revealed: **O you who have believed, indeed, among your wives and your children...**

Hannad bin Al-Sarri narrated: Abu Al-Ahwas narrated to us, on the authority of Samak, on the authority of Ikrimah, regarding the statement of God, **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them**, he said: A man wanted to go to the Prophet, peace and blessings be upon him, and his family would say to him, **Where are you going and leaving us?** He said, **If he converts to Islam and is guided, I will return to those who forbade this matter, and I will do this and that**. Then God, the Most High, revealed, **But if you pardon and overlook and forgive - then indeed, God is Forgiving and Merciful**.

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 the statement of God, **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them**. When a man wanted to migrate from Mecca to Medina, his wife and children would prevent him, and they would spare no effort to discourage him from doing so. Then God said, **They are your enemies, so beware of them, and listen and obey, and go about your business**. After that, if a man was prevented or discouraged, he would go to his family and swear - and an oath is an oath - that they would do it and that he would punish his family for that. Then God, the Most High, said, **But if you pardon and overlook and forgive, then indeed, God is Forgiving and Merciful**.

Ibn Humayd narrated: Salamah narrated: Muhammad ibn Ishaq narrated: Some of his companions narrated: Ata ibn Yasar said: The entirety of Surat At-Taghabun was revealed in Mecca, except for these verses: **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them**. It was revealed about Awf ibn Malik Al-Ashja'i, who had a family and children. Whenever he wanted to go out for a military expedition, they would weep for him and show compassion, saying: **To whom are you leaving us?** He would be compassionate and stay put.

Then the verse: **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them.** was revealed in Medina. The entire verse was about Awf ibn Malik, and the rest of the verses to the end of the surah were in Medina.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Indeed, among your wives and your children are enemies to you, so beware of them,** he said: They will lead him to sever his family ties and to disobey his Lord, and despite his love for them, he will have no choice but to sever them.

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, similarly, except that he said: So he cannot do anything but obey Him despite his love.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them...** the verse. He said: Among them are those who do not command obedience to God, nor forbid disobedience, and they were slow to migrate to the Messenger of God, may God bless him and grant him peace, and to engage in jihad.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **Indeed, among your wives and your children are enemies to you, so beware of them,** he said: They forbid Islam and are slow to convert to it, and they are among the disbelievers, so beware of them.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say about His statement, **O you who have believed, indeed, among your wives and your children are enemies to you...** the verse, this was about people from the Arab tribes. A man or a group of people would convert to Islam from their clans, so they would leave their clans and call upon their wives, children and fathers, heading to the Prophet, may God bless him and grant him peace. Their clans, wives, children and fathers would stand up and implore them by God not to leave them and not to prefer anyone else over them. Some of them would take pity on them and return to them, and some would go on until they joined the Prophet of God, may God bless him and grant him peace.

Abu Kurayb narrated: Uthman bin Najiyah and Zayd bin Habbab narrated: Yahya bin Wadhah narrated to us, both of them, on the authority of Al-Husayn bin Waqid, who narrated: Abdullah bin Buraidah narrated to me, on the authority of his father, who said: I saw the Messenger of God, may God bless him and grant him peace, delivering a sermon, and Al-Hasan and Al-Husayn, may God be pleased with them, came wearing two red shirts, stumbling and standing up. The Messenger of God, may God bless him and grant him peace, came down, took them, lifted them up, and put them in a room, then said: God and His Messenger

have spoken the truth: **Your wealth and your children are but a trial.** I saw these two and I could not be patient. Then he began his sermon. The wording is from Abu Kurayb on the authority of Zayd.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, among your wives and your children are enemies to you,** he said: He says: An enemy to you in your religion, so beware of them in your religion.

Muhammad bin Amr bin Ali Al-Muqaddami told me: Ash'ath bin Abdullah told us: Shu'bah told us, on the authority of Ismail bin Abi Khalid, regarding his statement, **Indeed, among your wives and your children are enemies to you, so beware of them.** He said: A man would convert to Islam, and his family and children would blame him, so the verse, **Indeed, among your wives and your children are enemies to you** was revealed.

And His statement, **But if you pardon and overlook,** means: And if you pardon, O believers, what happened in the past from them in preventing you from Islam and emigration, and overlook your punishment of them for that, and forgive them other sins, **then indeed, God is Forgiving and Merciful** to you, to whoever of His servants repents from your sins, *Merciful* to you, that He does not punish you for them after you have repented from them.

Tafsir al-Qurtubi

It contains five issues:

First: The Almighty's saying: **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them.** Ibn Abbas said: This verse was revealed in Medina about Awf ibn Malik al-Ashja'i. The Prophet (peace and blessings of God be upon him) complained about the coldness of his family and children, so it was revealed. An-Nahhas mentioned it. At-Tabari narrated it on the authority of Ata' ibn Yasar, who said: The entirety of Surat At-Taghabun was revealed in Mecca except for these verses: It was revealed about Awf ibn Malik al-Ashja'i. He had a family and children, and whenever he wanted to go out for a military expedition, they would weep for him and show compassion to him, saying: To whom are you leaving us? He would take compassion and stay. So the entire verse was revealed in Medina about Awf ibn Malik al-Ashja'i. The rest of the verses to the end of the Surah are in Medina. Al-Tirmidhi narrated: On the authority of Ibn Abbas - and a man asked him about this verse - he said: These are men from Mecca who converted to Islam and wanted to come to the Prophet, may God bless him and grant him peace, but your wives and children refused to let them come to the Prophet, may God bless him and grant him peace. When they came to the Prophet, may God bless him and grant him peace, they saw that the people had understood the religion and they intended to punish them, so God Almighty revealed the verse.

This is a good and authentic hadith.

Second: Judge Abu Bakr ibn al-Arabi said: This

Surat al-Taghabun 64:14

O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, God is Forgiving and Merciful.

clarifies the nature of enmity, for the enemy does not lie in wait as an enemy in and of himself, but rather he is an enemy through his actions. So if the husband or child does the action of the enemy, then he is an enemy, and there is no action uglier than standing between the servant and obedience. In Sahih al-Bukhari, on the authority of Abu Hurayrah: On the authority of the Prophet, peace and blessings be upon him, he said: "Indeed, Satan sat for Adam on the path of faith and said to him, 'Will you believe and abandon your religion and the religion of your fathers?' He opposed him and believed. Then he sat for him on the path of emigration and said to him, 'Will you emigrate and leave your wealth and your family?' He opposed him and emigrated. Then he sat for him on the path of jihad and said, 'Will you engage in jihad, killing yourself, marrying your women, and dividing your wealth?' He opposed him and fought jihad and was killed, so it is incumbent upon God to admit him to Paradise."

Satan's presence is of two types: One of them is through whispering. The second is by forcing him to do what he wants from his wife, children and companions. God the Almighty said: **And We appointed for them companions who made attractive to them what was before them and what was behind them.** In the wisdom of Jesus, peace be upon him: Whoever takes a wife, wealth and children will be a slave to the world. In the authentic hadith, there is a statement of a lower status than that of the slave: The Prophet, peace and blessings be upon him, said: **Cursed is the slave of the dirham, cursed is the slave of the fine silk, cursed is the slave of the velvet, cursed and upside down, and if he is tested, let him not puff up.** There is no greater baseness than the worship of the dinar and the dirham, and no ambition is more base than the ambition that is raised by wearing a new garment.

Third: Just as a man can have his wife and son as enemies, so too can a woman have her husband and child as enemies in this exact sense. The generality of His statement, **of your wives**, includes both males and females, as they are both included in every verse. And God knows best.

Fourth: The Almighty's statement, **So beware of them**, means beware of yourselves. Beingware of oneself can be of two types: either due to bodily harm or religious harm. Bodily harm relates to this world, while religious harm relates to the afterlife. So, God, the Almighty, warns His servant against this and cautions him against it.

Fifth: The Almighty's saying: **But if you pardon and overlook and forgive - then indeed, God is Forgiving and Merciful.** At-Tabari narrated on the authority of Ikrimah regarding the Almighty's saying: **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them.** He said: "A man wanted to go to the Prophet (peace and blessings of God be upon him) and his family would say to him: 'Where are you going and leaving us?' He said: When he converted to Islam and was guided, he

said: 'I will surely go back to those who forbade this matter, and I will do this and that.' So God, the Almighty, revealed: "But if you pardon and overlook and forgive - then indeed, God is Forgiving and Merciful." Mujahid said regarding the Almighty's saying: **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them.** He said: They were not enemies to them in this world, but their love for them led them to take from them what is forbidden, so they gave it to them. The verse is general and applies to every sin that a person commits because of family and children. A specific reason does not prevent a general ruling.

Tafsir Ibn Kathir

God Almighty says, informing us about spouses and children, that among them are those who are enemies of the spouse and parent, meaning that they distract him from doing good deeds, as God Almighty says: "O you who have believed, let not your wealth or your children divert you from the remembrance of God. And whoever does that - then it is those who are the losers." That is why God Almighty said here: **So beware of them.** Ibn Zayd said: It means regarding your religion. Mujahid said: **Indeed, among your spouses and your children are enemies to you.** He said: It compels a man to sever family ties or disobey his Lord, so the man, despite his love for him, cannot do anything but obey Him. Ibn Abi Hatim said: My father told us, Muhammad ibn Khalaf al-Saydalani told us, al-Firyabi told us, Isra'il told us, Samak ibn Harb told us, on the authority of Ikrimah, on the authority of Ibn Abbas, and a man asked him about this verse: **O you who have believed, indeed, among your spouses and your children are enemies to you, so beware of them.** He said: These are men who converted to Islam from Mecca and wanted to go to the Messenger of God, may God bless him and grant him peace, but their spouses and children refused to do so. He called them, and when they came to the Messenger of God, they saw that the people had understood the religion, so they thought to punish them. Then God, the Most High, revealed this verse: **But if you pardon and overlook and forgive - then indeed, God is Forgiving and Merciful.** And this is how it was narrated by Al-Tirmidhi on the authority of Muhammad ibn Yahya on the authority of Al-Firyabi, who is Muhammad ibn Yusuf, with this chain of transmission. He said: It is good and authentic. And it was narrated by Ibn Jarir and Al-Tabarani on the authority of Israel with this chain of transmission. And it was narrated on the authority of Al-Awfi on the authority of Ibn Abbas, similarly, and this is how his freed slave, Ikrimah, said.

And the Almighty said: **Your wealth and your children are only a trial, and God has with Him a great reward.** God says: Wealth and children are only a trial, that is, a test and trial from God Almighty for His creation, to know who obeys Him from who disobeys Him. And the Almighty said: **And God has with Him** meaning on the

Day of Resurrection **a great reward**, as God Almighty said: "Beautified for people is the love of desires - of women and children, and heaped-up sums of gold and silver, and branded horses, and livestock and tillage. That is the enjoyment of worldly life, and God has with Him the best return." And the one after it, and Imam Ahmad said: Zaid bin Al-Hubab told us, Husayn bin Waqid told me, Abdullah bin Buraydah told me: I heard Abu Buraydah say: The Messenger of God, may God bless him and grant him peace, was delivering a sermon, and Al-Hasan and Al-Husayn, may God be pleased with them, came wearing two red shirts, walking and stumbling, so the Messenger of God, may God bless him and grant him peace, came down from the pulpit, carried them, and placed them in front of him, then said: "God and His Messenger have spoken the truth. Your wealth and your children are only a trial. I looked at these two boys walking and stumbling, and I could not be patient until..." I interrupted my speech and raised them. The people of Sunnah narrated it from the hadith of Husayn ibn Waqid, and Al-Tirmidhi said: It is good and strange. We only know it from his hadith.

Imam Ahmad said: Sarij bin Al-Nu'man told us, Hisham told us, Mujalid told us on the authority of Al-Sha'bi, Al-Ash'ath bin Qais told us: I came to the Messenger of God, may God bless him and grant him peace, in a delegation from Kinda, and he said to me: **Do you have children?** I said: A boy was born to me when I came out to you from the daughter of Hamad, and I wish that in his place were seven of the people. He said to me: **Do not say that, for in them is a delight to the eye and a reward when they die.** Then he said: **And if you say that, then they are indeed cowardly and sad.** Ahmad alone transmitted it. Al-Hafiz Abu Bakr al-Bazzar said: Mahmud ibn Bakr told us, my father told us, on the authority of Isa, on the authority of Ibn Abi Laila, on the authority of Atiyyah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **Children are the fruit of the heart, and they are cowardly, miserly, and sad.** Then he said: We do not know it except through this chain of transmission. Al-Tabarani said: Hashim ibn Mazid told us, Muhammad ibn Ismail ibn Ayyash told us, my father told me, Damdam ibn Zur'ah told me, on the authority of Shuraih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, that the Messenger of God, may God bless him and grant him peace, said: "Your enemy is not the one whom if you kill him it will be a victory for you, and if he kills you you will enter Paradise, but the one who is perhaps your enemy is your child who came out of your loins. Then your greatest enemy is Malik, whom your right hand possesses."

And the Almighty's saying: **So fear God as much as you are able** means your effort and ability, as proven in the two Sahihs 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) said: **If I command you to do something, then do as much of it as you are able, and what I forbid you, then avoid it.** Some of the commentators said, as Malik narrated on the authority of Zayd ibn Aslam, that this verse abrogates the one in Al Imran, which is the Almighty's saying: **O you who have believed, fear God as He should be feared and do not die except as Muslims.**

Ibn Abi Hatim said: Abu Zur'ah told us, Yahya ibn Abdullah ibn Bakir told me, Ibn Lahi'ah told me, Ata' - he is Ibn Dinar - told me, on the authority of Sa'id ibn Jubayr, regarding His saying: **Fear God as He should be feared and do not die except as Muslims**, he said: When this verse was revealed, the work became difficult for the people, so they stood until their heels were swollen and their foreheads were ulcerated, so God the Almighty revealed this verse to make things easier for the Muslims: **So fear God as much as you are able.** The first verse was abrogated and something similar was narrated from Abu Al-Aaliyah, Zaid bin Aslam, Qatadah, Ar-Rabi bin Anas, As-Suddi and Muqatil bin Hayyan. God the Almighty said: **And listen and obey** meaning, be obedient to what God and His Messenger command you to do and do not deviate from it to the right or to the left. Do not go ahead of God and His Messenger and do not lag behind what you have been commanded to do. Do not do what you have been forbidden to do.

God the Almighty says: {And spend [in charity] that is good for yourselves} meaning, spend from what God has provided you on relatives, the poor, the needy, and those in need, and be good to God's creation as God has been good to you, it will be good for you in this world and the hereafter. But if you do not do so, it will be bad for you in this world and the hereafter. God the Almighty says: {And whoever is protected from the stinginess of his soul - it is those who will be the successful}. The interpretation of this was presented in Surah Al-Hashr, and the hadiths that were narrated with the meaning of this verse were mentioned in a way that makes it unnecessary to repeat it here, and all praise and thanks be to God. God the Almighty says: {If you loan God a goodly loan, He will multiply it for you and forgive you} meaning, whatever you spend, He will replace it. Whatever you give in charity, He will repay it, and it is like a loan to Him, as it is proven in the two Sahihs that God the Most High says: **Whoever lends, being neither unjust nor destitute.** That is why God the Most High said: **He will multiply it for you** as mentioned previously in Surat al-Baqarah 2: **He will multiply it for him many times over.** "And forgive you" meaning He will expiate your misdeeds. That is why God the Most High said: **And God is Most Appreciative,** meaning He rewards for little with much. *Forbearing,* meaning He pardons, forgives, conceals, and overlooks sins, errors, faults, and misdeeds. **Knower of the unseen and the witnessed, the Exalted in Might, the Wise.** Its explanation has been mentioned more than once, the last explanation of Surat Al-Taghabun. All praise and thanks be to God.

Fath al-Qadir

His saying: 14- **O you who have believed, indeed, among your wives and your children are enemies to you** meaning that they are hostile to you and distract you from goodness, and the reason for revelation is included in that primarily, which is that some men from Mecca converted to Islam and wanted to emigrate, but their wives and children did not let them, so God Almighty commanded that they beware of them and not obey them in anything they wanted from them that was contrary to what God wants, and the pronoun in **beware of them** refers to the enemy, or to the wives

Surat al-Taghabun 64:14

O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, God is Forgiving and Merciful.

and children, but not in general, rather to those among them who are characterized by hostility, and the pronoun is only permissible to pluralize in the first way, because the enemy is used to refer to one, two, and a group. Then God guided them to forgiveness, saying: {But if you pardon and overlook and forgive} meaning, pardon their sins that they committed and leave the blame for them and cover them up, {then indeed, God is Oft-Forgiving, Most Merciful}, with the utmost forgiveness and mercy for you and them. It was said that the man whose wives and children discouraged him from emigrating, when he saw that people had preceded him to it and understood the religion, intended to punish his wives and children, so God revealed {But if you pardon} the verse. The verse is general even if the reason was specific, as we have told you more than once. Mujahid said: By God, he did not do it again in this world, but their love for them led them to take for themselves what is forbidden, so they gave it to them.

that

Tafsir al-Baghawi

God Almighty said: 14- **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them.** Ibn Abbas said: These were men from the people of Mecca who had converted to Islam and wanted to migrate to Medina, but their wives and children prevented them and said: We have been patient with your Islam, so we will not be patient with being separated from you. So they obeyed them and abandoned the migration, so God Almighty said: **So beware of them,** that you obey them and abandon the migration.

But if you pardon and overlook and forgive, then indeed, God is Forgiving and Merciful. This is for someone who stayed with his family and children and did not emigrate. When he emigrated, he saw that those who had emigrated before him had understood the religion. They were to punish his wife and children who had been discouraged from emigrating. If they joined him in the land of emigration, he would not spend on them or bestow any good upon them. So God, the Most High, commanded that he pardon and forgive them.

Ata bin Yasar said: It was revealed about Awf bin Malik Al-Ashja'i. He had a family and children, and whenever he wanted to go out for a military expedition, they would cry to him and show compassion for him, and say: To whom are you leaving us? He would take compassion for them and stay. Then God revealed: **Indeed, among your wives and your children are enemies to you** by making you abandon obedience, so beware of accepting them from them.

But if you pardon and overlook and forgive, then do not punish them for their opposition to you, for God is Forgiving and Merciful.

Tafsir al-Baidawi

14- **O you who have believed, indeed, among your wives and your children are enemies to you** who distract you from obeying God or quarrel with you in religious or worldly matters. **So beware of them** and do not feel secure from their tricks. **But if you pardon** their sins by not punishing them **and overlook** by ignoring them and not blaming them for them, **and forgive** by concealing them and paving the way for their excuse, **then indeed, God is Forgiving and Merciful** He will treat you in the same way as you did and will be gracious to you.

Surat al-Taghabun 64:15

Your wealth and your children are but a trial, and God has with Him a great reward.

Tafsir al-Jalalayn

15 - **Your wealth and your children are only a trial** to distract you with the matters of the Hereafter **and God has with Him a great reward** so do not miss it by being preoccupied with wealth and children.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Your wealth and your children, O people, are nothing but a trial, meaning a calamity for you in this world.

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

Mention who told you:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Your wealth and your children are only a trial**, meaning a calamity.

And His saying: **And God has with Him a great reward** means: God has with Him a great reward for you, if you disobey your children and wives in obeying God, your Lord, and obey God Almighty, and fulfill God's right in your wealth, and the great reward that is with God is Paradise.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And God has a great reward with Him**, which is Paradise.

Tafsir al-Qurtubi

The Almighty said: **Your wealth and your children are but a trial** meaning a trial and a test that will push you to earn what is forbidden and prevent the right of God Almighty, so do not give them in disobedience to God. In a hadith: **A man will be brought on the Day of Resurrection and it will be said, 'His children have eaten his good deeds.'** Some of the early Muslims said that children are the worms of acts of obedience. Al-Qutbi said: A trial means infatuation. It is said that a man is tempted by a woman, meaning he is infatuated with her. It is also said that a trial is a test. From this is the saying of the poet:

He has tempted people in their religion and left Ibn Affan with a long history of evil.

Ibn Mas'ud said: "Let none of you say: 'O God, protect me from temptation,' for none of you returns to his wealth, family, or children except that he is encompassed by temptation. Rather, let him say: 'O God, I seek refuge in You from the misleading

temptations.'" Al-Hasan said about the verse: **Indeed, among your wives al-Baqarah 2:176**: He included *min* for partiality because not all of them are enemies. He did not mention *min* in the verse: **Your wealth and your children are but a trial**, because they are not free from temptation and the heart being inflamed by them. Al-Tirmidhi and others narrated on the authority of Abdullah ibn Buraydah on the authority of his father who said: "I saw the Prophet (peace and blessings of God be upon him) delivering a sermon, and al-Hasan and al-Husayn (peace be upon them) came, wearing red shirts, walking and stumbling. He carried them and placed them in front of him, then said: 'God has spoken the truth. Your wealth and children are but a trial.' I looked at these two boys walking and stumbling, and I could not wait until I cut short my speech and picked them up. Then he began his sermon." **And God has with Him a great reward** meaning Paradise, for it is the ultimate goal, and there is no reward greater than it according to the commentators. In the two Sahihs - and the wording is from Bukhari - on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "God will say to the people of Paradise, and they will say: Here I am, our Lord, and at Your pleasure. He will say: Are you satisfied? They will say: Why should we not be satisfied when You have given us what You have not given to any of Your creation? He will say: Except that I will give you better than that. They will say: O Lord, what is better than that? He will say: I will bestow My pleasure upon you, and I will never be displeased with you after that." This has already been mentioned. There is no doubt that contentment is the ultimate goal. The Sufis chanted in confirmation of this: God tested His creation with it, so Hell and Paradise are in His grasp.

His abandonment is greater than his fire, and his connection is better than his paradise.

Tafsir Ibn Kathir

God Almighty says, informing us about spouses and children, that among them are those who are enemies of the spouse and parent, meaning that they distract him from doing good deeds, as God Almighty says: "O you who have believed, let not your wealth or your children divert you from the remembrance of God. And whoever does that - then it is those who are the losers." That is why God Almighty said here: **So beware of them**. Ibn Zayd said: It means regarding your religion. Mujahid said: **Indeed, among your spouses and your children are enemies to you**. He said: It compels a man to sever family ties or disobey his Lord, so the man, despite his love for him, cannot do anything but obey Him. Ibn Abi Hatim said: My father told us, Muhammad ibn Khalaf al-Saydalani told us, al-Firyabi told us, Isra'il told us, Samak ibn Harb told us, on the authority of Ikrimah, on the authority of Ibn Abbas, and a man asked him about this verse: **O you who have believed, indeed, among your spouses and your children are enemies to you, so beware of them**. He said: These are men who converted to Islam from Mecca and wanted to go to the Messenger of God,

Your wealth and your children are but a trial, and God has with Him a great reward.

may God bless him and grant him peace, but their spouses and children refused to do so. He called them, and when they came to the Messenger of God, they saw that the people had understood the religion, so they thought to punish them. Then God, the Most High, revealed this verse: **But if you pardon and overlook and forgive - then indeed, God is Forgiving and Merciful.** And this is how it was narrated by Al-Tirmidhi on the authority of Muhammad ibn Yahya on the authority of Al-Firyabi, who is Muhammad ibn Yusuf, with this chain of transmission. He said: It is good and authentic. And it was narrated by Ibn Jarir and Al-Tabarani on the authority of Israel with this chain of transmission. And it was narrated on the authority of Al-Awfi on the authority of Ibn Abbas, similarly, and this is how his freed slave, Ikrimah, said.

And the Almighty said: **Your wealth and your children are only a trial, and God has with Him a great reward.** God says: Wealth and children are only a trial, that is, a test and trial from God Almighty for His creation, to know who obeys Him from who disobeys Him. And the Almighty said: **And God has with Him** meaning on the Day of Resurrection **a great reward**, as God Almighty said: "Beautified for people is the love of desires - of women and children, and heaped-up sums of gold and silver, and branded horses, and livestock and tillage. That is the enjoyment of worldly life, and God has with Him the best return." And the one after it, and Imam Ahmad said: Zaid bin Al-Hubab told us, Husayn bin Waqid told me, Abdullah bin Buraydah told me: I heard Abu Buraydah say: The Messenger of God, may God bless him and grant him peace, was delivering a sermon, and Al-Hasan and Al-Husayn, may God be pleased with them, came wearing two red shirts, walking and stumbling, so the Messenger of God, may God bless him and grant him peace, came down from the pulpit, carried them, and placed them in front of him, then said: "God and His Messenger have spoken the truth. Your wealth and your children are only a trial. I looked at these two boys walking and stumbling, and I could not be patient until..." I interrupted my speech and raised them. The people of Sunnah narrated it from the hadith of Husayn ibn Waqid, and Al-Tirmidhi said: It is good and strange. We only know it from his hadith.

Imam Ahmad said: Sarij bin Al-Nu'man told us, Hisham told us, Mujalid told us on the authority of Al-Sha'bi, Al-Ash'ath bin Qais told us: I came to the Messenger of God, may God bless him and grant him peace, in a delegation from Kinda, and he said to me: **Do you have children?** I said: A boy was born to me when I came out to you from the daughter of Hamad, and I wish that in his place were seven of the people. He said to me: **Do not say that, for in them is a delight to the eye and a reward when they die.** Then he said: **And if you say that, then they are indeed cowardly and sad.** Ahmad alone transmitted it. Al-Hafiz Abu Bakr al-Bazzar said: Mahmud ibn Bakr told us, my father told us, on the authority of Isa, on the authority of Ibn Abi Laila, on the authority of Atiyyah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **Children are the fruit of the heart, and they are cowardly, miserly, and sad.** Then he said: We do not know it except

through this chain of transmission. Al-Tabarani said: Hashim ibn Mazid told us, Muhammad ibn Ismail ibn Ayyash told us, my father told me, Damdam ibn Zur'ah told me, on the authority of Shuraih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, that the Messenger of God, may God bless him and grant him peace, said: "Your enemy is not the one whom if you kill him it will be a victory for you, and if he kills you you will enter Paradise, but the one who is perhaps your enemy is your child who came out of your loins. Then your greatest enemy is Malik, whom your right hand possesses."

And the Almighty's saying: **So fear God as much as you are able** means your effort and ability, as proven in the two Sahihs 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) said: **If I command you to do something, then do as much of it as you are able, and what I forbid you, then avoid it.** Some of the commentators said, as Malik narrated on the authority of Zayd ibn Aslam, that this verse abrogates the one in Al Imran, which is the Almighty's saying: **O you who have believed, fear God as He should be feared and do not die except as Muslims.** Ibn Abi Hatim said: Abu Zur'ah told us, Yahya ibn Abdullah ibn Bakir told me, Ibn Lahi'ah told me, Ata' - he is Ibn Dinar - told me, on the authority of Sa'id ibn Jubayr, regarding His saying: **Fear God as He should be feared and do not die except as Muslims**, he said: When this verse was revealed, the work became difficult for the people, so they stood until their heels were swollen and their foreheads were ulcerated, so God the Almighty revealed this verse to make things easier for the Muslims: **So fear God as much as you are able.** The first verse was abrogated and something similar was narrated from Abu Al-Aaliyah, Zaid bin Aslam, Qatadah, Ar-Rabi bin Anas, As-Suddi and Muqatil bin Hayyan. God the Almighty said: **And listen and obey** meaning, be obedient to what God and His Messenger command you to do and do not deviate from it to the right or to the left. Do not go ahead of God and His Messenger and do not lag behind what you have been commanded to do. Do not do what you have been forbidden to do.

God the Almighty says: {And spend [in charity] that is good for yourselves} meaning, spend from what God has provided you on relatives, the poor, the needy, and those in need, and be good to God's creation as God has been good to you, it will be good for you in this world and the hereafter. But if you do not do so, it will be bad for you in this world and the hereafter. God the Almighty says: {And whoever is protected from the stinginess of his soul - it is those who will be the successful}. The interpretation of this was presented in Surah Al-Hashr, and the hadiths that were narrated with the meaning of this verse were mentioned in a way that makes it unnecessary to repeat it here, and all praise and thanks be to God. God the Almighty says: {If you loan God a goodly loan, He will multiply it for you and forgive you} meaning, whatever you spend, He will replace it. Whatever you give in charity, He will repay it, and it is like a loan to Him, as it is proven in the two Sahihs that God the Most High says: **Whoever lends, being neither unjust nor destitute.** That is why

God the Most High said: **He will multiply it for you** as mentioned previously in Surat al-Baqarah 2: **He will multiply it for him many times over**. "And forgive you" meaning He will expiate your misdeeds. That is why God the Most High said: **And God is Most Appreciative**, meaning He rewards for little with much. *Forbearing*, meaning He pardons, forgives, conceals, and overlooks sins, errors, faults, and misdeeds. **Knower of the unseen and the witnessed, the Exalted in Might, the Wise**. Its explanation has been mentioned more than once, the last explanation of Surat Al-Taghabun. All praise and thanks be to God.

Fath al-Qadir

Then God Almighty informed us that wealth and children are a trial, saying: 15- **Your wealth and your children are but a trial**, meaning a test, trial, and ordeal that will lead you to earn unlawful income and prevent God's right, so do not obey them in disobeying God. **And God has with Him a great reward**, for whoever chooses to obey God and abandon disobeying Him out of love for his wealth and children.

Tafsir al-Baghawi

15- **Your wealth and your children are only a trial**, a trial, a test, and a distraction from the Hereafter, because of which a person falls into great sins, prevents the truth, and consumes what is forbidden, **but God has with Him a great reward**. Some of them said: When God mentioned enmity, He included *from* for the sake of partiality, so He said: **Indeed, among your wives and your children are enemies to you**, because not all of them are enemies. He did not mention *from* in His statement: **Your wealth and your children are only a trial**, because it is not free of trial and distraction of the heart.

Abdullah ibn Masoud used to say: "Let none of you say: 'O God, I seek refuge in You from temptation,' for none of you will return to his wealth, family, or children without being subjected to temptation. Rather, let him say: 'O God, I seek refuge in You from the misleading temptations.'"

Abu Mansur Muhammad ibn Abd al-Malik al-Muzaffari told us, Abu Saeed Ahmad ibn Muhammad ibn al-Fadl al-Faqih told us, Abu al-Hasan Ahmad ibn Ishaq al-Faqih told us, Ahmad ibn Bakr ibn Yusuf told us, Ali ibn al-Husayn told us, al-Husayn ibn Waqid told us, on the authority of Abdullah ibn Buraydah, who said: I heard Abu Buraydah say: "The Messenger of God, may God bless him and grant him peace, was delivering a sermon to us, when al-Hasan and al-Husayn came, wearing two red shirts, walking and stumbling. The Messenger of God, may God bless him and grant him peace, came down from the pulpit, carried them, and placed them in front of him. Then he said: God has spoken the truth: Your wealth and your children are but a trial. I looked at these two boys walking and stumbling, and I could not be patient until I stopped my speech and picked them up."

Tafsir al-Baidawi

15- **Your wealth and your children are but a trial** a test for you. **And God has with Him a great reward** for whoever prefers the love of God and obedience to the love of wealth and children and striving for them.

Surat al-Taghabun 64:16

So fear God as much as you are able, and listen and obey, and spend [in the way of God]; it is better for yourselves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

Surat al-Taghabun 64:16

So fear God as much as you are able, and listen and obey, and spend [in the way of God]; it is better for yourselves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

Tafsir al-Jalalayn

16 - **So fear God as much as you are able** abrogates His statement, fear God as He should be feared **and listen** to what you are commanded with an acceptable hearing **and obey** God **and spend** in obedience **it is better for yourselves** the predicate of **you are** is understood as the answer to the command **and whoever is protected from the stinginess of his soul - it is those who will be the successful** the winners

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Saeed bin Jubair who said: When the verse **Fear God as He should be feared** was revealed, the people found work difficult, so they stood until their heels became swollen and their foreheads became ulcerated. Then God revealed relief for the Muslims, **Fear God as much as you are able**, the verse.

Tafsir al-Tabari

And His statement: **So fear God as much as you are able**, God Almighty says: O believers, beware of God and fear His punishment, and avoid His torment by performing His obligations and avoiding His sins, and doing what brings you closer to Him, as much as you are able and within your means.

He mentioned that his saying, **So fear God as much as you are able**, was revealed after his saying, **Fear God as He should be feared** (Al Imran 3:102), to make things easier for the Muslims, and that his saying, **So fear God as much as you are able** abrogates his saying, **Fear God as He should be feared** (Al Imran 3:102).

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **So fear God as much as you are able, and listen and obey**, this is a dispensation from God, and God is Merciful to His servants. God, the Most High, had previously revealed, **Fear God as He should be feared** (Al Imran 3:102), and the right to fear Him means that He should be obeyed and not disobeyed. Then God, the Most High, made it easier for His servants to remember Him, so He revealed the dispensation after that, saying, **So fear God as much as you are able, and listen and obey**, so as much as you are able, O son of Adam. Upon this, the Messenger of God pledged allegiance to hear and obey as much as you are able.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **Fear God as He should be feared** (Al Imran 3:102), he said: It was abrogated by **Fear God as much as you are able**.

We have already explained the meaning of the abrogating and the abrogated in a way that makes it unnecessary to repeat it here. There is no clear indication in His statement, **So fear God as much as you are able**, that it is abrogating, since it was possible that he said, **Fear God as much as you are able**, and it was not that it was abrogated by the Messenger of God, may God bless him and grant him peace. If that is the case, then it is obligatory to use them all according to the aspects of validity that they both bear.

His statement, **And listen and obey**, means: And listen to the Messenger of God, may God bless him and grant him peace, and obey him in what he commands you to do and what he forbids you from doing. **And spend for yourselves what is good**, means: And spend money from your wealth for yourselves to save them from God's punishment. Good in this context means money.

And His statement: **And whoever is protected from the stinginess of his soul - it is those who will be the successful**. God Almighty says: And whoever God protects from the stinginess of his soul, which is following his desires in what God has forbidden.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Abu Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And whoever is protected from the stinginess of his soul**, meaning: the desires of his soul, where he follows his desires and does not accept faith.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jami' ibn Shaddad, on the authority of Al-Aswad ibn Hilal, on the authority of Ibn Mas'ud: **And whoever is protected from the greed of his own soul** he said: that he should take someone else's money and consume it.

And His saying: **Those are the successful ones**, meaning: These are the ones who have been protected from their own greed, the successful ones who have achieved their requests from their Lord.

Tafsir al-Qurtubi

God Almighty says: **So fear God as much as you are able, and listen and obey, and spend [in charity] for the good of your souls**.

There are five issues:

First: A group of interpreters said that this verse abrogates the Almighty's saying: **Fear God as He**

should be feared (Al Imran 3:102). Among them are Qatada, Al Rabi' bin Anas, Al Suddi, and Ibn Zayd.

At-Tabari mentioned: Yunus bin Abdul-A'la told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about the verse: **O you who have believed, fear God as He should be feared**, he said: A severe matter came, they said: Who knows the extent of this or can reach it? When God knew that it had become severe for them, He abrogated it from them and brought this other verse, saying: **So fear God as much as you are able**. It was said: It is a definitive verse with no abrogation in it. Ibn Abbas said: The verse: **Fear God as He should be feared**, it was not abrogated, but the right to fear Him is to strive for God as He should be striven for, and not to be deterred by the blame of a blamer in God's cause, and to stand up for God with justice even if it is against yourselves, your fathers, and your children. This has been mentioned before.

Second: If it is said: If this verse is definitive and not abrogated, then what is the point of His statement in Surat al-Taghabun 64: **So fear God as much as you are able**, and how is it possible to combine the command to fear God as He should be feared with the command to fear Him as much as we are able? The command to fear Him as He should be feared is an obligation of the Qur'an without specificity or connection to a condition, while the command to fear Him as much as we are able is a command to fear Him connected to a condition. It is said to him: His statement: **So fear God as much as you are able** is separate from what is indicated by His statement: **Fear God as He should be feared**. Rather, what He meant by His statement: **So fear God as much as you are able** is that you should fear God, O people, and be mindful of what He has made a trial for you regarding your wealth and children, lest their trial reach them and turn you away from what God has obligated you to do, which is to emigrate from the land of disbelief to the land of Islam, so you abandon emigration as much as you are able, meaning while you are able to emigrate. This is because God, the Most High, has excused those who are unable to emigrate by abandoning it, as He, the Most High, says: **Indeed, those whom the angels take while they are wronging themselves - until His saying - It is those whom God may pardon** (An-Nisa': 99). So He informed that He has pardoned those who are unable to find a plan or a way by residing in the land of polytheism. Likewise, the meaning of His saying: **So fear God as much as you are able** in emigrating from the land of polytheism to the land of Islam is that you leave it with the temptation of your wealth and children. What indicates the correctness of this is that His saying: **So fear God as much as you are able** follows His saying: **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them**.

There is no disagreement among the early scholars of Quranic interpretation that these verses were revealed because of a group of disbelieving people who delayed migrating from the land of polytheism to the land of Islam because their children discouraged them from doing so, as mentioned above. This is all the opinion of al-Tabari. It was said: **So fear God as much as you are able** in what they volunteered of voluntary acts or charity. When the verse **So fear God as He**

should be feared was revealed, the people were hard pressed and stood until their heels became swollen and their foreheads became ulcerated. Then God revealed to them an alleviation: **So fear God as much as you are able**, thus abrogating the first verse, as Ibn Jubayr said. Al-Marudi said: It is possible, if this transmission is not proven, that the one who is forced to commit a sin is not held accountable for it because he is unable to avoid it.

Third: The Almighty said: **And listen and obey**. That is, listen to what you are admonished with and obey what you are commanded and forbidden. Muqatil said: *Hear* means pay attention to what is revealed to you from the Book of God, which is the basic principle of *listening*. And obey His Messenger in what he commands you or forbids you. Qatada said: "Based on them, the Prophet (peace and blessings of God be upon him) was pledged allegiance to hearing and obedience." It was said: **And listen** means accept what you hear, and it is expressed by *listening* because this is its benefit.

I said: Al-Hajjaj misinterpreted this verse when he recited it and limited it to Abd al-Malik ibn Marwan, the trustee of God and His successor. There is no dualism in it. By God, if I were to order a man to leave through one door of the mosque and he left through another, his blood would be permissible for me. He lied in his interpretation! Yes, it is for the Prophet, may God bless him and grant him peace, first, then for those in authority after him.

His evidence is: **Obey God, obey the Messenger, and those in authority among you**.

Fourth: The Almighty's saying: **And spend**. It was said: It refers to zakat, as Ibn Abbas said. It was also said: It refers to spending on transportation. Ad-Dahhak said: It refers to spending on jihad. Al-Hasan said: It refers to a man's spending on himself. Ibn Al-Arabi said: A speaker attributed this to his saying: **for yourselves**, and it was hidden from him that the voluntary and obligatory spending in charity is a man's spending on himself. God the Almighty said: **If you do good, you do good for yourselves, and if you do evil, you do it to them**. (al-Isra' 17:7). And everything a man does of good is only for himself, and the correct view is that it is general. It was narrated from the Prophet, may God bless him and grant him peace, that a man said to him: I have a dinar. He said: Spend it on..."

Yourself. He said: I have another? He said: Spend it on your family. He said: I have another? He said: Spend it on your father. He said: I have another? He said: Give it in charity. So he started with himself, family and children and made the charity after that. And this is the basis of the Sharia.

Fifth: The Almighty's saying: **better for yourselves**. According to Sibawayh, *better* is an object with an implied verb, indicated by *spend*. It is as if he said: Give in spending what is best for yourselves, or send forward what is best for yourselves. According to Al-Kisa'i and Al-Farra', it is an adjective for a deleted source, meaning spend a spending that is best for yourselves. According to Abu Ubaidah, it is the predicate of an implied verb **to be**, meaning it will be better for you. Whoever makes *good* money, it is an

Surat al-Taghabun 64:16

So fear God as much as you are able, and listen and obey, and spend [in the way of God]; it is better for yourselves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

object with *spend*.

God Almighty says: **And whoever is protected from the stinginess of his soul - it is those who will be the successful.** This has been discussed previously.

Likewise, **If you lend God a good loan, He will multiply it for you.** This was also discussed in Surat Al-Baqarah and Surat Al-Hadid.

Tafsir Ibn Kathir

God Almighty says, informing us about spouses and children, that among them are those who are enemies of the spouse and parent, meaning that they distract him from doing good deeds, as God Almighty says: "O you who have believed, let not your wealth or your children divert you from the remembrance of God. And whoever does that - then it is those who are the losers." That is why God Almighty said here: **So beware of them.** Ibn Zayd said: It means regarding your religion. Mujahid said: **Indeed, among your spouses and your children are enemies to you.** He said: It compels a man to sever family ties or disobey his Lord, so the man, despite his love for him, cannot do anything but obey Him. Ibn Abi Hatim said: My father told us, Muhammad ibn Khalaf al-Saydalani told us, al-Firyabi told us, Isra'il told us, Samak ibn Harb told us, on the authority of Ikrimah, on the authority of Ibn Abbas, and a man asked him about this verse: **O you who have believed, indeed, among your spouses and your children are enemies to you, so beware of them.** He said: These are men who converted to Islam from Mecca and wanted to go to the Messenger of God, may God bless him and grant him peace, but their spouses and children refused to do so. He called them, and when they came to the Messenger of God, they saw that the people had understood the religion, so they thought to punish them. Then God, the Most High, revealed this verse: **But if you pardon and overlook and forgive - then indeed, God is Forgiving and Merciful.** And this is how it was narrated by Al-Tirmidhi on the authority of Muhammad ibn Yahya on the authority of Al-Firyabi, who is Muhammad ibn Yusuf, with this chain of transmission. He said: It is good and authentic. And it was narrated by Ibn Jarir and Al-Tabarani on the authority of Israel with this chain of transmission. And it was narrated on the authority of Al-Awfi on the authority of Ibn Abbas, similarly, and this is how his freed slave, Ikrimah, said.

And the Almighty said: **Your wealth and your children are only a trial, and God has with Him a great reward.** God says: Wealth and children are only a trial, that is, a test and trial from God Almighty for His creation, to know who obeys Him from who disobeys Him. And the Almighty said: **And God has with Him** meaning on the Day of Resurrection **a great reward**, as God Almighty said: "Beautified for people is the love of desires - of women and children, and heaped-up sums of gold and

silver, and branded horses, and livestock and tillage. That is the enjoyment of worldly life, and God has with Him the best return." And the one after it, and Imam Ahmad said: Zaid bin Al-Hubab told us, Husayn bin Waqid told me, Abdullah bin Buraydah told me: I heard Abu Buraydah say: The Messenger of God, may God bless him and grant him peace, was delivering a sermon, and Al-Hasan and Al-Husayn, may God be pleased with them, came wearing two red shirts, walking and stumbling, so the Messenger of God, may God bless him and grant him peace, came down from the pulpit, carried them, and placed them in front of him, then said: "God and His Messenger have spoken the truth. Your wealth and your children are only a trial. I looked at these two boys walking and stumbling, and I could not be patient until..." I interrupted my speech and raised them. The people of Sunnah narrated it from the hadith of Husayn ibn Waqid, and Al-Tirmidhi said: It is good and strange. We only know it from his hadith.

Imam Ahmad said: Sarij bin Al-Nu'man told us, Hisham told us, Mujalid told us on the authority of Al-Sha'bi, Al-Ash'ath bin Qais told us: I came to the Messenger of God, may God bless him and grant him peace, in a delegation from Kinda, and he said to me: **Do you have children?** I said: A boy was born to me when I came out to you from the daughter of Hamad, and I wish that in his place were seven of the people. He said to me: **Do not say that, for in them is a delight to the eye and a reward when they die.** Then he said: **And if you say that, then they are indeed cowardly and sad.** Ahmad alone transmitted it. Al-Hafiz Abu Bakr al-Bazzar said: Mahmud ibn Bakr told us, my father told us, on the authority of Isa, on the authority of Ibn Abi Laila, on the authority of Atiyyah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **Children are the fruit of the heart, and they are cowardly, miserly, and sad.** Then he said: We do not know it except through this chain of transmission. Al-Tabarani said: Hashim ibn Mazid told us, Muhammad ibn Ismail ibn Ayyash told us, my father told me, Damdam ibn Zur'ah told me, on the authority of Shuraih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, that the Messenger of God, may God bless him and grant him peace, said: "Your enemy is not the one whom if you kill him it will be a victory for you, and if he kills you you will enter Paradise, but the one who is perhaps your enemy is your child who came out of your loins. Then your greatest enemy is Malik, whom your right hand possesses."

And the Almighty's saying: **So fear God as much as you are able** means your effort and ability, as proven in the two Sahih 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) said: **If I command you to do something, then do as much of it as you are able, and what I forbid you, then avoid it.** Some of the commentators said, as Malik narrated on the authority of Zayd ibn Aslam, that this verse abrogates the one in Al-Imran, which is the Almighty's

saying: **O you who have believed, fear God as He should be feared and do not die except as Muslims.** Ibn Abi Hatim said: Abu Zur'ah told us, Yahya ibn Abdullah ibn Bakir told me, Ibn Lah'i'ah told me, Ata' - he is Ibn Dinar - told me, on the authority of Sa'id ibn Jubayr, regarding His saying: **Fear God as He should be feared and do not die except as Muslims**, he said: When this verse was revealed, the work became difficult for the people, so they stood until their heels were swollen and their foreheads were ulcerated, so God the Almighty revealed this verse to make things easier for the Muslims: **So fear God as much as you are able.** The first verse was abrogated and something similar was narrated from Abu Al-Aaliyah, Zaid bin Aslam, Qatadah, Ar-Rabi bin Anas, As-Suddi and Muqatil bin Hayyan. God the Almighty said: **And listen and obey** meaning, be obedient to what God and His Messenger command you to do and do not deviate from it to the right or to the left. Do not go ahead of God and His Messenger and do not lag behind what you have been commanded to do. Do not do what you have been forbidden to do.

God the Almighty says: {And spend [in charity] that is good for yourselves} meaning, spend from what God has provided you on relatives, the poor, the needy, and those in need, and be good to God's creation as God has been good to you, it will be good for you in this world and the hereafter. But if you do not do so, it will be bad for you in this world and the hereafter. God the Almighty says: {And whoever is protected from the stinginess of his soul - it is those who will be the successful}. The interpretation of this was presented in Surah Al-Hashr, and the hadiths that were narrated with the meaning of this verse were mentioned in a way that makes it unnecessary to repeat it here, and all praise and thanks be to God. God the Almighty says: {If you loan God a goodly loan, He will multiply it for you and forgive you} meaning, whatever you spend, He will replace it. Whatever you give in charity, He will repay it, and it is like a loan to Him, as it is proven in the two Sahihis that God the Most High says: **Whoever lends, being neither unjust nor destitute.** That is why God the Most High said: **He will multiply it for you** as mentioned previously in Surat al-Baqarah 2: **He will multiply it for him many times over.** "And forgive you" meaning He will expiate your misdeeds. That is why God the Most High said: **And God is Most Appreciative,** meaning He rewards for little with much. *Forbearing,* meaning He pardons, forgives, conceals, and overlooks sins, errors, faults, and misdeeds. **Knower of the unseen and the witnessed, the Exalted in Might, the Wise.** Its explanation has been mentioned more than once, the last explanation of Surat Al-Taghabun. All praise and thanks be to God.

Fath al-Qadir

Then the Almighty commanded them to fear God and obey Him, saying: 16- **So fear God as much as you are able** meaning as much as you are capable and as much as you can. A group of scholars have stated that this verse abrogates the statement of the Almighty: **Fear God as He should be feared** including Qatada, Ar-Rabi' ibn Anas, As-Suddi and Ibn Zayd. We have already explained the statement of the Almighty: **Fear God as He should be feared** and the meaning of **and**

listen and obey meaning listen to what you are commanded to do and obey the commands. Muqatil said: Listen: Accept what you hear because there is no benefit in merely hearing. **And spend that which is good for yourselves** meaning spend from the money that God has provided you in ways of goodness and do not be miserly with it. His statement: **that which is good for yourselves** is in the accusative case due to an implied verb indicated by *spend*, as if he said: Give in spending that which is good for yourselves, or present good for it, this is what Sibawayh said. Al-Kisa'i and Al-Farra' said: It is an adjective for a deleted source: meaning, a good spending. Abu Ubaidah said: It is the predicate of the understood *kan*: meaning, let spending be good for you. The Kufians said: It is in the accusative case as a state, and it was said that it is the object of **that which is spent**: meaning, then spend that which is good. Apparently, in the verse, spending is general, without restriction to the obligatory zakat. It was said that what is meant is the obligatory zakat, and it was said that it is the voluntary zakat, and it was said that it is spending in jihad. **And whoever is protected from the stinginess of his soul - it is those who will be the successful.** That is, whoever is protected from the stinginess of his soul and does what he is commanded to spend and that does not prevent him from it, it is those who are victorious in every good and successful in every goal. The interpretation of this verse has been presented above.

Tafsir al-Baghawi

16- **So fear God as much as you are able**, if you are able, this verse abrogates the Almighty's saying: **Fear God as He should be feared** (Al Imran 3:102) **And listen and obey**, God and His Messenger, **and spend [in charity] that is better for yourselves**, spend from your wealth that is better for yourselves. **And whoever is protected from the stinginess of his soul**, so that he gives God's right from his wealth, **it is those who will be the successful.**

Tafsir al-Baidawi

16- **So fear God as much as you are able** meaning, exert your effort and energy in fearing Him, **and listen** to His admonitions, **and obey** His commands, **and spend** in good causes, purely for His sake, **that which is good for yourselves** meaning, do what is best for yourselves, and this is an emphasis on urging compliance with these commands. It is possible that it is an attribute of a deleted source, the meaning of which is: good spending, or report, as it would have been understood as an answer to the commands. **And whoever is protected from the stinginess of his soul - it is those who will be the successful.** This has been explained previously.

Surat al-Taghabun 64:17

If you lend God a good loan, He will multiply it for you and forgive you. And God is Most Appreciative and Forbearing.

Surat al-Taghabun 64:17

If you lend God a good loan, He will multiply it for you and forgive you. And God is Most Appreciative and Forbearing.

Tafsir al-Jalalayn

17 - **If you lend God a good loan** by giving charity willingly **He will multiply it for you** and in another reading He multiplies it by stressing the letter *one* to ten to seven hundred and more **and forgive you** whatever He wills **and God is Most Appreciative** rewarding obedience **and Forbearing** in punishing disobedience.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "And if you spend in the cause of God, spending well therein, and expecting reward from your spending, your Lord will multiply it for you, giving you seven hundred times more, or even more than that, as He wills, and forgive you your sins, pardoning you for them, while doubling your spending in His cause. And God is Most Appreciative." He says: God is Most Appreciative of those who spend in His cause, by rewarding them well for what they spent in this world in His cause. *Forbearing*. He says: Forbearing towards those who disobey Him, by not hastening His punishment upon them.

Tafsir al-Qurtubi

And He will forgive you, and God is Most Appreciative and Forbearing. The meaning of gratitude is mentioned in Surat Al-Baqarah.

The patient: the one who is not hasty.

Tafsir Ibn Kathir

God Almighty says, informing us about spouses and children, that among them are those who are enemies of the spouse and parent, meaning that they distract him from doing good deeds, as God Almighty says: "O you who have believed, let not your wealth or your children divert you from the remembrance of God. And whoever does that - then it is those who are the losers." That is why God Almighty said here: **So beware of them**. Ibn Zayd said: It means regarding your religion. Mujahid said: **Indeed, among your spouses and your children are enemies to you**. He said: It compels a man to sever family ties or disobey his Lord, so the man, despite his love for him, cannot do anything but obey Him. Ibn Abi Hatim said: My father told us,

Muhammad ibn Khalaf al-Saydalani told us, al-Firyabi told us, Isra'il told us, Samak ibn Harb told us, on the authority of Ikrimah, on the authority of Ibn Abbas, and a man asked him about this verse: **O you who have believed, indeed, among your spouses and your children are enemies to you, so beware of them**. He said: These are men who converted to Islam from Mecca and wanted to go to the Messenger of God, may God bless him and grant him peace, but their spouses and children refused to do so. He called them, and when they came to the Messenger of God, they saw that the people had understood the religion, so they thought to punish them. Then God, the Most High, revealed this verse: **But if you pardon and overlook and forgive - then indeed, God is Forgiving and Merciful**. And this is how it was narrated by Al-Tirmidhi on the authority of Muhammad ibn Yahya on the authority of Al-Firyabi, who is Muhammad ibn Yusuf, with this chain of transmission. He said: It is good and authentic. And it was narrated by Ibn Jarir and Al-Tabarani on the authority of Israel with this chain of transmission. And it was narrated on the authority of Al-Awfi on the authority of Ibn Abbas, similarly, and this is how his freed slave, Ikrimah, said.

And the Almighty said: **Your wealth and your children are only a trial, and God has with Him a great reward**. God says: Wealth and children are only a trial, that is, a test and trial from God Almighty for His creation, to know who obeys Him from who disobeys Him. And the Almighty said: **And God has with Him meaning on the Day of Resurrection a great reward**, as God Almighty said: "Beautified for people is the love of desires - of women and children, and heaped-up sums of gold and silver, and branded horses, and livestock and tillage. That is the enjoyment of worldly life, and God has with Him the best return." And the one after it, and Imam Ahmad said: Zaid bin Al-Hubab told us, Husayn bin Waqid told me, Abdullah bin Buraydah told me: I heard Abu Buraydah say: The Messenger of God, may God bless him and grant him peace, was delivering a sermon, and Al-Hasan and Al-Husayn, may God be pleased with them, came wearing two red shirts, walking and stumbling, so the Messenger of God, may God bless him and grant him peace, came down from the pulpit, carried them, and placed them in front of him, then said: "God and His Messenger have spoken the truth. Your wealth and your children are only a trial. I looked at these two boys walking and stumbling, and I could not be patient until..." I interrupted my speech and raised them. The people of Sunnah narrated it from the hadith of Husayn bin Waqid, and Al-Tirmidhi said: It is good and strange. We only know it from his hadith.

Imam Ahmad said: Sarij bin Al-Nu'man told us, Hisham told us, Mujalid told us on the authority of Al-Sha'bi, Al-Ash'ath bin Qais told us: I came to the Messenger of God, may God bless him and grant him peace, in a delegation from Kinda, and he said to me: **Do you have children?** I said: A boy was born to me when I came out to you from the daughter of Hamad, and I wish that in his place were seven of the people. He said to me: **Do not say that, for in them is a delight**

to the eye and a reward when they die. Then he said: **And if you say that, then they are indeed cowardly and sad.** Ahmad alone transmitted it. Al-Hafiz Abu Bakr al-Bazzar said: Mahmud ibn Bakr told us, my father told us, on the authority of Isa, on the authority of Ibn Abi Laila, on the authority of Atiyyah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **Children are the fruit of the heart, and they are cowardly, miserly, and sad.** Then he said: We do not know it except through this chain of transmission. Al-Tabarani said: Hashim ibn Mazid told us, Muhammad ibn Ismail ibn Ayyash told us, my father told me, Damdam ibn Zur'ah told me, on the authority of Shuraih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, that the Messenger of God, may God bless him and grant him peace, said: "Your enemy is not the one whom if you kill him it will be a victory for you, and if he kills you you will enter Paradise, but the one who is perhaps your enemy is your child who came out of your loins. Then your greatest enemy is Malik, whom your right hand possesses."

And the Almighty's saying: **So fear God as much as you are able** means your effort and ability, as proven in the two Sahihs 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) said: **If I command you to do something, then do as much of it as you are able, and what I forbid you, then avoid it.** Some of the commentators said, as Malik narrated on the authority of Zayd ibn Aslam, that this verse abrogates the one in Al Imran, which is the Almighty's saying: **O you who have believed, fear God as He should be feared and do not die except as Muslims.** Ibn Abi Hatim said: Abu Zur'ah told us, Yahya ibn Abdullah ibn Bakir told me, Ibn Lahi'ah told me, Ata' - he is Ibn Dinar - told me, on the authority of Sa'id ibn Jubayr, regarding His saying: **Fear God as He should be feared and do not die except as Muslims**, he said: When this verse was revealed, the work became difficult for the people, so they stood until their heels were swollen and their foreheads were ulcerated, so God the Almighty revealed this verse to make things easier for the Muslims: **So fear God as much as you are able.** The first verse was abrogated and something similar was narrated from Abu Al-Aaliyah, Zaid bin Aslam, Qatadah, Ar-Rabi bin Anas, As-Suddi and Muqatil bin Hayyan. God the Almighty said: **And listen and obey** meaning, be obedient to what God and His Messenger command you to do and do not deviate from it to the right or to the left. Do not go ahead of God and His Messenger and do not lag behind what you have been commanded to do. Do not do what you have been forbidden to do.

God the Almighty says: {And spend [in charity] that is good for yourselves} meaning, spend from what God has provided you on relatives, the poor, the needy, and those in need, and be good to God's creation as God has been good to you, it will be good for you in this world and the hereafter. But if you do not do so, it will be bad for you in this world and the hereafter. God the Almighty says: {And whoever is protected from the stinginess of his soul - it is those who will be the successful}. The interpretation of this was presented in Surah Al-Hashr, and the hadiths that were narrated with the meaning of this verse were mentioned in a

way that makes it unnecessary to repeat it here, and all praise and thanks be to God. God the Almighty says: {If you loan God a goodly loan, He will multiply it for you and forgive you} meaning, whatever you spend, He will replace it. Whatever you give in charity, He will repay it, and it is like a loan to Him, as it is proven in the two Sahihs that God the Most High says: **Whoever lends, being neither unjust nor destitute.** That is why God the Most High said: **He will multiply it for you** as mentioned previously in Surat al-Baqarah 2: **He will multiply it for him many times over.** "And forgive you" meaning He will expiate your misdeeds. That is why God the Most High said: **And God is Most Appreciative**, meaning He rewards for little with much. *Forbearing*, meaning He pardons, forgives, conceals, and overlooks sins, errors, faults, and misdeeds. **Knower of the unseen and the witnessed, the Exalted in Might, the Wise.** Its explanation has been mentioned more than once, the last explanation of Surat Al-Taghabun. All praise and thanks be to God.

Fath al-Qadir

17- **If you lend God a good loan**, spending your money on charitable causes with sincere intention and a good heart, **He will multiply it for you**, making the good deed tenfold to seven hundredfold. The interpretation of this verse and the differences in the readings of it in Surat Al-Baqarah and Surat Al-Hadid have been presented. **And forgive you**, meaning He will add to that multiplication the forgiveness of your sins. **And God is Most Appreciative and Forbearing**, He rewards those who obey Him with many times over, and He does not hasten to punish those who disobey Him.

Tafsir al-Baghawi

17- "If you lend God a good loan, He will multiply it for you and forgive you. And God is Most Appreciative and Forbearing."

Tafsir al-Baidawi

17- **If you lend to God** spend the money in the manner He has commanded. **A good loan** coupled with sincerity and a good heart. **He will multiply it for you** He will make for you for one ten to seven hundred and more. Ibn Kathir, Ibn Amir, and Yaqub read **He will multiply it for you.** "And forgive you" by the blessing of spending. **And God is Appreciative** He gives generously for little. *Forbearing* He does not hasten to punish.

Surat al-Taghabun 64:18

The Knower of the unseen and the witnessed, the Exalted in Might, the Wise.

Surat al-Taghabun 64:18

The Knower of the unseen and the witnessed, the Exalted in Might, the Wise.

Tafsir al-Jalalayn

18 - **Knower of the unseen** the secret **and the witnessed** the public **the Exalted in Might** in His kingdom **the Wise** in His creation

Tafsir al-Suyuti

Tafsir al-Tabari

The Knower of the Unseen and the Seen He says: He knows what the eyes of His servants do not see and what is hidden from their sight and what they witness but see with their sight. **The Mighty** means the Severe in His vengeance against those who disobey Him and violate His commands and prohibitions. **The Wise** in His management of His creation, of them in what is best for them.

Tafsir al-Qurtubi

The Almighty says: **Knower of the unseen and the witnessed** meaning what is absent and present. He is **the Exalted** meaning the Victorious, the Dominant. It is one of the attributes of actions, and from this is His statement, the Almighty: **The revelation of the Book is from God, the Exalted in Might, the Wise** (al-Zumar 39:1). That is, from God, the Dominant, the Perfect, Creator of all things. Al-Khattabi said: It may also mean the preciousness of measure, and it is said from it: يعزى with a kasra on the 'ayn, so it includes the meaning of the Exalted, on this basis that nothing is equal to Him and that He has no equal. And God knows best. **The Wise** in managing His creation. Al-Anbari said: The Wise is the Perfect in the creation of all things, changed from *mafa'il* to *fa'il*. From this is His statement, the Almighty: "Alif, Lam, Ra. These are the verses of the Wise Book" (Yunus 10:10). Its meaning is the perfect, so it was changed from *mafa'il* to *fa'il*. And God knows best.

Tafsir Ibn Kathir

God Almighty says, informing us about spouses and children, that among them are those who are enemies of the spouse and parent, meaning that they distract him from doing good deeds, as God Almighty says: "O you who have believed, let not your wealth or your children divert you from the remembrance of God. And whoever does that - then it is those who are the losers." That is why God Almighty said here: **So beware of them**. Ibn Zayd said: It means regarding your religion. Mujahid said: **Indeed, among your spouses and your**

children are enemies to you. He said: It compels a man to sever family ties or disobey his Lord, so the man, despite his love for him, cannot do anything but obey Him. Ibn Abi Hatim said: My father told us, Muhammad ibn Khalaf al-Saydalani told us, al-Firyabi told us, Isra'il told us, Samak ibn Harb told us, on the authority of Ikrimah, on the authority of Ibn Abbas, and a man asked him about this verse: **O you who have believed, indeed, among your spouses and your children are enemies to you, so beware of them**. He said: These are men who converted to Islam from Mecca and wanted to go to the Messenger of God, may God bless him and grant him peace, but their spouses and children refused to do so. He called them, and when they came to the Messenger of God, they saw that the people had understood the religion, so they thought to punish them. Then God, the Most High, revealed this verse: **But if you pardon and overlook and forgive - then indeed, God is Forgiving and Merciful**. And this is how it was narrated by Al-Tirmidhi on the authority of Muhammad ibn Yahya on the authority of Al-Firyabi, who is Muhammad ibn Yusuf, with this chain of transmission. He said: It is good and authentic. And it was narrated by Ibn Jarir and Al-Tabarani on the authority of Israel with this chain of transmission. And it was narrated on the authority of Al-Awfi on the authority of Ibn Abbas, similarly, and this is how his freed slave, Ikrimah, said.

And the Almighty said: **Your wealth and your children are only a trial, and God has with Him a great reward**. God says: Wealth and children are only a trial, that is, a test and trial from God Almighty for His creation, to know who obeys Him from who disobeys Him. And the Almighty said: **And God has with Him** meaning on the Day of Resurrection **a great reward**, as God Almighty said: "Beautified for people is the love of desires - of women and children, and heaped-up sums of gold and silver, and branded horses, and livestock and tillage. That is the enjoyment of worldly life, and God has with Him the best return." And the one after it, and Imam Ahmad said: Zaid bin Al-Hubab told us, Husayn bin Waqid told me, Abdullah bin Buraydah told me: I heard Abu Buraydah say: The Messenger of God, may God bless him and grant him peace, was delivering a sermon, and Al-Hasan and Al-Husayn, may God be pleased with them, came wearing two red shirts, walking and stumbling, so the Messenger of God, may God bless him and grant him peace, came down from the pulpit, carried them, and placed them in front of him, then said: "God and His Messenger have spoken the truth. Your wealth and your children are only a trial. I looked at these two boys walking and stumbling, and I could not be patient until..." I interrupted my speech and raised them. The people of Sunnah narrated it from the hadith of Husayn bin Waqid, and Al-Tirmidhi said: It is good and strange. We only know it from his hadith.

Imam Ahmad said: Sarij bin Al-Nu'man told us, Hisham told us, Mujalid told us on the authority of Al-Sha'bi, Al-Ash'ath bin Qais told us: I came to the Messenger of God, may God bless him and grant him peace, in a delegation from Kinda, and he said to me: **Do you have children?** I said: A boy was born to me when I came out to you from the daughter of Hamad,

and I wish that in his place were seven of the people. He said to me: **Do not say that, for in them is a delight to the eye and a reward when they die.** Then he said: **And if you say that, then they are indeed cowardly and sad.** Ahmad alone transmitted it. Al-Hafiz Abu Bakr al-Bazzar said: Mahmud ibn Bakr told us, my father told us, on the authority of Isa, on the authority of Ibn Abi Laila, on the authority of Atiyah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **Children are the fruit of the heart, and they are cowardly, miserly, and sad.** Then he said: We do not know it except through this chain of transmission. Al-Tabarani said: Hashim ibn Mazid told us, Muhammad ibn Ismail ibn Ayyash told us, my father told me, Damdam ibn Zur'ah told me, on the authority of Shuraih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, that the Messenger of God, may God bless him and grant him peace, said: "Your enemy is not the one whom if you kill him it will be a victory for you, and if he kills you you will enter Paradise, but the one who is perhaps your enemy is your child who came out of your loins. Then your greatest enemy is Malik, whom your right hand possesses."

And the Almighty's saying: **So fear God as much as you are able** means your effort and ability, as proven in the two Sahihs 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) said: **If I command you to do something, then do as much of it as you are able, and what I forbid you, then avoid it.** Some of the commentators said, as Malik narrated on the authority of Zayd ibn Aslam, that this verse abrogates the one in Al Imran, which is the Almighty's saying: **O you who have believed, fear God as He should be feared and do not die except as Muslims.** Ibn Abi Hatim said: Abu Zur'ah told us, Yahya ibn Abdullah ibn Bakir told me, Ibn Lah'ah told me, Ata' - he is Ibn Dinar - told me, on the authority of Sa'id ibn Jubayr, regarding His saying: **Fear God as He should be feared and do not die except as Muslims,** he said: When this verse was revealed, the work became difficult for the people, so they stood until their heels were swollen and their foreheads were ulcerated, so God the Almighty revealed this verse to make things easier for the Muslims: **So fear God as much as you are able.** The first verse was abrogated and something similar was narrated from Abu Al-Aaliyah, Zaid bin Aslam, Qatadah, Ar-Rabi bin Anas, As-Suddi and Muqatil bin Hayyan. God the Almighty said: **And listen and obey** meaning, be obedient to what God and His Messenger command you to do and do not deviate from it to the right or to the left. Do not go ahead of God and His Messenger and do not lag behind what you have been commanded to do. Do not do what you have been forbidden to do.

God the Almighty says: {And spend [in charity] that is good for yourselves} meaning, spend from what God has provided you on relatives, the poor, the needy, and those in need, and be good to God's creation as God has been good to you, it will be good for you in this world and the hereafter. But if you do not do so, it will be bad for you in this world and the hereafter. God the Almighty says: {And whoever is protected from the stinginess of his soul - it is those who will be the successful}. The interpretation of this was presented in

Surah Al-Hashr, and the hadiths that were narrated with the meaning of this verse were mentioned in a way that makes it unnecessary to repeat it here, and all praise and thanks be to God. God the Almighty says: {If you loan God a goodly loan, He will multiply it for you and forgive you} meaning, whatever you spend, He will replace it. Whatever you give in charity, He will repay it, and it is like a loan to Him, as it is proven in the two Sahihs that God the Most High says: **Whoever lends, being neither unjust nor destitute.** That is why God the Most High said: **He will multiply it for you** as mentioned previously in Surat al-Baqarah 2: **He will multiply it for him many times over.** "And forgive you" meaning He will expiate your misdeeds. That is why God the Most High said: **And God is Most Appreciative,** meaning He rewards for little with much. *Forbearing,* meaning He pardons, forgives, conceals, and overlooks sins, errors, faults, and misdeeds. **Knower of the unseen and the witnessed, the Exalted in Might, the Wise.** Its explanation has been mentioned more than once, the last explanation of Surat Al-Taghabun. All praise and thanks be to God.

Fath al-Qadir

18- The Knower of the unseen and the witnessed meaning that which is unseen and what is present, nothing is hidden from Him. He is **the Exalted in Might, the Wise** meaning the Victorious, the Dominant, the Possessor of dazzling wisdom. Ibn al-Anbari said: The Wise is He who perfects the creation of things.

Al-Faryabi, Abd bin Hamid, Al-Tirmidhi **who authenticated it**, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: This verse, **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them,** was revealed about a group of people from Mecca who had embraced Islam and wanted to come to the Prophet (peace and blessings of God be upon him), but their wives and children refused to let them. When they came to the Messenger of God (peace and blessings of God be upon him) and saw that the people had understood the religion, they intended to punish them, but the verse was revealed up to His saying, **Indeed, God is Forgiving and Merciful.** Ibn Abi Shaybah, Ahmad, Abu Dawud, Al-Tirmidhi, Al-Nasa'i, Ibn Majah, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Buraydah who said: "The Prophet (peace and blessings of God be upon him) was delivering a sermon when Al-Hasan and Al-Husayn came forward wearing red shirts, walking and stumbling. The Messenger of God (peace and blessings of God be upon him) came down from the pulpit and carried them, one by one side and the other by the other. Then he ascended the pulpit and said: 'God has spoken the truth: "Your wealth and your children are but a trial." When I saw these two boys walking and stumbling, I could not resist interrupting my speech and going down to them.'" Ibn Jarir and Al-Hakim **who authenticated it** narrated on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: "God says: 'I borrowed from My servant and he refused to lend Me. My servant reviled Me without

Surat al-Taghabun 64:18

The Knower of the unseen and the witnessed, the Exalted in Might, the Wise.

realizing it. He says: 'Woe to him, woe to him, while I am Time.' Then Abu Hurayrah recited: 'If you lend God a goodly loan, He will multiply it for you.'"

Tafsir al-Baghawi

18- **The Knower of the unseen and the seen, the Exalted in Might, the Wise.**

Tafsir al-Baidawi

18- **The Knower of the unseen and the witnessed** and nothing is hidden from Him. **The Exalted in Might, the Wise** is perfect in power and knowledge.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat At-Taghabun, sudden death will be warded off from him.** And God knows best.

Surat al-Talaq 65:1

O Prophet, when you divorce women, divorce them for their prescribed waiting period and keep count of the waiting period and fear God, your Lord. Do not turn them out of their houses, nor should they leave [their homes] unless they commit a clear immorality. These are the limits of God. And whoever transgresses the limits of God has certainly wronged himself. You do not know; perhaps God will cause [something] to happen. After that, something

Tafsir al-Jalalayn

1 - **O Prophet** what is meant is his nation, according to the evidence of what follows, or say to them **When you divorce women** meaning if you want to divorce them **divorce them during their waiting period** for the first time, that is, the divorce should be during a period of purity in which she has not been touched, according to his interpretation, may God bless him and grant him peace, as narrated by the two sheikhs **and count the waiting period** memorize it so that you may review it before it ends **and fear God, your Lord** obey Him in His commands and prohibitions **do not turn them out of their houses, nor should they leave** from them until their waiting period expires **unless they commit a clear indecency** adultery) with the opening of the ya' or its breaking, clear or clear, then they go out to have the prescribed punishment carried out on them **and those mentioned** (are the limits of God, and whoever transgresses the limits of God has certainly wronged himself. You do not know, perhaps God will bring about after that) the divorce **another matter** reviewing if it is one or two

Tafsir al-Suyuti

Al-Hakim narrated on the authority of Ibn Abbas, who said: Abd Yazid Abu Rukana divorced Umm Rukana, then he married a woman from the Muzaynah tribe. She came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, what has happened to me is this blond woman. Then the verse was revealed: O Prophet, when you divorce women, divorce them during their waiting period. Al-Dhahabi said: It is weak and the report is wrong, because Abd Yazid did not live to see Islam.

Ibn Abi Hatim narrated on the authority of Qatada on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, divorced Hafsa, so she went to her family, and God revealed: O Prophet, when you divorce women, divorce them during their waiting period. So it was said to him: Take her back, for she is one who fasts and prays. Ibn Jarir narrated it on the authority of Qatada, without a chain of transmission, and Ibn al-Mundhir narrated it on the authority of Ibn Sirin, without a chain of transmission.

Ibn Abi Hatim narrated on the authority of Muqatil regarding his statement, **O Prophet, when you divorce women** verse, he said: We have been informed that it was revealed about Abdullah bin Amr bin Al-Aas, Tufail bin Al-Harith, and Amr bin Saeed bin Al-Aas.

Tafsir al-Tabari

God Almighty means by His saying: **O Prophet, when you divorce women, divorce them during their waiting period.** He says: If you divorce your women, divorce them during their period of purity, which they count from their waiting period, pure from without intercourse, and do not divorce them during their menstruation, which they do not count from their menstrual cycles.

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

Who said that?

Abu Kurayb told us, he said: Ibn Idris told us, he said: I heard Al-A'mash, on the authority of Malik bin Al-Harith, on the authority of Abd Al-Rahman bin Yazid, on the authority of Abdullah, he said: Divorce is for the waiting period while she is pure and has not had intercourse.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-A'mash, on the authority of Malik bin al-Harith, on the authority of Abd al-Rahman bin Yazid, on the authority of Abdullah: **Divorce them during their waiting period.** He said: During the period of purity without intercourse.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Abdullah: **If you divorce women, divorce them during their waiting period.** He said: If you divorce, he said: Purity without intercourse.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Abdullah: **Divorce them during their waiting period.** He said: Purity from without intercourse.

Ibn Wakee' told us: Yunus bin Bakir told us, on the authority of Muhammad bin Ishaq, on the authority of Dawud bin Husayn, on the authority of Ikrimah, on the authority of Ibn Abbas, that he used to consider divorce according to the Sunnah to be permissible when a woman is pure from intercourse, and during every period of purity, which is the waiting period that God has commanded.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of 'Abdullah bin Abi Najeh, on the authority of Humayd Al-A'raj, on the authority of Mujahid, that a man asked Ibn Abbas and said: He divorced his wife one hundred times. He said: You disobeyed your Lord, and your wife left you, and you did not fear God, so He would make a way out for you. And he recited this verse: **And whoever fears God - He will make for him a way out.** And he said: **O Prophet, when you divorce women, divorce them during their waiting period.**

Ibn Al-Muthanna told us: Abd Al-Samad Ibn Abd Al-Warith told us: Shu'bah told us, on the authority of Hamid Al-A'raj, on the authority of Mujahid, on the authority of Ibn Abbas, something similar.

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us: Ayoub

Surat Divorce: 1

O Prophet, when you divorce women, divorce them for their prescribed waiting period and keep count of the waiting period and fear God, your Lord. Do not turn them out of their houses, nor should they leave [their homes] unless they commit a clear immorality. These are the limits of God. And whoever transgresses the limits of God has certainly wronged himself. You do not know; perhaps God will cause [something] to happen. After that, something

told us, on the authority of Abdullah ibn Kathir, on the authority of Mujahid, who said: I was with Ibn Abbas when a man came to him and said: He divorced his wife three times. He remained silent until we thought that he had taken her back. Then he said: One of you would go and commit a foolish act, then say: O Ibn Abbas, O Ibn Abbas, and God, the Almighty, said: **And whoever fears God - He will make for him a way out.** But if you do not fear God, then I find no way out for you. You have disobeyed your Lord, and your wife has become separated from you. God, the Almighty, said: **O Prophet, when you divorce women, divorce them during their waiting period.**

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of al-Hakam, who said: I heard Mujahid narrating a hadith on the authority of Ibn Abbas regarding this verse: **O Prophet, when you divorce women, divorce them during their waiting period.** Ibn Abbas said: Before their waiting period.

Ibn Bashir told us: Abu Asim told us: Sufyan told us, on the authority of Ismail bin Umayya, on the authority of Abdullah bin Katheer, on the authority of Mujahid, that he recited: **Divorce them during their waiting period.**

Al-Abbas bin Abdul-Azim told us: Jaafar bin Awn told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, **So divorce them during their waiting period.** He said: Pure except for intercourse.

Ibn Hamid told us: Harun bin Al-Mughira told us, on the authority of Ismail bin Muslim, on the authority of Al-Hasan, regarding his statement, **Then divorce them during their waiting period,** he said: Pure and not menstruating, or pregnant and her pregnancy has become evident.

He said: Harun narrated to us, on the authority of Isa bin Yazid bin Daab, on the authority of Amr, on the authority of Al-Hasan and Ibn Sirin, regarding the one who wanted to pronounce three divorces all at once, that there is nothing wrong with him as long as he divorces her before her waiting period, as God commanded him, and they disliked for a man to divorce his wife with one divorce, or two divorces, or three divorces, if it was not during the waiting period that God mentioned.

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Awn told us, on the authority of Ibn Sirin that he said: Concerning His statement, **Then divorce them during their waiting period,** he said: He divorces her while she is pure, without intercourse, or a pregnancy that is evident.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of

Mujahid, regarding the statement of God Almighty, **So divorce them during their waiting period,** he said: during their purification.

Ali bin Abdul A'la Al-Maharbi told us: Al-Maharbi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding the statement of God, **O Prophet, when you divorce women, divorce them for their waiting period,** he said: The waiting period is the menstrual period, and the menstrual period is the period of menstruation, and the pure woman is the woman who is pure without intercourse, then she experiences three menstrual periods.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **O Prophet, when you divorce women, divorce them for their waiting period.** The waiting period is that he divorces her while she is pure and has not had intercourse with her, with a single divorce.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding the statement of God, **Divorce them during their waiting period,** he said: If she becomes pure from menstruation without intercourse. I said: How? He said: If she becomes pure before you touch her, then if you wish to divorce her again, leave her until she menstruates another time, then divorce her when she becomes pure the second time. If you want to divorce her a third time, wait until she menstruates, and when she becomes pure, divorce her a third time. Then she observes one waiting period, then she may marry again if she wishes.

He said: Ibn Thaur told us, on the authority of Muammar, who said: Ibn Tawus said: If you want to divorce her, divorce her once when she is pure before you touch her, and you should not do more than that until three menstrual periods have passed, because one divorce separates her.

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, **Then divorce them during their waiting period,** that he said: He divorced her while she was pure and without intercourse.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So divorce them during their waiting period,** he said: If you divorce her during the waiting period, then her ownership is in your hand. Whoever divorces during the waiting period, God gives him latitude in that regard, and gives him ownership if he wants to take her back before the waiting period ends, he can take her back.

Muhammad bin Al-Hussein told us: Ahmad bin Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement, **When you divorce women, divorce them during their waiting period,** he

said: While she is pure and has not had intercourse. If she does not menstruate, then at the beginning of each new moon.

Abu al-Sa'ib told me: Ibn Idris told us, on the authority of Ubayd God, on the authority of Nafi', on the authority of Ibn Umar, who said: I divorced my wife while she was menstruating. Umar came to the Messenger of God, may God bless him and grant him peace, to inform him. He said: Order him to take her back until she is pure, then menstruates, then purifies herself, then if he wishes he may divorce her before having intercourse with her, and if he wishes he may keep her, for it is the waiting period that God Almighty said:

He said: Ibn Idris told us, on the authority of Yahya bin Saeed, on the authority of Nafi', on the authority of Ibn Umar, in a similar manner, on the authority of the Prophet, may God bless him and grant him peace.

Ibn Wakee' told us: Ibn Mahdi told us, on the authority of Malik, on the authority of Nafi', on the authority of Ibn Umar, that he divorced his wife while she was menstruating. Umar asked the Prophet, may God bless him and grant him peace, and he said: Tell him to take her back, then to keep her until she is pure, then menstruates, then becomes pure, then if he wants he may keep her. That is the waiting period during which God has commanded women to be divorced.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatadah, on the authority of Ayyub, on the authority of Nafi', on the authority of Ibn Umar, that he divorced his wife while she was menstruating. Umar came to the Prophet, may God bless him and grant him peace, and mentioned that to him. He ordered him to take her back and then leave her until she became pure and then menstruated, then he could divorce her. The Prophet, may God bless him and grant him peace, said: **This is the waiting period for which God has commanded that women be divorced**, meaning until they become pure.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Divorce them during their waiting period**, he said: He should not divorce her while she is menstruating, nor during a period of purity that he has set for her, but rather he should leave her until she menstruates and becomes pure, then he should divorce her once. If she menstruates, then her waiting period is three menstrual periods, and if she does not menstruate, then her waiting period is three months, and if she is pregnant, then her waiting period is until she gives birth.

Ibn al-Barqi narrated to us, saying: Amr ibn Abi Salamah narrated to us, on the authority of Sa'id ibn 'Abd al-'Aziz, who was asked about the words of God, **Divorce them during their waiting period**. He said: The Sunnah divorce is for a man to divorce his wife once while she is in her waiting period and is pure from not having had intercourse with her, then he leaves her. If he wishes, he may take her back before she has washed herself after the third menstrual period. If he

wants to divorce her three times, he should divorce her once while she is in her waiting period and is pure from not having had intercourse with her, then he should leave her until she menstruates and becomes pure, then he should divorce her again, then he should leave her until she menstruates and becomes pure, then he should divorce her again, then she is not permissible for him until she marries another husband.

It was mentioned that this verse was revealed to the Messenger of God, may God bless him and grant him peace, as a reason for his divorce of Hafsa.

Who said that?

Ibn Bashar told us: Ibn Abd al-A'la told us: Sa'id told us, on the authority of Qatada, who said: The Messenger of God, may God bless him and grant him peace, divorced Hafsa bint Umar once, and this verse was revealed: **O Prophet, when you divorce women, divorce them for their prescribed waiting period**. It was said: Take her back, for she is a woman who fasts and prays, and she is one of your women in Paradise.

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

Who said that?

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And count the number**, he said: Keep track of the number.

And His statement: **And fear God, your Lord, and do not turn them out of their houses**. He says: And fear God, O people, your Lord, and beware of transgressing His limits. Do not turn out those of your women whom you have divorced during their waiting period from the houses in which you had housed them before the divorce until their waiting period has expired.

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

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, his statement, **And fear God, your Lord, and do not turn them out of their homes** until their waiting period is over.

Ibn Bashar told us: Abu Asim told us: Ibn Jurayj told us: Ata' said: If he gives her permission to observe her waiting period somewhere other than his house, and she observes her waiting period in her family's house, then he has shared in the sin with her. Then he recited: **And do not turn them out of their houses, nor should they leave unless they commit a clear immorality**. He said: I said: Is this verse about this one? He said: Yes.

Yunus told me, he said: Ibn Wahb told us, he said: Haywah ibn Shuraih told us, on the authority of Muhammad ibn Ajlan, on the authority of Nafi', that Abdullah ibn Umar used to say about this verse: **Do not turn them out of their houses, nor should they leave unless they commit a clear immorality**. He said: Her leaving before the expiration of the waiting period. Ibn Ajlan said, on the authority of Zayd ibn Aslam: If

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O Prophet, when you divorce women, divorce them for their prescribed waiting period and keep count of the waiting period and fear God, your Lord. Do not turn them out of their houses, nor should they leave [their homes] unless they commit a clear immorality. These are the limits of God. And whoever transgresses the limits of God has certainly wronged himself. You do not know; perhaps God will cause [something] to happen. After that, something

she commits an immorality, she is to be turned out.

Ali bin Abdul A'la Al-Maharbi told us: Al-Maharbi told us Abdul Rahman bin Muhammad, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement, **Do not turn them out of their houses, nor should they leave unless they commit a clear immorality**, he said: She is not to go out except with his permission, and the husband is not to turn her out while she is in her waiting period. If she goes out, then she has no place to live or to receive maintenance.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, "And fear God, your Lord. Do not turn them out of their houses, nor should they leave them." He said: She is the divorced woman who does not leave her house, as long as her husband has the right to take her back, and she is in her waiting period.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Do not turn them out of their homes, nor should they leave**. This is if he divorces her once or twice, she has the right to do so unless he divorces her three times.

His saying, **And they should not go out unless they commit a clear immorality**. God Almighty says: Do not send them out unless they commit a clear immorality that is clear to anyone who witnesses it or knows about it.

The people of interpretation differed regarding the meaning of the immorality mentioned in this passage, and the meaning for which God permitted them to be expelled from their homes while they were in their waiting period. Some of them said: The immorality mentioned by God in this passage is adultery, and the expulsion that God permitted is expulsion to carry out the prescribed punishment.

Who said that?

Ibn Bashar told us, he said: Abd al-A'la told us, he said: Saeed told us, on the authority of Qatada, on the authority of al-Hasan, regarding His statement, **Do not turn them out of their homes, nor should they leave unless they commit a clear immorality**, he said: Adultery. He said: So she goes out so that the punishment can be carried out on her.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, the same.

Yaqub ibn Ibrahim told us: Ibn Ulayyah told us, on the authority of Salih ibn Muslim, who said: I asked Aamer: If a man divorces his wife once, should he expel her from her home? He said: If she is an adulteress.

Muhammad ibn Amr told us, he said: Abu Asim told us,

he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Do not turn them out of their homes, nor should they leave unless they commit a clear immorality**, he said: Unless they commit adultery.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, and I asked him about the statement of God, the Almighty: **And do not turn them out of their houses, nor should they leave unless they commit a clear immorality**. He said: God, the Most High, said, **And those of your women who commit immorality** (An-Nisa': 15). He said: These are the chaste women. **Then bring to witness against them four witnesses from among you** (An-Nisa': 15)... the verse. He said: So God made their way stoning, so she should not leave her house unless she commits a clear immorality. So if she commits a clear immorality, she should be taken out to the prescribed punishment and stoned. Before this, the chaste woman was to be confined in her house and not allowed to marry, and the virgins were to be harmed. God, the Most High, said, **And those of you who commit it, punish them both** (An-Nisa': 16). O adulterer, O adulteress. "But if they repent and amend, then turn away from them. Indeed, God is ever Accepting of repentance and Merciful." (An-Nisa': 16) :16] He said: Then he abrogated all of this, and made stoning for the married man and woman, and made one hundred lashes for the unmarried men. He said: And this was abrogated.

Others said: The obscenity that God meant in this place is: obscenity towards one's in-laws.

Who said that?

Abu Kuraib told us, he said: Ibn Idris told us, he said: Muhammad ibn Amr told us, on the authority of Muhammad ibn Ibrahim, on the authority of Ibn Abbas, God said: **Do not turn them out of their homes, nor should they leave unless they commit a clear immorality**. He said: A clear immorality is that she commits a sin against her family.

Others said: Rather, it is every disobedience to God.

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: **Unless they commit a clear immorality**. Immorality is a sin.

Others said: Rather, it is her rebellion against her husband, so he divorces her for her rebellion, and she is then entitled to move from her home.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed

told us, on the authority of Qatada, **Unless they commit a clear immorality**. Qatada said: Unless he divorces her for disobedience, then she has the right to move from her husband's house.

Others said: The clear indecency that God Almighty mentioned in this place is her leaving her home.

Who said that?

Muhammad bin Al-Hussein told us: Ahmad bin Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And they should not leave unless they commit a clear immorality**, he said: Her leaving her house is an immorality. Some of them said that her leaving if she commits an immorality means that she should leave and the prescribed punishment should be carried out on her.

Ibn Abd al-Rahim al-Barqi told me: Sa'id ibn al-Hakam ibn Abi Maryam told us: Yahya ibn Ayoub told us: Muhammad ibn 'Ajlun told us, on the authority of Nafi', on the authority of 'Abdullah ibn 'Umar, regarding His statement, **Do not turn them out of their houses, nor should they leave unless they commit a clear immorality**, he said: Her leaving before the end of the waiting period is an immorality.

The correct statement in my opinion is the statement of those who said: What is meant by immorality in this context is disobedience. This is because immorality is every ugly thing in which the limit is exceeded. Fornication is among these, as are theft and obscenity towards in-laws, and her leaving her home in which she is required to observe her waiting period. So whatever she does while she is in her waiting period, her husband has the right to expel her from that home, for committing the immorality that she committed.

And His statement, **And these are the limits set by God**, means that God, the Exalted, says: These matters that I have explained to you, such as divorce during the waiting period, counting the waiting period, the command to fear God, and that the divorced woman not leave her home unless she commits a clear immorality, are the limits set by God for you, O people, so do not transgress them. **And whoever transgresses the limits of God has wronged himself**, means that God, the Exalted, says: And whoever transgresses the limits set by God for His creation has wronged himself, meaning: he has earned a burden for himself, and thus he has become unjust to himself and transgressed against himself.

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

Who said that?

Ali bin Abdul A'la told us: Abdul Rahman bin Muhammad Al-Maharbi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding the statement of God, **And these are the limits set by God**, he said: This is obedience to God, so do not transgress them. He said: He says: Whoever does anything other than this has wronged himself.

And His saying: **You do not know, perhaps God will bring about something new after that**. God Almighty says: You do not know what will happen, perhaps God

will bring about a return after your divorce of 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 al-Zuhri, that Fatimah bint Qais was married to Abu Hafs al-Makhzumi, and the Prophet, may God bless him and grant him peace, had appointed Ali as governor of some part of Yemen. He went out with him and sent her a divorce that she had received, and he ordered Ayyash ibn Abi Rabi'ah al-Makhzumi and al-Harith ibn Hisham to provide for her. They said: No, by God, we do not provide for her unless she is pregnant. So she came to the Prophet, may God bless him and grant him peace, and mentioned that to him, but he did not provide for her unless she was pregnant. She asked his permission to move, and she said: Where should I move, O Messenger of God? He said: With Ibn Umm Kulthum, who was blind. She would put her clothes down with him, but he could not see her. She remained there until the Prophet, may God bless him and grant him peace, married her to Usama ibn Zayd when her waiting period had passed. Marwan ibn al-Hakam sent to her asking her about this hadith, so she told him. Marwan said: We have not heard this hadith except from a woman, and we will adhere to the protection that we found people upon. Fatima said: There is a book between me and you. God Almighty said: **So divorce them during their waiting period** until He reached: **Perhaps God will bring about after that something new**. She said: What new thing will happen after the three? It is only about a man taking back his wife. How can a woman be kept without maintenance?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Perhaps God will bring about something new after that**, meaning this is regarding a man returning to his wife.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **You do not know, perhaps God will bring about something new after that**: meaning, a revision.

Ibn Bashar told us, he said: Abd al-A'la told us, he said: Saeed told us, on the authority of Qatada, **You do not know, perhaps God will bring about something new after that**. He said: He will return to her in this house of hers once or twice, which is further from adultery.

Saeed said, and Al-Hasan said: This is in one and two, and what God brings about after three.

Yaqub told us, he said: Ibn Ulayyah told us, he said: Ayoub told us, he said: I heard Al-Hasan and Ikrimah say: The woman who has been divorced three times and whose husband has died has no right to housing or maintenance. He said: Ikrimah said, **Perhaps God will bring about something after that**. He said: What happens after the three divorces?

Ali bin Abdul-A'la Al-Maharbi told us: Abdul-Rahman bin Muhammad Al-Maharbi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement, **Perhaps God will bring about something**

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O Prophet, when you divorce women, divorce them for their prescribed waiting period and keep count of the waiting period and fear God, your Lord. Do not turn them out of their houses, nor should they leave [their homes] unless they commit a clear immorality. These are the limits of God. And whoever transgresses the limits of God has certainly wronged himself. You do not know; perhaps God will cause [something] to happen. After that, something

new after that, he said: Perhaps the man will take her back during her waiting period.

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, **You do not know, perhaps God will bring about something new after that**, that he had no right to return to her.

Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **You do not know, perhaps God will bring about something new after that**. He said: The return.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Perhaps God will bring about after that something new**, he said: Perhaps God will bring about in your heart that you will take your wife back. He said: He said: And whoever divorces during the waiting period, God has given him latitude in that regard, and has given him the right to take her back if he wants to take her back before the waiting period ends, he can take her back.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **Perhaps God will bring about something after that**. He said: Perhaps he will return to her.

Tafsir al-Qurtubi

Surah At-Talaq

It is a civil surah according to everyone. It has eleven or twelve verses.

There are fourteen issues: The first: The Almighty's statement: **O Prophet, when you divorce women** is addressed to the Prophet (peace and blessings of God be upon him), he was addressed in the collective phrase to show respect and glorification. In Sunan Ibn Majah, it is narrated on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, on the authority of Umar ibn al-Khattab: "The Messenger of God (peace and blessings of God be upon him) divorced Hafsa **may God be pleased with her** and then took her back." Qatada narrated on the authority of Anas who said: "The Messenger of God (peace and blessings of God be upon him) divorced Hafsa **may God be pleased with her** and she went to her people, so God revealed to him: "O Prophet, when you divorce women, divorce them for their waiting period." It was said to him: **Take her back, for she is a woman who prays and fasts, and she is one of your wives in Paradise**. This was mentioned by al-Mawardi, al-Qushayri and al-Tha'labi. Al-Qushayri added: And regarding her going out to her people, the Almighty's statement was revealed: **Do not turn them out of their houses**. Al-Kalbi said: The reason for the revelation of this verse was the anger of the Messenger of God (peace and blessings be upon him) with Hafsa, when

he confided in her a secret and she revealed it to Aishah, so he divorced her once, and so the verse was revealed. Al-Suddi said: It was revealed about Abdullah ibn Umar, who divorced his wife once while she was menstruating. The Messenger of God (peace and blessings be upon him) ordered him to take her back and then keep her until she had finished menstruating and then became pure. Then if he wanted to divorce her, he should divorce her when she was pure, before having intercourse with her. This is the waiting period during which God the Almighty commanded that women be divorced. It has been said that men did the same as Abdullah ibn Umar, among them Abdullah ibn Amr ibn al-As, Amr ibn Saeed ibn al-As, and Utbah ibn Ghazwan, and so the verse was revealed about them. Ibn al-Arabi said: Although all of this is not correct, the first opinion is more appropriate. The most correct view is that it is an explanation of a new law. It has also been said that it is addressed to the Prophet (peace and blessings be upon him), but what is meant is his Ummah. He differentiated between the two verbal forms, present and absent, and this is an eloquent language, as He said: **Until, when you were in the ships and they sailed with them with a good wind** (Yunus 10:22). Its meaning is: O Prophet, tell them: When you divorce women, divorce them during their waiting period.

This is what they say: The address is to him alone, and the meaning is to him and to the believers. If God intended the believers to be addressed, He would be gentle with them by saying: O Prophet. If the address is to him in both wording and meaning, He would say: O Messenger.

I said: The correctness of this statement is indicated by the revelation of the waiting period for Asma bint Yazid ibn al-Sakan al-Ansariyya. In the book of Abu Dawud, she states that she was divorced during the time of the Prophet, may God bless him and grant him peace, and a divorced woman did not have a waiting period. So when Asma was divorced, God Almighty revealed the waiting period for divorce, and she was the first for whom the waiting period for divorce was revealed. It was said that what was meant by it was a call from the Prophet, may God bless him and grant him peace, out of respect, then he began by saying: **When you divorce women**, like the saying of God Almighty: **O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than God], and divining arrows...** (al-Ma'idah 5:90). So He mentioned the believers in the sense of giving them precedence and honor, then He opened by saying: **Intoxicants, gambling, [sacrificing on] stone alters [to other than God], and divining arrows...** (al-Ma'idah 5:90).

Second: Al-Tha'labi narrated from the hadith of Ibn Umar that he said: The Messenger of God (peace and blessings be upon him) said: **The most hated of permissible things to God is divorce**. It was narrated from Ali that the Prophet (peace and blessings be

upon him) said: **Marry and do not divorce, for divorce shakes the Throne.** It was narrated from Abu Musa that he said: The Messenger of God (peace and blessings be upon him) said: **Do not divorce women except out of suspicion, for God does not like those who indulge in sexual intercourse or are indulged in sexual intercourse.** It was narrated from Anas that the Messenger of God (peace and blessings be upon him) said: **No one swears by divorce or is made to swear by it except a hypocrite. Al-Tha'labi may God have mercy on him** narrated all of it in his book. Al-Daraqutni narrated that Abu al-Abbas Muhammad ibn Musa ibn Ali al-Dawlabi and Ya'qub ibn Ibrahim told us that al-Hasan ibn Arfa told us that Ismail ibn Ayyash told us on the authority of Humayd ibn Malik al-Lakhmi on the authority of Makhul on the authority of Mu'adh ibn Jabal that he said: The Messenger of God (peace and blessings be upon him) said to me: **O Mu'adh, God has not created anything on the face of the earth more beloved to Him than freeing slaves, nor has He created anything on the face of the earth more hated than divorce.** So if a man says to his slave, **You are free, God willing,** then he is free and there is no exception for him. And if a man says to his wife, **You are divorced, God willing,** then he has the right to make an exception and there is no divorce against him." Muhammad ibn Musa ibn Ali told us: Humayd ibn al-Rabi' told us: Yazid ibn Harun told us: Ismail ibn Ayyash told us with a similar chain of transmission. Humayd said: Yazid said to me, **You have pleased me, you have pleased me!** Now it has become a hadith. Uthman ibn Ahmad al-Daqqaq told us: Ishaq ibn Ibrahim ibn Sunayn told us: Umar ibn Ibrahim ibn Khalid told us: Humayd ibn Malik al-Lakhmi told us: Makhul told us, on the authority of Malik ibn Yakhmir, on the authority of Mu'adh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, said, "God has not permitted anything more hateful to Him than divorce. So whoever divorces and makes an exception may have his two-fold divorce." Ibn al-Mundhir said: They differed about the exception in divorce and emancipation. A group said: That is unjust. We have narrated this statement from Tawus. Hammad al-Kufi, al-Shafi'i, Abu Thawr and the People of Opinion said the same. And

Exceptions may be made in divorce, according to Malik and Al-Awza'i. This is also the view of Qatada, especially regarding divorce. Ibn Al-Mundhir said: **I agree with the first opinion.**

Third: Al-Daraqutni narrated from the hadith of Abd al-Razzaq, who said: My uncle Wahb ibn Nafi' told me that he heard Ikrimah narrating from Ibn Abbas, who said: Divorce has four aspects: two are permissible and two are forbidden. As for the permissible, the permissible is for him to divorce her while she is pure and has not had intercourse with her, or to divorce her while she is pregnant and it is clear that she is pregnant. As for the forbidden, it is for him to divorce her while she is menstruating, or to divorce her while he has had intercourse with her, and she does not know whether the womb has carried a child or not.

Fourth: The Almighty's saying: **So divorce them during their waiting period.** In the book of Abu Dawud, on the authority of Asma' bint Yazid bin al-Sakn al-Ansariyya, she was divorced during the time of the Prophet, may

God bless him and grant him peace, and the divorced woman did not have a waiting period. So God Almighty revealed when Asma' was divorced the waiting period for divorce, so she was the first for whom the waiting period for divorce was revealed, as mentioned above.

Fifth: The Almighty's saying: **for their waiting period** implies that they are the ones with whom the husbands have consummated the marriage, because those with whom the husbands have not been consummated are excluded by the Almighty's saying: **O you who have believed, when you marry believing women and then divorce them before you have touched them, then you have no waiting period to count for them** (al-Ahzab 33:49).

Sixth: If a man divorces his wife during a period of purity i.e., **during which he has not had intercourse with her**, his divorce is valid and he has followed the Sunnah. If he divorces her while she is menstruating, his divorce is valid but he has missed the Sunnah. Saeed ibn al-Musayyab said in another narration: Divorce does not take place during menstruation because it is against the Sunnah. This is the view of the Shiites. In the two Sahihs - and the wording is from al-Daraqutni - it is narrated on the authority of Abdullah ibn Umar who said: I divorced my wife while she was menstruating. Umar mentioned that to the Messenger of God (peace and blessings of God be upon him), so the Messenger of God (peace and blessings of God be upon him) became angry and said: "Let him take her back and then keep her until she menstruates again, other than the one in which he divorced her. If he decides to divorce her, then he should divorce her while she is pure from her menstruation and before having intercourse with her, and that is the divorce for the waiting period as God has commanded." Abdullah ibn Umar divorced her once, so it was counted as one divorce, and Abdullah ibn Umar took her back as the Messenger of God (peace and blessings of God be upon him) commanded him. In a narration on the authority of Ibn Umar, the Messenger of God (peace and blessings of God be upon him) said: It is only one. This is a clear text. It refutes what the Shiites say.

Seventh: On the authority of Abdullah ibn Masoud, who said: The Sunnah divorce is that he divorces her once during each menstrual period. If it is the last of that, then that is the waiting period that God has commanded. It was narrated by Ad-Daraqutni from Al-A'mash from Abu Ishaq from Abu Al-Ahwas from Abdullah. Our scholars said: The Sunnah divorce is that which meets seven conditions: that he divorces her once while she is menstruating, that she is pure and has not been touched during that period of purity, that it is not preceded by a divorce during her menstruation, or followed by another divorce during a period of purity that follows it, and that it is devoid of compensation. These seven conditions are from the hadith of Ibn Umar mentioned above. Ash-Shafi'i said: The Sunnah divorce is that he divorces her once during each period of purity specifically. If he divorces her three times during a period of purity, that is not an innovation. Abu Hanifa said: The Sunnah divorce is that he divorces her once during each period of purity. Ash-Sha'bi said: It is permissible for a man to divorce her during a period of purity in which he has had intercourse with her. Our scholars said: He divorces

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O Prophet, when you divorce women, divorce them for their prescribed waiting period and keep count of the waiting period and fear God, your Lord. Do not turn them out of their houses, nor should they leave [their homes] unless they commit a clear immorality. These are the limits of God. And whoever transgresses the limits of God has certainly wronged himself. You do not know; perhaps God will cause [something] to happen. After that, something

her once during a period of purity in which he has not had intercourse, that it is not followed by a divorce during her waiting period, and that the period of purity does not follow a menstrual period in which the divorce occurred.

The Prophet (peace and blessings be upon him) said: "Order him to take her back, then to keep her until she is pure, then menstruates, then becomes pure, then if he wishes, he may keep her, or if he wishes, he may divorce her. This is the waiting period during which God has commanded women to be divorced." Imam al-Shafi'i relied on the apparent meaning of the verse: **Divorce them for their prescribed waiting period.** This is general for every divorce, whether one, two, or more. God, the Exalted, only considered the time in this verse and did not consider the number. The same applies to the hadith of Ibn 'Umar, because the Prophet (peace and blessings be upon him) taught him the time, not the number. Ibn al-'Arabi said: This is an omission of the authentic hadith, because he said: **Order him to take her back,** and this eliminates the three divorces. In the hadith, he said: **What if he divorced her three times?** He said: **She is forbidden to you and separated from you because of disobedience.** Abu Hanifah said: The apparent meaning of the verse indicates that the three divorces and the one divorce are the same. This is the view of al-Shafi'i, were it not for his statement after that: **You do not know; perhaps God will bring about something new after that.** This invalidates the inclusion of the three divorces under the verse. This is what most scholars have said, and it is unique from them. As for Malik, the general meaning of the verse was not hidden from him, as they said, but the hadith explained it as we said. As for Al-Sha'bi's statement that it is permissible to divorce her during a period of purity in which he had intercourse with her, the hadith of Ibn 'Umar refutes it in its text and meaning. We have already presented its text, and its meaning is that if divorce of a menstruating woman is prohibited because it is not considered valid, then the period of purity in which intercourse has taken place is more deserving of prohibition, because it cancels the waiting period due to the absence of the womb being occupied and the menstruation that follows it.

I said: Al-Shafi'i provided evidence for the triple divorce with one word based on what Al-Daraqutni narrated on the authority of Salamah bin Abi bin Abd Al-Rahman on the authority of his father that Abd Al-Rahman bin Awf divorced his wife Tamadhar bint Al-Asbagh Al-Kalbiyyah, who was the mother of Abi Salamah, three times with one word. It has not been reported to us that any of his companions...

He criticized that. He said: Salamah bin Abi Salamah told us on the authority of his father that Hafs bin Al-Mughira divorced his wife Fatimah bint Qais three times in one word during the time of the Messenger of God (peace and blessings of God be upon him), and the Messenger of God (peace and blessings of God be

upon him) divorced her. We have not been informed that the Prophet (peace and blessings of God be upon him) criticized that. He also cited as evidence the hadith of Uwaimir Al-Ajlani, who said: O Messenger of God, she is divorced three times. The Prophet (peace and blessings of God be upon him) did not denounce him. Our scholars have separated from this in the best possible way. Its explanation is in another place. We have mentioned it in the book *Al-Muqtabas min Sharh Muwatta Malik bin Anas*. Saeed bin Al-Musayyab and a group of the Tabi'in said that whoever goes against the Sunnah in divorce and pronounces it during a menstrual period or three times, it does not count as such, and they likened him to someone who is entrusted with divorce according to the Sunnah but goes against it.

Eighth: Al-Jurjani said: The lam in His statement, **for their waiting period** means *in*, like His statement, the Most High, **It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering** (al-Hashr 59:2), meaning at the beginning of the gathering. So His statement, **for their waiting period** means during their waiting period, meaning at the appropriate time for their waiting period. There is consensus that divorce during menstruation is forbidden and during purity is permitted. This is evidence that the menstrual period is purity. This has been discussed previously in Surat Al-Baqarah. If it is said: The meaning of **divorce them during their waiting period** is before their waiting period, or before their waiting period. This is the reading of the Prophet, peace and blessings be upon him, as Ibn Umar said in Sahih Muslim and others. Before the waiting period is the end of the purity until the menstrual period is the menstruation, it is said to him: This is the clear evidence of Malik and those who say the same, that the menstrual periods are the purities. If it were as al-Hanafi and those who follow him said, then it would have been necessary to say that whoever divorces at the beginning of the menstrual period is not divorced before the menstruation, because the menstruation has not yet begun. Also, the onset of menstruation occurs with the onset of menstruation, and the end of the period of purity does not occur. If the onset of menstruation were the opposite, then the fasting person would be breaking his fast before sunset, as night comes at the end of the day before the end of the day. Then, if he divorces at the end of the period of purity, it is considered a menstrual period. Some menstrual periods are called menstrual periods, as God the Almighty says: **The Hajj is in well-known months** (Al-Baqarah 2:197), meaning Shawwal, Dhul-Qadah, and some of Dhul-Hijjah, as God the Almighty says: **But whoever hastens [to do so] within two days, there is no sin upon him** (Al-Baqarah 2:203). He departs on some of the second day. All of this has been discussed in detail in Al-Baqarah.

Ninth: The Almighty's statement: **And count the waiting**

period. This means regarding a woman who has been consummated with, because there is no waiting period for a woman who has been consummated with, and he has the right to take her back after less than three days before the end of the waiting period, and after that he is like someone who has been engaged. And she is not permissible for him after three days except after another husband.

Tenth: The Almighty's saying: **And count the waiting period** means observe it, that is, observe the time in which the divorce occurred, until the stipulated period, which is three menstrual periods, is over. The Almighty's saying: **Divorced women shall wait, concerning themselves, three menstrual periods** (al-Baqarah 2:228) makes it permissible for husbands to remarry. This indicates that the waiting period is the period of purity and not menstruation. This is confirmed and explained by the Prophet's (peace and blessings of God be upon him) recitation of **before their waiting period** and **before a thing** as part of it linguistically and literally, unlike its reception, which is something else.

Eleventh: Who is addressed by the command to count? There are three opinions: First, they are the husbands. Second, they are the wives. Third, they are the Muslims. Ibn al-Arabi: The correct view is that those addressed by this wording are the husbands, because all the pronouns in *talaq* **you have divorced**, *mathu* **you have counted**, and **do not expel them** are all in a single system that refers to the husbands. However, the wives are included in it, and the husband is included. He counts in order to take them back, spend on them or cut them off, live with them or leave them, and maintain his lineage or cut them off. All of these are matters that he has in common with the woman, and the woman is unique in other matters. Likewise, the judge needs to count the waiting period in order to issue a fatwa on it and to settle disputes in the event of a dispute. These are the benefits of the commanded count.

Twelfth: The Almighty said: **And fear God, your Lord.** That is, do not disobey Him. **Do not turn them out of their houses.** That is, the husband does not have the right to turn her out of the marital home as long as she is in her waiting period. She is not permitted to leave either due to the husband's right except for a clear necessity. If she leaves, she will be sinful, but the waiting period will not be interrupted. The revocable divorce and the irrevocable divorce are the same in this regard. This is to protect the man's semen. This is the meaning of attributing *houses* to them, like the Almighty's saying: **And remember what is recited in your houses of the verses of God and wisdom** [Al-Ahzab 33], and His saying: **And abide in your houses** [Al-Ahzab 33]. This is an attribution of residence, not an attribution of ownership. His saying: **Do not turn them out** implies that it is a right over the husbands. His saying: **and they should not leave** implies that it is a right over the wives. In the Sahih Hadith: "On the authority of Jabir ibn Abdullah, he said: I divorced my aunt and I wanted to harvest her palm trees, but a man warned her not to go out. So she came to the Prophet, may God bless him and grant him peace, and he said: Yes, harvest your palm trees, for perhaps you will give in charity or do something

good." Narrated by Muslim. In this Hadith is evidence for Malik, Al-Shafi'i, Ibn Hanbal, and Al-Layth in their opinion: The woman in her waiting period may go out during the day to take care of her needs, but she must stay in her home at night.

According to Malik, it is the same whether it is revocable or irrevocable. Al-Shafi'i said regarding a revocable al-Talaq 65: She does not go out during the day or at night. Only a woman who has been irrevocably divorced may go out during the day. Abu Hanifa said: This is the woman whose husband has died. As for a divorced woman, she does not go out during the day or at night. The hadith refutes him. In the two Sahih: Abu Hafs ibn 'Amr went out with 'Ali ibn Abi Talib to the oath. He sent to his wife Fatimah bint Qays a divorce that remained from her divorce, and ordered Al-Harith ibn Hisham and 'Ayyash ibn Abi Rabi'ah to provide her with maintenance. They said to her, **By God, you are not entitled to maintenance unless you are pregnant.** She came to the Prophet (peace and blessings of God be upon him) and told him what they had said. He said, **You are not entitled to maintenance.** She asked his permission to move and he gave her permission. She said, **Where, O Messenger of God?** He said, **To Ibn Umm Maktum.** He was blind and she would place her clothes with him but he would not see her. When her waiting period was over, the Prophet (peace and blessings of God be upon him) married her to Usamah ibn Zayd. Then Marwan sent Qubaysah ibn Dhu'ayb to her asking her about the hadith, so she narrated it to him. Marwan said: We have not heard this hadith except from a woman. We will adhere to the principle of infallibility that we found people following. When Fatima heard Marwan's words, she said: "Between me and you is the Qur'an. God the Almighty says: 'Do not turn them out of their houses' (al-Quran 2:17)." She said: "This is for one who has the right to take them back. What happens after three divorces? How can you say that she is not entitled to maintenance if she is not pregnant? What do you think?" Wording by Muslim. He explained that the verse prohibiting expulsion and exit only applies to a woman who has been divorced with a revocable divorce. Fatima also argued that the verse that followed it prohibited a woman who had been divorced with a revocable divorce from going out, because her ex-husband might have an opinion about taking her back as long as she was in her waiting period, so it was as if she was under the husband's control at all times. As for the irrevocable divorce, he has no right to any of that, so it is permissible for her to go out if she needs to, or if she fears that her house might be exposed, as the Prophet (peace and blessings of God be upon him) permitted her to do. So he ordered her and she left. In Al-Bukhari, it is narrated on the authority of Aisha that she was in a wild place and it was easy for her, so the Prophet (peace and blessings of God be upon him) gave her permission. All of this refutes the statement of Al-Kufi. In the hadith of Fatimah: that her husband sent her a divorce that remained from her divorce, so it is evidence for Malik and against Al-Shafi'i. It is more authentic than the hadith of Salamah ibn Abi Salamah on the authority of his father that Hafs ibn Al-Mughira divorced his wife three times in one word, as mentioned above.

Thirteenth: The Almighty said: **Unless they commit a**

Surat Divorce: 1

O Prophet, when you divorce women, divorce them for their prescribed waiting period and keep count of the waiting period and fear God, your Lord. Do not turn them out of their houses, nor should they leave [their homes] unless they commit a clear immorality. These are the limits of God. And whoever transgresses the limits of God has certainly wronged himself. You do not know; perhaps God will cause [something] to happen. After that, something

clear indecency. Ibn Abbas, Ibn Omar, Al-Hasan, Al-Sha'bi and Mujahid said that it is adultery, so she is expelled and the prescribed punishment is carried out on her. Also from Ibn Abbas and Al-Shafi'i: It is indecency towards her in-laws, so it is permissible for them to expel her. It was narrated from Sa'id bin Al-Musayyab that he said about Fatimah: That woman was able to overpower her in-laws with her tongue, so the Prophet (peace be upon him) ordered her to move. In the book of Abu Dawud, Sa'id said: That woman tempted the people. She was a follower of Sunnah, so she was put in the hands of the blind Ibn Umm Maktum. Ikrimah said: In the Mushaf of Abu Dawud: Unless he commits a clear indecency towards you. This is strengthened by the fact that Muhammad bin Ibrahim bin Al-Harith narrated from Aisha that she said to Fatimah bint Qais: Fear God, for you know why I was expelled. Also from Ibn Abbas: Indecency is every sin such as adultery, theft and indecency towards one's family. This is the preferred opinion of Al-Tabari. Also from Ibn Omar and Al-Suddi: Indecency is her leaving her house during her waiting period. The verse means: **Unless they commit a clear immorality by leaving their homes without right.** That is, if she leaves, she is a sinner. Qatada said: **Immorality is rebellion, meaning that he divorces her for rebellion and she leaves his home.** Ibn al-Arabi said: "As for those who say that it means going out for adultery, there is no basis for them, because that going out means killing and execution, and that is not exempted from what is permissible or forbidden." As for those who say that it means obscenity, this is explained in the hadith of Fatima bint Qays. As for those who say that it means every sin, they are mistaken, because backbiting and similar sins do not permit expulsion or going out. As for those who say that it means going out without right, this is correct. The meaning of the statement: **Do not turn them out of their homes, and they should not go out according to the law, except in transgression.**

Fourteenth: The Almighty said: **And these are the limits set by God.** That is, these are the rulings that He has made clear to His servants. He has forbidden transgression from them. Whoever transgresses them has wronged himself and brought himself to the point of destruction. **You do not know, perhaps God will bring about after that something new.** The thing that God will bring about is that He will turn his heart from some of it to loving her, from aversion to her to desire for her, and from the determination to divorce to regretting it, so he will take her back. All the commentators said: What is meant by the command here is the desire to take her back. The meaning of this statement is: urging people to divorce once and forbidding three times, because if he divorces three times, he will harm himself when he regrets the separation and desires to take her back, so he will not find a way to take her back. Muqatil said: After that, that is, after one or two divorces, a command, that is, taking her back, without disagreement.

Tafsir Ibn Kathir

Interpretation of Surat At-Talaq

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

The Prophet (peace and blessings of God be upon him) was first addressed as an honor and a sign of respect, then he addressed the nation as a consequence, saying: **O Prophet, when you divorce women, divorce them for their prescribed waiting period.** Ibn Abi Hatim said: Muhammad ibn Thawaab ibn Sa'id al-Hibari told us, Asbat ibn Muhammad told us, on the authority of Sa'id, on the authority of Qatada, on the authority of Anas, who said: The Messenger of God (peace and blessings of God be upon him) divorced Hafsa, and she went to her family, so God revealed: **O Prophet, when you divorce women, divorce them for their prescribed waiting period.** It was said to him: Take her back, for she is a woman who fasts and prays, and she is one of your wives and women in Paradise. Ibn Jarir narrated it on the authority of Ibn Bashir, on the authority of Abd al-A'la, on the authority of Sa'id, on the authority of Qatada, and he mentioned it as a mural. It has been reported from more than one source that the Messenger of God (peace and blessings of God be upon him) divorced Hafsa and then took her back.

Al-Bukhari said: Yahya bin Bakir told us, Al-Layth told us, Aqeel told me, on the authority of Ibn Shihab, Salim told me that Abdullah bin Umar told him that he divorced his wife while she was menstruating. Umar mentioned this to the Messenger of God (peace and blessings of God be upon him), and the Messenger of God (peace and blessings of God be upon him) became angry and said: "Let him take her back, then keep her until she is pure, then menstruates and then becomes pure. If he wants to divorce her, let him divorce her while she is pure before having intercourse with her. That is the waiting period that God, the Almighty, has commanded." This is how Al-Bukhari narrated it here. He narrated it in other places in his book and in Muslim, and his wording is: **That is the waiting period that God has commanded that women be divorced.** The authors of books and Musnads narrated it through various chains of transmission and with many wordings. The place to fully discuss it is in the books of rulings. The most recent wording to be mentioned here is what Muslim narrated in his Sahih through Ibn Jurayj: Abu Al-Zubayr told me that he heard Abd Al-Rahman bin Ayman, the freed slave of Uzza, asking Ibn Umar, while Abu Al-Zubayr was listening: What do you think of a man who divorces his wife while she is menstruating? He said: Ibn Omar divorced his wife while she was menstruating during

the time of the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said: **Let him take her back.** He returned her and said: **When she becomes pure, let him divorce her or keep her.**

Ibn Umar said: The Prophet (peace and blessings of God be upon him) recited: **O Prophet, when you divorce women, divorce them during their prescribed waiting period.** Al-A'mash narrated from Malik ibn al-Harith from Abd al-Rahman ibn Yazid from Abdullah, regarding the verse: **divorce them during their prescribed waiting period**, he said: The period of purity without intercourse. A similar narration was narrated from Ibn Umar, Ata', Mujahid, al-Hasan, Ibn Sirin, Qatadah, Maymun ibn Mihran, and Muqatil ibn Hayyan. It is also a narration from Ikrimah and al-Dahhak. Ali ibn Abi Talhah said from Ibn Abbas, regarding the verse: **divorce them during their prescribed waiting period**, he said: He should not divorce her while she is menstruating or during a period of purity in which he has had intercourse with her, but he should leave her until she menstruates and becomes pure, then he can divorce her once. Ikrimah said: **divorce them during their prescribed waiting period**, the waiting period is purity and the menstrual period. If a man divorces a pregnant woman while it is clear that she is pregnant, but he has had intercourse with her, he does not know whether she is pregnant or not. From here, the jurists took the rulings of divorce and divided it into sunnah divorce and heretical divorce. Sunnah divorce is when he divorces her while she is pure and has not had intercourse with her, or when she is pregnant and her pregnancy has become clear. Heretic divorce is when he divorces her during her menstruation, or during a period of purity in which he has had intercourse with her and he does not know whether she is pregnant or not. There is a third divorce in which there is neither sunnah nor heretical divorce, which is the divorce of a young girl, a woman who has despaired of marriage, or one who has not been consummated with. The explanation of this and what is related to it is fully explained in the books of branches of knowledge, and God Almighty knows best.

God the Almighty says: **And count the waiting period** meaning, memorize it and know its beginning and end, so that the waiting period does not become too long for the woman and she is prevented from having husbands. **And fear God, your Lord** meaning in that. God the Almighty says: **Do not turn them out of their houses, nor should they leave** meaning, during the waiting period, she has the right to reside with the husband as long as she is observing her waiting period from him. The man does not have the right to turn her out, nor is it permissible for her to leave because she is also detained by the husband's right. God the Almighty says: {Unless they commit a clear immorality} meaning that they should not leave their homes unless the woman commits a clear immorality, in which case she leaves the house. Clear immorality includes adultery, as stated by Ibn Mas'ud, Ibn 'Abbas, Sa'id ibn al-Musayyab, al-Sha'bi, al-Hasan, Ibn Sirin, Mujahid, 'Ikrimah, Sa'id ibn Jubayr, Abu Qilabah, Abu Salih, al-Dahhak, Zayd ibn Aslam, 'Ata' al-Khurasani, al-Suddi, Sa'id ibn Abi Hilal, and others. It also includes if a woman rebels or speaks insolently toward a man's family and hurts them in words or actions, as

stated by Ubayy ibn Ka'b, Ibn 'Abbas, 'Ikrimah, and others. God the Almighty says: {And these are the limits set by God} meaning His laws and prohibitions. {And whoever transgresses the limits set by God} meaning he goes beyond them and transgresses them to something else and does not obey them, {has wronged himself}, meaning by doing that.

And the Almighty said: **You do not know; perhaps God will bring about after that something new.** That is, We only kept the divorced woman in the husband's house during the waiting period so that the husband might regret divorcing her and God Almighty would create in his heart the desire to take her back, so that it would be easier and simpler. Al-Zuhri said on the authority of Ubayd God ibn Abdullah on the authority of Fatimah bint Qays regarding the Almighty's saying: **You do not know; perhaps God will bring about after that something new.** She said: It is the return. And this is what Al-Sha'bi, Ata', Qatadah, Ad-Dahhak, Muqatil ibn Hayyan, and Ath-Thawri said. And from here, those of the Salaf and those who followed them, such as Imam Ahmad ibn Hanbal, may God have mercy on them, went to the view that housing is not obligatory for the woman whose divorce has been severed, and likewise for the woman whose husband has died. They also relied on the hadith of Fatimah bint Qays Al-Fihriyyah when her husband Abu Amr ibn Hafs divorced her with the last of three divorces, and he was absent from her in Yemen, so he sent her that, and his agent sent her barley, meaning maintenance, but she was displeased with him, so he said: By God, you do not have maintenance from us. So she went to the Messenger of God, may God bless him and grant him peace. And he said: **You have no right to maintenance from him, and to Muslim: nor residence.** And he ordered her to observe her waiting period in the house of Umm Sharik. Then he said: "That is a woman whom my companions visit. Perform your waiting period at the house of Ibn Umm Maktum, for he is a blind man. You should take off your clothes." The hadith.

Imam Ahmad narrated it from another chain of transmission with a different wording. He said: Yahya bin Saeed told us, Mujalid told us, Aamer told us: I came to Madinah and went to Fatimah bint Qais, and she told me that her husband divorced her during the time of 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 him on a military expedition. She said: His brother said to me: Go out of the house. I said: I have maintenance and housing until the time comes. He said: No. She said: So I went to the Messenger of God and said: So-and-so divorced me and his brother expelled me and prevented me from housing and maintenance. He said to him: **What do you have to do with the daughter of the family of Qais?** He said: O Messenger of God, my brother divorced her three times at once. She said: The Messenger of God, may God bless him and grant him peace, said: "Look, O daughter of the family of Qais, the maintenance and housing of a woman are due from her husband as long as he has the right to take her back. If he has not the right to take her back, then she has no maintenance or housing. Go out and stay with so-and-so." Then he said that he was speaking to her: **Go to Ibn Umm Maktum, for he is blind and cannot see you.** And he mentioned the rest of the hadith.

Surat Divorce: 1

O Prophet, when you divorce women, divorce them for their prescribed waiting period and keep count of the waiting period and fear God, your Lord. Do not turn them out of their houses, nor should they leave [their homes] unless they commit a clear immorality. These are the limits of God. And whoever transgresses the limits of God has certainly wronged himself. You do not know; perhaps God will cause [something] to happen. After that, something

Abu al-Qasim al-Tabarani said: Ahmad ibn Abdullah al-Bazzar al-Tastari told us, Ishaq ibn Ibrahim al-Sawaaf told us, Bakr ibn Bakkar told us, Saeed ibn Yazid al-Bajali told us, Aamer al-Shaabi told us that he entered upon Fatimah bint Qays, the sister of al-Dahhak ibn Qays al-Qurashi, and her husband Abu Amr ibn Hafs ibn al-Mughirah al-Makhzumi, and she said: Abu Amr ibn Hafs sent me a message while he was setting out with an army to Yemen, asking for my divorce. I asked his guardians about my maintenance and housing, but they said: He did not send us anything about that, nor did he command us about it. So I went to the Messenger of God, may God bless him and grant him peace, and I said: O Messenger of God, Abu Amr ibn Hafs sent me a message about my divorce, so I asked my guardians about my housing and maintenance, but his guardians said: He did not send us anything about that. So the Messenger of God, may God bless him and grant him peace, said: "Housing and maintenance are only for the woman if her husband has the right to take her back. If she is not permissible for him until she marries another husband, then she is not entitled to maintenance or housing." And this is how al-Nasa'i narrated it from Ahmad. Ibn Yahya Al-Sufi, on the authority of Abu Naim Al-Fadl Ibn Dakin, on the authority of Saeed Ibn Yazid, who is Al-Ahmasi Al-Bajali Al-Kufi. Abu Hatim Al-Razi said: He is a sheikh who narrates from him.

Fath al-Qadir

It is eleven verses, and it was said twelve

It was revealed in Medina. Al-Qurtubi said: According to everyone. Ibn Al-Durais, Ibn Al-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: Surat At-Talaq was revealed in Medina.

His saying: 1- **O Prophet, when you divorce women**, the Prophet (peace and blessings of God be upon him) called them first as an honor to him, then he addressed them with his nation, or the address was to him specifically, and the plural is for glorification, and his nation is his example in that, and the meaning is: If you want to divorce them and are determined to do so, **then divorce them during their waiting period**, meaning when they are due to complete their waiting period or during the preceding period, or before their waiting period. Al-Jurjani said: The lam in *li'datihinna* has the meaning of *fi* meaning during their waiting period. Abu Hayyan said: It is on the deletion of an adjective: that is, to begin their waiting period, and the lam is for timing, like **I met him on the remaining night of such-and-such a month**, and what is meant is that they divorce them during a period of purity in which intercourse has not occurred, then leave them until their waiting period expires. So if they divorce them, thus they have divorced them for their waiting period, and an explanation of this from the Sunnah will come

at the end of the research, God willing. **And count the waiting period** means memorize it and memorize the time in which the divorce occurred until the waiting period is complete: which is three menstrual periods. The address is to the husbands, and it was said to the wives, and it was said to the Muslims in general, and the first is more appropriate because all the pronouns refer to them. **And fear God, your Lord** so do not disobey Him in what He has commanded you and do not harm them. **Do not turn them out of their houses** meaning the one we were in at the time of the divorce as long as they are in their waiting period. He added the houses to them, which are for their husbands, to emphasize the prohibition and to clarify their complete entitlement to residence during the waiting period. And likewise His saying: **And remember what is recited in your houses** and His saying: **And abide in your houses** then when He forbade the husbands Regarding their expulsion from the houses in which the divorce took place, he also forbade the wives from leaving, saying: **nor should they leave** meaning they should not leave those houses as long as they are in their waiting period except for a necessary matter, as will be explained later. It was also said that what is meant is that they should not leave on their own unless their husbands give them permission, in which case there is no problem, but the first is more appropriate: **unless they commit a clear immorality**. This exception is from the first clause, meaning do not expel them from their homes, not from the second clause. Al-Wahidi said: Most of the commentators agree that what is meant by immorality here is adultery, that is, if she commits adultery and is taken out to have the prescribed punishment carried out on her. Al-Shafi'i and others said: It is vulgarity in the tongue and being rude to those who live with her in that house. This is supported by what Ikrimah said: "In the Mushaf of my father, it says: 'Unless they commit indecency with you.'" It was said that the meaning is: Unless they go out transgressing, because their going out in this manner is an indecency, and this is far-fetched. The reference in his saying: **And those** is to what was mentioned of the rulings, and it is the subject and predicate **the limits of God**. The meaning is: These rulings that He made clear to His servants are the limits that He set for them, and it is not permissible for them to transgress them to anything else. **And whoever transgresses the limits of God**, that is, he transgresses them to something else or neglects any of them, **has wronged himself** by bringing it to a place of destruction and causing it to fall into places of harm by God's punishment of him for his transgression of His limits and transgression of His decree. The phrase **You do not know, perhaps God will bring about after that something new** is a new sentence to confirm the content of what came before it and to explain it. Al-Qurtubi said: All the commentators said: What is meant by the command here is the desire to take her back, and the meaning is: the incitement to divorce once and the prohibition of divorce three times, because if he divorces three times,

he will harm himself when he regrets the separation and desires to take her back, so he will not find a way to take her back. Muqatil said after that: meaning after one or two divorces, a command to take her back. Al-Wahidi said: The thing that happens is that love for her return is placed in the man's heart after one or two divorces. Al-Zajjaj said: If he divorces her three times at the same time, there is no meaning to his saying: **Perhaps God will bring about something after that.**

Tafsir al-Baghawi

1- **O Prophet, when you divorce women**, the Prophet, may God bless him and grant him peace, called out, then addressed his nation, because he is the foremost master, so everyone is addressed with him.

It was said: Its meaning is: O Prophet, tell your nation, **When you divorce women**, if you want to divorce them, like the Almighty's saying: **So when you recite the Qur'an, seek refuge in God** (al-Nahl 16:98), meaning: if you want to recite.

Divorce them during their waiting period, meaning, to purify them with whatever they can count of their waiting period. Ibn Abbas and Ibn Umar used to recite: **Divorce them during their waiting period.** This verse was revealed about Abdullah ibn Umar, who had divorced his wife during her menstrual period.

Abu al-Hasan Muhammad ibn Muhammad al-Sarkhasi told us, Zahir ibn Ahmad al-Faqih 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 Nafi', on the authority of Abdullah ibn Umar, "that he divorced his wife while she was menstruating during the time of the Messenger of God, may God bless him and grant him peace. Umar ibn al-Khattab asked the Messenger of God, may God bless him and grant him peace, about that, and he said: Order him to take her back, then to keep her until she is pure, then menstruates, then becomes pure, then if he wishes he may keep her after that, and if he wishes he may divorce her before he has touched her. That is the waiting period for which God has commanded women to be divorced."

Narrated by Salim on the authority of Ibn Omar, who said: **Tell him to take her back and then divorce her when she is pure or pregnant.**

It was narrated by Yunus bin Jubair and Anas bin Sirin on the authority of Ibn Umar, and they did not say: Then she menstruates and then becomes pure.

Abdul Wahhab bin Muhammad al-Khatib told us, Abdul Aziz bin Ahmad al-Khalal told us, Abu al-Abbas al-Asamm told us, al-Rabi' told us, al-Shafi'i told us, Muslim and Sa'id bin Salim told us, on the authority of Ibn Jurayj, who said: Abu al-Zubayr told me that he heard Abdul Rahman bin Ayman, the freed slave of 'Uzza, asking Abdullah bin 'Umar - and Abu al-Zubayr was listening - saying: What do you think of a man who divorced his wife while she was menstruating? Ibn 'Umar said: Abdullah bin 'Umar divorced his wife while she was menstruating, and the Prophet, may God bless him and grant him peace, said: Order him to take

her back, and when she is pure, let him divorce her or keep her. Ibn 'Umar said: And God Almighty said: **O Prophet, when you divorce women, divorce them during their waiting period.** Al-Shafi'i is uncertain.

It was narrated by Hajjaj bin Muhammad on the authority of Ibn Jurayj, who said: Ibn Umar said: The Prophet, may God bless him and grant him peace, recited: O Prophet, when you divorce women, divorce them during their waiting period.

Know that divorce during menstruation or postpartum bleeding is an innovation, as is the case during the period of purity in which he had intercourse with her, based on the saying of the Prophet, may God bless him and grant him peace: **If he wishes, he may divorce her before he touches her.**

Sunnah al-Talaq 65: Divorce a woman during a period of purity in which she has not had intercourse. This applies to a woman whose waiting period is based on menstrual periods.

If he divorces a woman who has not been consummated with during her menstruation, or divorces a young girl who has never menstruated, or a woman who has reached menopause after having intercourse with her, or divorces a pregnant woman after having intercourse with her, or when he sees blood, then this is not an innovation. There is no Sunnah or innovation in divorcing these people, because the Prophet (peace and blessings of God be upon him) said: **Then let him divorce her when she is pure or pregnant.**

Divorce during menstruation or during a period of purity in which he had intercourse with her is not an innovation, because the Prophet, may God bless him and grant him peace, gave Thabit ibn Qays permission to divorce his wife without knowing her condition. If it were not permissible in all circumstances, it would be more likely that he would know the condition.

If he divorces his wife during her menstruation or during a period of purity in which he intentionally had intercourse with her, he is disobeying God Almighty. However, the divorce takes place because the Prophet, may God bless him and grant him peace, ordered Ibn Umar to take her back. Had the divorce not taken place, he would not have ordered her to take him back. If he takes her back during her menstruation, it is permissible for him to divorce her during the period of purity that follows that menstruation before intercourse, as narrated by Yunus ibn Jubayr and Anas on the authority of Sirin on the authority of Ibn Umar.

What Nafi' narrated on the authority of Ibn Umar: **Then he should keep her until she is pure, then menstruates, then becomes pure.** So it is recommended. It is recommended to delay the divorce until the second period of purity so that his return to her is not for the sake of divorce, just as marriage for the sake of divorce is disliked.

There is nothing heretical about combining the three divorces, according to some scholars. Even if a man divorces his wife three times during a period of purity, it is not considered heretical. This is the opinion of al-Shafi'i and Ahmad. Some scholars are of the view that it is a heretical opinion, which is the opinion of

Surat Divorce: 1

O Prophet, when you divorce women, divorce them for their prescribed waiting period and keep count of the waiting period and fear God, your Lord. Do not turn them out of their houses, nor should they leave [their homes] unless they commit a clear immorality. These are the limits of God. And whoever transgresses the limits of God has certainly wronged himself. You do not know; perhaps God will cause [something] to happen. After that, something

Malik and the scholars of opinion.

God the Almighty says: **And count the waiting period**, meaning the number of her menstrual cycles. Memorize it. It was said that He ordered counting the waiting period to distribute the divorce among the menstrual cycles if he wanted to pronounce a third divorce. It was also said that it was to ensure that the period of time remaining for taking her back remains and to take into consideration the issue of maintenance and housing.

“And fear God, your Lord. Do not turn them out of their houses.” He meant that if the residence in which he divorced her belongs to the husband, he is not permitted to turn her out of it. **And they should not go out.** It is not permissible for her to go out until her waiting period has ended. If she goes out without necessity or need, she has sinned. If necessity arises - even if she fears destruction or drowning - she is permitted to go out to another house. Likewise, if she has a need to sell yarn or buy cotton, it is permissible for her to go out during the day, but it is not permissible at night. Men were martyred at Uhud and their women said: We feel lonely in our homes. The Prophet, may God bless him and grant him peace, gave them permission to talk to one of them. When it is time to sleep, each woman goes to her own house. The Prophet, may God bless him and grant him peace, gave permission to Jabir's aunt, whom her husband had divorced, to go out to cut her palm trees.

If she is required to observe the waiting period while traveling, she must observe the waiting period going and coming, and the Bedouin woman must reside where her family resides during the waiting period, because moving for them is like residing for the resident.

His saying: **Unless they commit a clear indecency.** Ibn Abbas said: A clear indecency is if she commits a sin against her husband's family, in which case it is permissible to expel her.

A group said: What he meant by immorality is that she commits adultery, is taken out to have the punishment carried out on her, then returns to her home. This is narrated on the authority of Ibn Masoud.

Qatada said: Its meaning is unless he divorces her due to her disobedience, then she has the right to move from her husband's house, and the immoral act is disobedience.

Ibn Omar and Al-Suddi said: Her going out before the end of the waiting period is an obscenity.

And these are the limits set by God, meaning: what was mentioned about the Sunnah of divorce and what follows it, “And whoever transgresses the limits of God has wronged himself. You do not know; perhaps God will bring about after that something new,” which

makes the husband want to take her back after one or two divorces. This indicates that it is preferable to separate the divorces and not pronounce them three at once, so that if he regrets it, he can take her back.

Tafsir al-Baidawi

1- O Prophet, when you divorce women He made the call specific and the address general in the ruling because he is in front of his nation, so his call is like their call, or because the speech is with him and the ruling is general to them. The meaning is if you want to divorce them according to the status of the legislator in it. **Then divorce them during their waiting period** meaning at its time, which is purity, because the lam in times and the like is for timing, and whoever counts the waiting period to menstruation attaches the lam to an omitted word like future ones, and its apparent meaning indicates that the waiting period is according to purity and that divorcing a woman in waiting period according to menstrual periods should be during purity, and that it is forbidden during menstruation because ordering something necessitates forbidding its opposite and does not indicate its non-occurrence, since the prohibition does not necessitate corruption. How can it be when it is authentic that "when Ibn Umar **may God be pleased with him** divorced his wife while she was menstruating, the Prophet (blessings and peace of God be upon him) ordered him to take her back" and this is the reason for its revelation. **And count the waiting period** and control it and complete it as three menstrual periods. **And fear God, your Lord** in lengthening the waiting period and harming them. **Do not turn them out of their houses** from their dwellings at the time of separation until their waiting period is over. **Nor should they leave** by their own will. However, if we agreed to move, it would be permissible because the right does not extend beyond them. Combining the two prohibitions indicates their entitlement to residency and their obligation to remain in the separation residence. His statement, **Unless they commit a clear immorality** is an exception to the first, and the meaning is unless she is excessive towards the husband, for it is like rebellion in forfeiting her right, or unless she commits adultery, in which case she is taken out to have the prescribed punishment carried out on her, or to the second, to emphasize the prohibition and indicate that her going out is an immorality. **And those are the limits set by God** is a reference to the aforementioned rulings. **And whoever transgresses the limits of God has wronged himself** by exposing himself to punishment. **You do not know** meaning the self, or you, O Prophet, or the divorced one. Perhaps God will bring about something new after that, which is the desire for the divorced woman to return or resume.

Surat al-Talaq 65:2

So when they have reached their term, either keep them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for God. This is an admonition to whoever believes in God and the Last Day. And whoever fears God - He will make for him a way out.

Tafsir al-Jalalayn

2 - **And when they have reached their term** their waiting period is about to expire **either keep them** by taking them back **according to kindness** without harming them **or part from them according to kindness** leave them until their waiting period is over and do not harm them by taking them back **and bring to witness two just men among you** of the taking them back or the parting **and establish the testimony for God** not for the witness against or for him (this is an admonition to him who believes in God and the Last Day. And whoever fears God - He will make for him a way out) from the distress of this world and the Hereafter.

Tafsir al-Suyuti

Al-Hakim narrated on the authority of Jabir who said: This verse was revealed, **And whoever fears God - He will make for him a way out** about a man from the Ashja' tribe who was poor, light in wealth, and had many dependents. He came to the Messenger of God, may God bless him and grant him peace, and asked him. He said: Fear God and be patient. He did not stay long until his son came with sheep that the enemy had captured. He came to the Messenger of God, may God bless him and grant him peace, and told him about them. He said: Eat them. So it was revealed. Al-Dhahabi said: It is a rejected hadith with a witness.

K and Ibn Jarir narrated something similar on the authority of Salim bin Abi al-Ja'd K and al-Suddi and the man was named Awf al-Ashja'i K and al-Hakim also narrated from the hadith of Ibn Mas'ud and named him thus.

Ibn Mardawayh narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas who said: Awf bin Malik Al-Ashja'i came and said: O Messenger of God, my son has been captured by the enemy and his mother is distressed, so what do you command me to do? He said: I command you and her to say often, **There is no power or strength except with God**. The woman said: **Yes, what do you command?** They began to say it often, but the enemy neglected him, so he drove off their sheep and brought them to his father. Then the verse was revealed: **And whoever fears God - He will make for him a way out**.

Al-Tayyib included it in his history on the authority of Juwaybir on the authority of Al-Dahhak on the authority of Ibn Abbas. Al-Tha'labi included it on the authority of another weak chain of transmission. Ibn Abi Hatim included it on the authority of another chain of transmission without a chain of transmission.

Tafsir al-Tabari

And His statement, **And when they have reached their term**, God Almighty says: When the divorced women who are in their waiting period have reached their term, that is when their number is about to expire, **then keep them according to acceptable terms**, meaning: So keep them by taking them back, if you want that according to acceptable terms, meaning: with what God has commanded you to keep, which is by giving her the rights that God has made obligatory upon him of maintenance, clothing, housing, and good companionship, or separate from them according to acceptable terms, or leave them when their number has expired, then she will be separated from you according to acceptable terms, meaning by giving her what she has a right over him of the dowry and compensation according to what he has made obligatory upon her.

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

Who said that?

Ali ibn Abd al-A'la told me: Al-Maharibi Abd al-Rahman ibn Muhammad told me, on the authority of Juwaybir, on the authority of al-Dahhak, regarding his statement, **And when they have reached their term**, meaning: If her waiting period has ended before she has washed herself after the third menstrual period, or three months if she has not menstruated, he said: Then take her back if you want to take her back before the waiting period ends by keeping her in an acceptable manner, and what is acceptable is to treat her well, **or release her with kindness**. Release with kindness means that he leaves her until her waiting period has ended and gives her a dowry if he owes her a dowry if he has to divorce her, so that is release with kindness, and the compensation is according to what is possible.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And when they have reached their term**, he said: If he divorces her once or twice, he wants to keep her on acceptable terms, or release her with kindness.

His saying, **And bring to witness two just men among you**, and bring to witness the retention if you retain them, and that is the return, two just men among you, and they are the two whose religion and trustworthiness are acceptable.

We have previously explained justice in a way that makes it unnecessary to repeat it here, and we mentioned what the scholars said about it.

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

Who said that?

Ali told me, he said: Abu Saleh told us, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, he said: If he wants to take her back before her waiting period is over, he should have two witnesses, as God said, **And bring to witness two just men among you** at the time of divorce and at the time of taking her back. If he takes her back, she is with him on two divorces. If

Surat al-Talaq 65:2

So when they have reached their term, either keep them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for God. This is an admonition to whoever believes in God and the Last Day. And whoever fears God - He will make for him a way out.

he does not take her back, then when her waiting period is over, she is separated from him with one divorce, and she has control over herself. Then she can marry whomever she wants, him or someone else.

Ahmad told us, he said: Asbat told us regarding his statement, **And bring to witness two just men among you**, he said: Regarding divorce and taking back a wife.

His statement, **And establish the testimony for God**, means: And bear witness to the truth if you are called upon to bear witness, and give it in truth if you are called upon to give it.

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

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And establish the testimony for God**, he said: Bear witness to the truth.

And His statement, **This is an admonition to him who believes in God and the Last Day**, God Almighty says: This that I have commanded you with, and made known to you regarding the matter of divorce, and what is due to some of you over others when separating and keeping, is an admonition from us to you, with which we admonish whoever believes in God and the Last Day, and who believes in it.

What I mean by the saying **whoever believes in God** is whoever has faith in God.

Like what Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **Whoever believes in God and the Last Day**, he said: believes in Him.

And His statement: **And whoever fears God - He will make for him a way out**. God the Most High says: Whoever fears God and does what He has commanded him to do and avoids what He has forbidden, He will make a way out for him in his matter, by making him know that what He has decreed must come to pass. This is because if the divorcer divorces, as God has urged him to do for the waiting period, and does not take her back during her waiting period until it has ended and then his soul pursues it, God will make a way out for him in what his soul pursues, by making a way for him to propose to her and marry her. If he divorces her three times, he will not have that way.

Tafsir al-Qurtubi

The Almighty's statement: **And when they have reached their term** means they are close to the end of their waiting period, as in His statement: **And when you divorce women and they have fulfilled their term**,

then keep them (al-Baqarah 2:231) meaning they are close to the end of the term. **Then keep them according to acceptable terms** means taking them back according to acceptable terms, i.e., with the desire not to cause harm by taking them back by prolonging her waiting period, as mentioned previously in Al-Baqarah. **Or part from them according to acceptable terms** meaning leave them until their waiting period is over and they are free to control themselves. In His statement: **And when they have reached their term** there is what requires that the woman's statement be accepted regarding the end of her waiting period if she claims that, as we explained in Surat Al-Baqarah when He says: **And it is not lawful for them to conceal what God has created in their wombs** (al-Baqarah 2:228).

God's statement: **And bring to witness two just men among you**. There are six issues: First: God's statement: **And bring to witness** is a command to bring to witness the divorce. It was also said: the taking back of the wife. What appears to be the case is the taking back of the wife, not the divorce. If he takes the wife back without bringing to witness, then there are two opinions among the jurists regarding the validity of the taking back. It was also said that the meaning is: Bring to witness both the taking back and the separation. This bringing to witness is recommended according to Abu Hanifa, like His statement: **And bring to witness when you make a sale**. (Al-Baqarah 2:282). According to Al-Shafi'i, it is obligatory in the taking back and recommended in the separation. The benefit of bringing to witness is that there is no denial between them, that he is not accused of keeping her, and that one of them does not die and the other claims the marriage to inherit.

Second: Most scholars recommend having witnesses to take her back. If a person has intercourse, kisses, or touches her with the intention of taking her back, and speaks about taking her back, then it is considered a return according to Malik. If he did not intend that, then it is not considered a return. Abu Hanifa and his companions said: If he kisses, kisses, or touches her with lust, then it is a return. They said: Looking at the vagina is a return. Al-Shafi'i and Abu Thawr said: If he speaks about taking her back, then it is a return. It has been said: His intercourse is a return in any case, whether he intended it or not. This was narrated from a group of Malik's companions. Al-Layth also held the same opinion. Malik used to say: If he had intercourse without intending to take her back, then it is an invalid intercourse, and he should not have intercourse with her again until he has purified her from his corrupted semen. He has the right to take her back during the remainder of the first waiting period, but he does not have the right to take her back during this period of purification.

Third: Ahmad ibn Hanbal required witnesses for taking a wife back, according to one of his two opinions, and al-Shafi'i did the same based on the apparent meaning

of the matter. Malik, Abu Hanifa, Ahmad, and al-Shafi'i, according to the other opinion, said that taking a wife back does not require acceptance, so it does not require witnesses like other rights, especially the solution of zihar by expiation. Ibn al-Arabi said: The followers of al-Shafi'i based the requirement of witnesses for taking a wife back on the fact that it is not valid to say: I took her back yesterday and I am witnessing today the acknowledgment of taking her back. One of the conditions for taking a wife back is having witnesses, so it is not valid without that. This is invalid and is based on the fact that having witnesses for taking a wife back is an act of worship. We do not accept this, nor for marriage, by saying that it is a matter of documentation. This applies to acknowledgment as it applies to contractual agreements.

Fourth: If a man claims, after the waiting period has expired, that he took his wife back during the waiting period, then if she believes him, it is permissible, but if she denies it, she must swear an oath. If he presents evidence that he took her back during the waiting period and she did not know about it, her ignorance of it does not harm him, and she remains his wife. If she had married but he did not consummate the marriage with her, and then the first man presents evidence that he took her back, then there are two narrations from Malik on this matter: One of them is that the first man has more right to her. The other is that the second man has more right to her. If the second man consummated the marriage with her, then the first man has no right to her.

Fifth: The Almighty's statement: **From among you, just men.** Al-Hasan said: From among the Muslims. Qatada reported: From among your free men. This requires that testimony regarding taking a divorce be limited to males and not females, because **just men** is a male. Therefore, our scholars said: Women have no role in anything except wealth. This was mentioned previously in Surat Al-Baqarah.

Sixth: The Almighty's statement: **And establish the testimony for God** meaning, draw closer to God by establishing testimony in the proper manner, if the evidence is required of it, without alteration or change. The meaning of this has already been mentioned in Surat Al-Baqarah, when God Almighty says: **And I establish the testimony** (al-Baqarah 2:282).

God Almighty says: **This is what he admonishes with.** That is, he is pleased with it. **Whoever believes in God and the Last Day.** As for the non-believer, he will not benefit from these admonitions.

God Almighty says: **And whoever fears God - He will make for him a way out.**

It was narrated that the Prophet (peace and blessings of God be upon him) was asked about someone who divorced three times or a thousand times, does he have a way out? So he recited it. Ibn Abbas, Ash-Sha'bi and Ad-Dahhak said: This is specifically about divorce, meaning that whoever divorces as God has commanded him will have a way out by taking her back during the waiting period, and he will be like one of those who propose marriage after the waiting period. It was also narrated from Ibn Abbas: **He will make for**

him a way out that will save him from every distress in this world and the hereafter. It was said: The way out is for God to make him content with what He has provided him, as Ali ibn Salih said. Al-Kalbi said: **And whoever fears God** by being patient in times of calamity. **He will make for him a way out** from the Fire to Paradise. Al-Hasan said: A way out from what God has forbidden. Abu

Alia: A way out of every hardship. Al-Rabi' bin Khaitham: **He will make for him a way out** from everything that is difficult for people. Al-Hussein bin Al-Fadl: **And whoever fears God** in performing the obligatory duties, **He will make for him a way out** from the punishment.

Tafsir Ibn Kathir

God Almighty says: "And when the women in waiting have reached their term, meaning they are close to the end of their waiting period but the waiting period has not been completed completely, then at that time either the husband decides to keep her, which is to return her to the protection of his marriage and to continue with her as she was with him "with kindness," meaning treating her well in his company, or he decides to separate from her with kindness, meaning without quarreling, insulting, or being harsh, but rather he divorces her in a beautiful way and in a good manner.

God the Almighty said: **And bring to witness two just men from among you** meaning, regarding taking her back if you decide on it, as narrated by Abu Dawud and Ibn Majah on the authority of Imran bin Husayn that he was asked about a man who divorces a woman and then has intercourse with her without witnessing her divorce or taking her back, so he said: She was divorced for a reason other than the Sunnah and she took her back for a reason other than the Sunnah, and I bear witness to her divorce and to her taking her back, and she should not do it again. Ibn Jurayj said: Ata' used to say: **And bring to witness two just men from among you** meaning it is not permissible in marriage, divorce, or taking her back except by two just witnesses, as God the Almighty said, and unless there is an excuse. And the Almighty said: **This is an admonition to him who believes in God and the Last Day.** That is, what We have commanded you to do of having witnesses and establishing testimony is only to be followed by one who believes in God and the Last Day, and that this is what He has prescribed for him and by one who fears the punishment of God in the Hereafter. From here, Al-Shafi'i went in one of his two opinions to the necessity of having witnesses in the case of taking back the wife, just as it is necessary in his opinion at the beginning of the marriage contract. A group of scholars have said this, and whoever said this says: Taking back the wife is not valid except by word so that witnesses are present for it.

God the Almighty says: **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect.** That is, whoever fears God in what He has commanded him and leaves what He has forbidden - He will make for him a way out and

Surat al-Talaq 65:2

So when they have reached their term, either keep them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for God. This is an admonition to whoever believes in God and the Last Day. And whoever fears God - He will make for him a way out.

will provide for him from where he does not expect, i.e., from a source that would never cross his mind. Imam Ahmad said: Yazid told us, Kahmas bin Al-Hasan told us, Abu Al-Sulayl told us, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) kept reciting to me this verse: **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect.** Until he finished the verse, then he said: **O Abu Dharr, if all of the people took it, it would suffice them.** He kept reciting it and repeating it to me until I fell asleep, then he said: **O Abu Dharr, what will you do when you leave Madinah?** I said: **I will go to spaciousness and ease and be a dove among the doves of Makkah.** He said: **What will you do when you are expelled from Makkah?** I said: **I will go to spaciousness and ease, to Syria and the Holy Land.** He said: **And what will you do when you are expelled from Syria?** I said: Then by He who sent you with the truth, I will place my sword on my shoulder. He said: **Or something better than that?** I said: **Or something better than that?** He said: **You will hear and obey, even if he is an Abyssinian slave.**

Ibn Abi Hatim said: Ahmad bin Mansour Al-Ramadi told us, Ya'la bin Ubaid told us, Zakariya told us, on the authority of Aamer, on the authority of Shatir bin Shaki, who said: I heard Abdullah bin Masoud say: The most comprehensive verse in the Quran is **Indeed, God commands justice and doing good.** And the greatest verse in the Quran in terms of relief is: **And whoever fears God - He will make for him a way out.** And in Al-Musnad: Mahdi bin Ja'far told me, Al-Walid bin Muslim told us, on the authority of Al-Hakam bin Mus'ab, on the authority of Muhammad bin Ali bin Abdullah bin Abbas, on the authority of his father, on the authority of his grandfather Abdullah bin Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites Istighfar frequently, God will make for him a way out of every worry and a way out of every difficulty, and will provide for him from where he does not expect.** Ali ibn Abi Talha said on the authority of Ibn Abbas, **And whoever fears God - He will make for him a way out,** meaning, He will save him from every distress in this world and the Hereafter, **and will provide for him from where he does not expect.** Ar-Rabi' ibn Khaitham said, **He will make for him a way out,** meaning from everything that is difficult for people. Ikrimah said, **Whoever divorces as God has commanded him, He will make for him a way out.** This is also narrated on the authority of Ibn Abbas and Ad-Dahhak. Ibn Mas'ud and Masruq said, **And whoever fears God - He will make for him a way out,** knowing that God will give if He wills and withhold if He wills, **from where he does not expect,** meaning from where he does not know. Qatadah said, **And whoever fears God - He will make for him a way out,** meaning from the doubts of matters and distress at death, **and will provide for him from where he does not expect,** from where he hopes or does not expect.

Al-Suddi said: **And whoever fears God** is used

according to the Sunnah and is referred to according to the Sunnah. He claimed that a man from the companions of the Messenger of God (peace and blessings of God be upon him) called Awf ibn Malik al-Ashja'i had a son, and the polytheists captured him and he was among them. His father used to come to the Messenger of God (peace and blessings of God be upon him) and complain to him about his son's situation, his condition, and his need. The Messenger of God (peace and blessings of God be upon him) used to order him to be patient and say to him: **God will make a way out for you.** Shortly after that, his son escaped from the hands of the enemy. He passed by some of the enemy's sheep, drove them away, and brought them to his father. He also brought with him wealth that he had acquired from the spoils. So this verse was revealed about him: **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect.** Narrated by Ibn Jarir. It was also narrated via Salim ibn Abi al-Ja'd, with a similar chain of transmission. Imam Ahmad said: Waki' told us, Sufyan told us, on the authority of Abdullah bin Isa, on the authority of Abdullah bin Abi al-Ja'd, on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **A servant is deprived of provision because of the sin he commits, and nothing averts fate except supplication, and nothing increases lifespan except righteousness.** Al-Nasa'i and Ibn Majah narrated it on the authority of Sufyan, and he is also ath-Thawri.

Muhammad ibn Ishaq said: Malik al-Ashja'i came to the Messenger of God, may God bless him and grant him peace, and said to him: My son Awf has been taken prisoner. The Messenger of God, may God bless him and grant him peace, said to him: "Send him a message, for the Messenger of God, may God bless him and grant him peace, orders you to say often: 'There is no power or strength except with God.'" They had tied him up with a rope, but the rope fell off him. He went out and saw their she-camel, so he mounted it and headed towards it. Then the people who had tied him up left him, and he shouted at them, following one after the other. He did not surprise his parents until he called out at the door. His father said: **Awf, by the Lord of the Kaaba.** His mother said: **Woe to me!** Awf was wondering how to present what he was in, so they raced to the door and the servant, and behold, Awf had filled the courtyard with camels. He told his father about him and the camels, but his father said: Stop until I go to the Messenger of God (peace and blessings of God be upon him) and ask him about them. So he went to the Messenger of God (peace and blessings of God be upon him) and told him about Awf and the camels, and the Messenger of God (peace and blessings of God be upon him) said to him: **Do with them as you like and as you would have done with your money.** Then the verse was revealed: **And whoever fears God - He will make for him a way out * And will provide for him from where he does not**

expect. Narrated by Ibn Abi Hatim.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Ali bin Al-Hasan bin Shaiq told us, Ibrahim bin Al-Ash'ath told us, Al-Fudayl bin Ayyad told us, on the authority of Hisham bin Al-Hasan, on the authority of Imran bin Husain, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever devotes himself to God, God will suffice him in every matter and provide for him from where he does not expect. But whoever devotes himself to the world, God will entrust him to it." And the Almighty said: **And whoever relies upon God - then He is sufficient for him.** Imam Ahmad said: Yunus told us, Layth told us, Qais ibn al-Hajjaj told us, on the authority of Hanash al-San'ani, on the authority of Abdullah ibn Abbas, that he told him that he rode behind the Messenger of God, may God bless him and grant him peace, one day, and the Messenger of God, may God bless him and grant him peace, said to him: "O boy, I will teach you some words: Mind your duty to God and He will mind your duty. Mind your duty to God and you will find Him in front of you. If you ask, then ask God. If you seek help, then seek help from God. And know that if the entire nation were to gather together to benefit you, they would not benefit you except with something God has already written for you. And if they were to gather together to harm you, they would not harm you except with something God has already written for you. The pens have been lifted and the pages have dried." At-Tirmidhi narrated it on the authority of Layth ibn Sa'd and Ibn Lahi'ah, and he said: Hasan Sahih.

Imam Ahmad said: Wakee' narrated to us, Bashir bin Salman narrated to us, on the authority of Sayyar Abi Al-Hakam, on the authority of Tariq bin Shihab, on the authority of Abdullah - he is Ibn Mas'ud - who said: The Messenger of God, peace and blessings be upon him, said: "Whoever has a need and addresses it to people, it is a sin not to have his need fulfilled. But whoever addresses it to God, the Most High, God will give him immediate provision or a delayed death." Then he narrated it on the authority of Abd Al-Razzaq, on the authority of Sufyan, on the authority of Bashir, on the authority of Sayyar Abi Hamza, then he said: This is correct, and Sayyar Abi Al-Hakam did not narrate it on the authority of Tariq. And the statement of God, **Indeed, God will accomplish His purpose**, meaning He will carry out His decrees and rulings in His creation as He wants and desires. **God has already set a [decreed] extent for everything**, like His statement, the Most High, **And everything with Him is by measure.**

Fath al-Qadir

2- And when they have reached their term i.e., they have almost reached the end of their waiting period and are approaching its end **then keep them according to acceptable terms** i.e., take them back with good treatment and desire for them without intending to harm them **or part from them according to acceptable terms** i.e., leave them until their waiting period is over so that you may have their souls while fulfilling their rights over you and not harming them **and bring to witness two just men from among you** to the taking back, and it was said to the divorce, and it was said to

it to cut off disputes and resolve the source of the dispute, and the command is for encouragement as in His statement: **And bring to witness when you make a sale** and it was said that it is for obligation, and this is what Al-Shafi'i went with. He said: Witnessing is obligatory in the case of taking back and is recommended in the case of separation, and this is what Ahmad ibn Hanbal went with. Al-Shafi'i said: **Return does not require witnesses like other rights.** Something similar to this was narrated from Abu Hanifa and Ahmad. **And establish the testimony for God.** This is a command to the witnesses to come with what they have witnessed in order to draw closer to God. We have already presented an explanation of this in Surat Al-Baqarah. It has been said that the command is for spouses to establish the testimony, meaning, to bear witness upon return. Thus, His statement, **And bring to witness two just men among you**, is a command to bear witness itself, and His statement, **And establish the testimony**, is a command that it be purely for God. The reference in His statement, *That* is to what was previously mentioned of the command to bear witness and establish the testimony for God, and it is the subject and predicate. **He who believes in God and the Last Day is admonished by it.** He specified the believer in God and the Last Day because he is the one who benefits from it and no one else. **And whoever fears God - He will make for him a way out.** That is, whoever fears God's punishment by obeying His commands and avoiding His prohibitions and adhering to the limits He has set for His servants and not transgressing them, He will make for him a way out from the hardships and trials he has fallen into.

Tafsir al-Baghawi

2- So when they have reached their term, that is, their waiting period is about to end, **take them back**, that is, take them back, **on acceptable terms or part with them on acceptable terms**, that is, leave them until their waiting period is over and then she is separated from you, **and bring to witness two just men from among you**, concerning the taking back and the separation. He ordered that witnesses be brought to the taking back and the divorce. **And establish the testimony**, you witnesses, **for God.**

"This is an admonition to whoever believes in God and the Last Day. And whoever fears God - He will make for him a way out." Ikrimah, Al-Sha'bi, and Al-Dahhak said: And whoever fears God and follows the Sunnah - He will make for him a way out until the return.

Most of the commentators said: It was revealed about Awf bin Malik Al-Ashja'i. The polytheists captured his son, Malik, so he came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, the enemy has captured my son. He also complained to him about his poverty, so the Prophet, may God bless him and grant him peace, said to him: Fear God and be patient and say often: There is no power or strength except with God. So the man did that, and while he was in his house, his son came to him while the enemy had forgotten him. He captured some camels and brought them to his father.

Surat al-Talaq 65:2

So when they have reached their term, either keep them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for God. This is an admonition to whoever believes in God and the Last Day. And whoever fears God - He will make for him a way out.

Al-Kalbi narrated on the authority of Abu Salih on the authority of Ibn Abbas, who said: The enemy took him for granted, so he drove off their sheep and brought them to his father, which were four thousand sheep. Then the verse, **And whoever fears God - He will make for him a way out** was revealed about his son.

Tafsir al-Baidawi

2- And when they have reached their term

approaching the end of their waiting period **then keep them** "and take them back on acceptable terms" with good treatment and appropriate spending. "Or part from them on acceptable terms" by fulfilling their rights and avoiding harm, such as taking her back then divorcing her to lengthen her waiting period. "And have two just men among you witness" of the taking back or separation to absolve oneself of suspicion and to end disputes. It is recommended, as God the Almighty says: "And take witnesses when you make a sale" and Al-Shafi'i said that it is obligatory in the case of taking back. "And establish the testimony" O witnesses when necessary. "For God" sincerely for His sake. "This is admonished" He means to urge the taking of witnesses and establishing them, or all of what is in the verse. "Whoever believes in God and the Last Day" then he is the one who will benefit from it and is the one intended by its mention. "And whoever fears God - He will make for him a way out."

Surat al-Talaq 65:3

And He provides for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent.

Tafsir al-Jalalayn

3 - **And He provides for him from where he does not expect** that occurs to him **and whoever relies upon God** in his affairs **then He is sufficient for him** sufficient for him **indeed, God will accomplish His purpose** his desire. And in the reading with the addition **God has already set for everything** such as ease and hardship **a measured extent** a time.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And He provides for him from where he does not expect**, means: And He causes for him the means of provision from where he does not feel or know. And the people of interpretation said something similar to what we said about that, and some of them mentioned that this verse was revealed because of Awf bin Malik Al-Ashja'i.

Who said that?

Abu Kurayb told us: Ibn Salt told us, on the authority of Qais, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Abdullah, regarding His statement, **And whoever fears God - He will make for him a way out**, he said: He knows that it is from God, and that God is the One who gives and withholds.

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: **And whoever fears God - He will make for him a way out**. He said: The way out is to know that if God, the Blessed and Exalted, will give him, and if He wills, He will withhold from him. **And will provide for him from where he does not expect**. He said: From where he does not know.

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq, similarly.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And whoever fears God - He will make for him a way out**, meaning his salvation from every distress in this world and the Hereafter, **and will provide for him from where he does not expect**.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-Rabi' ibn al-Mundhir, on the authority of his father, on the

authority of al-Rabi' ibn Khathim: **And whoever fears God - He will make for him a way out**. He said: From everything that is difficult for people.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah: **And whoever fears God - He will make for him a way out**. He said: Whoever divorces as God has commanded him, He will make for him a way out.

Ali bin Abdul 'a'la Al-Maharbi told me: Abdul Rahman bin Muhammad Al-Maharbi told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding His statement, **And whoever fears God - He will make for him a way out**, and **And whoever fears God - He will make for him a way out**. He said: What is meant by the way out and ease is if he divorces once and then remains silent about it, then if he wishes he may take her back with the testimony of two just men. This is the ease that God said. But if her waiting period has passed and he has not taken her back, then he is a suitor among those who propose, and this is what God has commanded. This is how divorce is done according to the Sunnah. As for the one who divorces at every menstrual period, he has erred in accordance with the Sunnah, disobeyed the Lord, and has encountered hardship.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding His statement, **And whoever fears God - He will make for him a way out**, he said: It is applied according to the Sunnah, and it is referred to according to the Sunnah. He claimed that a man from the companions of the Prophet, may God bless him and grant him peace, was called Awf Al-Ashja'i, and he had a son, and the polytheists had taken him prisoner, so he was among them. His father would come and complain to him about the place of his son, the condition he was in and his need, so the Messenger of God, may God bless him and grant him peace, would order him to be patient and say to him: God will make a way out for him. Shortly after that, his son escaped from the hands of the enemy, and he passed by some of the enemy's sheep, so he drove them away and brought them to his father, and he brought with him some wealth that he had acquired from the sheep, so this verse was revealed: **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect**.

Ibn Humayd narrated: Mihran narrated to us, on the authority of Sufyan, on the authority of Ammar ibn Abi Muawiyah Ad-Dahni, on the authority of Salim ibn Abi Al-Ja'd: **And whoever fears God - He will make for him a way out**. He said: It was revealed about a man from the Ashja' tribe who came to the Prophet, may God bless him and grant him peace, while he was exhausted. He asked him a question, and the Prophet, may God bless him and grant him peace, said to him: **Fear God and be patient**. He said: **I have done so**. So he went to his people and they said: **What did he say to you?** He said: "He said: 'Fear God and be patient.' I said: 'I have done so,' until he said that three times. Then he returned and found his son, who had been a prisoner among the Banu so-and-so of the Arabs, and he had brought goats with him. He returned to the Prophet, may God bless him and grant him peace, and

Surat al-Talaq 65:3

And He provides for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent.

said: "My son was a prisoner among the Banu so-and-so, and he has brought goats. Are they permissible for us?" He said: *Yes*.

He said: "Hakam told us, he said: Amr told us, on the authority of Ammar Al-Dahni, on the authority of Salim bin Abi Al-Ja'd, regarding His statement, 'And whoever fears God - He will make for him a way out.' He said: It was revealed about a man from the Ashja' tribe who was afflicted with hardship, so he came to the Prophet, may God bless him and grant him peace, and he said to him: Fear God and be patient. So he returned and found his son who had been a prisoner, and God had freed him from their hands, and he had captured some goats. So he came and mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: Will you permit me, O Messenger of God? He said: Yes."

He said: Mahran told us, on the authority of Sufyan, on the authority of Ibn al-Mundhir al-Thawri, on the authority of his father, on the authority of al-Rabi' ibn Khatham, **He makes a way out for him**. He said: From everything that is difficult for people.

He said: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq, **He makes a way out for him**. He said: He knows that if God wills, He will prevent him, and if He wills, He will give him. **And He provides for him from where he does not expect**. He said: From where he does not know.

He said: Mihran told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, **He will make a way out for him**, he said: from the doubts of matters, and the distress at death, **and will provide for him from where he does not expect**, from where he does not hope or expect.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And He provides for him from where he does not expect**, he does not hope or expect.

And His statement, **And whoever relies upon God - then He is sufficient for him**, God Almighty says: And whoever fears God in his affairs and entrusts them to Him - then He is sufficient for him.

His saying, **Indeed, God will accomplish His purpose** is separate from his saying, **And whoever relies upon God - then He is sufficient for him**. The meaning of that is: God will accomplish His purpose in every situation, whether the servant relies upon Him or not.

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 al-A'mash, on the authority of Abu al-Dhaha: "And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose." Whether he relies upon Him or not, the

one who relies upon Him will have his sins forgiven and will receive a great reward.

Abu Al-Sa'ib told us: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq, something similar.

Abu Kurayb told us: Ibn Salt told us, on the authority of Qais, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Abdullah: **And whoever relies upon God - then He is sufficient for him**. He said: He is not someone who relies upon God whose need has been met, and He has made the superiority of the one who relies upon Him over the one who does not rely upon Him, that He will forgive his sins and increase his reward.

He said: Jarir narrated to us, on the authority of Mansur, on the authority of Al-Sha'bi, who said: Shatir bin Shaki and Masruq sat together, and Shatir said: Either you narrate what you heard from Ibn Mas'ud and I will believe you, or I will narrate it and you will believe me. Masruq said: No, narrate it and I will believe you. He said: I heard Ibn Mas'ud say: The greatest verse in the Qur'an in terms of delegation is: **And whoever relies upon God - then He is sufficient for him**. Masruq said: You have spoken the truth.

And His statement, **God has set a measure for everything**, means that God Almighty says: God has set a limit, a term, and a measure for everything, including divorce, waiting period, and other things, to which it must end.

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

Who said that?

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq: **God has set a measure for everything**. He said: A term.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, **God has set a measure for everything**. He said: The end.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq, similarly.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **God has set a [decreed] extent for everything**, he said: Menstruation in the term and waiting period.

Tafsir al-Qurtubi

And He will provide him with reward from where he does not expect meaning He will bless him in what He has given him. Sahl ibn Abdullah said: **And whoever fears God** in following the Sunnah, **He will make for him a way out** from the punishment of the people of innovation, and He will provide him with Paradise from where he does not expect. It was also said: **And whoever fears God** in providing for himself by severing ties with others, He will make for him a way out with sufficiency. Omar ibn Uthman al-Sadfi said: **And whoever fears God** and adheres to His limits and avoids His disobedience, He will take him from what is forbidden to what is permissible, from hardship to ease, and from Hell to Paradise. **And He will provide for him from where he does not expect** from where he does not hope. Ibn Uyyaynah said: It is the blessing in sustenance. Abu al-Sa'id al-Khudri said: And whoever disavows his power and strength by turning to God, He will make for him a way out from what He has charged him by helping him. Ibn Mas'ud and Masruq interpreted the verse in a general way. Abu Dharr said: The Prophet (peace and blessings of God be upon him) said: "I know a verse which, if people were to adhere to it, it would suffice them. He recited: 'And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect.' He kept repeating it. Ibn Abbas said: The Prophet (peace and blessings of God be upon him) recited: 'And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect.' He said: A way out from the doubts of this world, from the pangs of death, and from the hardships of the Day of Resurrection.' Most of the commentators said, as al-Tha'labi mentioned, that it was revealed about A'waf ibn Malik al-Ashja'i. Al-Kalbi narrated on the authority of Abu Salih on the authority of Ibn Abbas that he said: A'waf ibn Malik al-Ashja'i came to the Prophet (peace and blessings of God be upon him) and said: O Messenger of God, my son has been captured by the enemy and the mother is distressed. Jabir ibn Abdullah narrated: It was revealed about A'waf ibn Malik al-Ashja'i. The polytheists captured one of his sons called Salim. He came to the Messenger of God (peace and blessings of God be upon him) and complained to him of his poverty and said: The enemy has captured my son and the mother is distressed, so what do you command me? He (peace be upon him) said: **Fear God and be patient, and I command you and her to say frequently, 'There is no power or strength except with God.'** So he returned to his house and said to his wife, "The Messenger of God (peace be upon him) commanded me and you to say frequently, 'There is no power or strength except with God.' She said, 'Yes, that is what we were commanded to do.' They kept saying that, and the enemy forgot about his son, so he drove their sheep and brought them to his father, which were four thousand sheep. Then the verse was revealed, and the Prophet (peace be upon him) gave those sheep to him." In another narration, he came and had captured camels from the enemy, and he was poor.

Al-Kalbi said: He captured fifty camels. In another narration: So his son escaped from captivity and rode a she-camel belonging to the people. On his way, he

passed by some of their herds and drove them away. Muqatil said: He captured sheep and goods, so he asked the Prophet (peace and blessings of God be upon him): Is it permissible for me to eat what my son has brought? He said: Yes. Then this verse was revealed: "And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect." Al-Hasan narrated on the authority of Imran ibn al-Husayn that the Messenger of God (peace and blessings of God be upon him) said: "Whoever devotes himself to God, God will suffice him from every burden and provide for him from where he does not expect. But whoever devotes himself to the world, God will leave him to it." Al-Zajjaj said: That is, if he fears God and prefers what is lawful and is patient with his family, God will open up for him if he is in difficulty and provide for him from where he does not expect.

On the authority of Ibn Abbas: The Prophet, may God bless him and grant him peace, said: **Whoever frequently seeks forgiveness, God will provide for him a way out of every distress and a way out of every worry, and will provide for him from where he does not expect.**

God the Almighty said: {And whoever relies upon God - then He is sufficient for him} meaning, whoever entrusts his affair to Him, He will suffice him in whatever concerns him. It was said: meaning, whoever fears God, avoids sins, and relies on Him, then he will have sufficiency in what He gives him in the Hereafter of reward. He did not mean this worldly life, because the one who relies on Him may be afflicted or killed in this world. {Indeed, God will accomplish His purpose} Masruq said: meaning, He will judge the one who relies on Him and the one who does not, except that whoever relies on Him, He will expiate his misdeeds and grant him a great reward. The common reading is *baghā* with a nunation. *Amrūh* with the accusative case. Asim read *baghā* with the addition and omitted the nunation for the sake of lightness. Al-Mufaddal read *baghā* with the meaning of his statement:

God has made is the predicate of *in* and *baligh* is the state. Dawud ibn Abi Hind read *baligh* his affair with the tanween and raising the *ra*. Al-Farra' said: It means that He accomplished what He intended. **God has set for everything a [decreed] extent** meaning that for everything, whether hardship or ease, there is an end to which it will reach. It was also said that it is an estimate. Al-Suddi said: It is the amount of time and waiting period for menstruation. Abdullah ibn Rafi' said: When the verse, **And whoever relies upon God - then He is sufficient for him** was revealed, the companions of the Prophet (peace and blessings of God be upon him) said: So if we rely on Him, we release what we had and do not protect it. So the verse, **Indeed, God will accomplish His purpose** was revealed concerning you and upon you. Al-Rabi' ibn Khaitham said: God Almighty has decreed for Himself that whoever relies on Him, He will suffice him, whoever believes in Him, He will guide him, whoever lends to Him, He will reward him, whoever trusts in Him, He will save him, and whoever calls upon Him, He will answer him. Confirmation of this is in the Book of God: **And whoever believes in God - He will guide his heart; And whoever relies upon God - then He is sufficient for him;**

Surat al-Talaq 65:3

And He provides for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent.

If you lend to God a goodly loan, He will multiply it for you; al-Taghabun 64:17 **And whoever holds fast to God has certainly been guided to a straight path.** Al Imran 3:101. "And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me." al-Baqarah 2:186.

Tafsir Ibn Kathir

God Almighty says: "And when the women in waiting have reached their term, meaning they are close to the end of their waiting period but the waiting period has not been completed completely, then at that time either the husband decides to keep her, which is to return her to the protection of his marriage and to continue with her as she was with him "with kindness," meaning treating her well in his company, or he decides to separate from her with kindness, meaning without quarreling, insulting, or being harsh, but rather he divorces her in a beautiful way and in a good manner.

God the Almighty said: **And bring to witness two just men from among you** meaning, regarding taking her back if you decide on it, as narrated by Abu Dawud and Ibn Majah on the authority of Imran bin Husayn that he was asked about a man who divorces a woman and then has intercourse with her without witnessing her divorce or taking her back, so he said: She was divorced for a reason other than the Sunnah and she took her back for a reason other than the Sunnah, and I bear witness to her divorce and to her taking her back, and she should not do it again. Ibn Jurayj said: Ata' used to say: **And bring to witness two just men from among you** meaning it is not permissible in marriage, divorce, or taking her back except by two just witnesses, as God the Almighty said, unless there is an excuse. And the Almighty said: **This is an admonition to him who believes in God and the Last Day.** That is, what We have commanded you to do of having witnesses and establishing testimony is only to be followed by one who believes in God and the Last Day, and that this is what He has prescribed for him and by one who fears the punishment of God in the Hereafter. From here, Al-Shafi'i went in one of his two opinions to the necessity of having witnesses in the case of taking back the wife, just as it is necessary in his opinion at the beginning of the marriage contract. A group of scholars have said this, and whoever said this says: Taking back the wife is not valid except by word so that witnesses are present for it.

God the Almighty says: **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect.** That is, whoever fears God in what He has commanded him and leaves what He has forbidden - He will make for him a way out and will provide for him from where he does not expect, i.e., from a source that would never cross his mind. Imam Ahmad said: Yazid told us, Kahmas bin Al-Hasan told

us, Abu Al-Sulayl told us, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) kept reciting to me this verse: **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect.** Until he finished the verse, then he said: **O Abu Dharr, if all of the people took it, it would suffice them.** He kept reciting it and repeating it to me until I fell asleep, then he said: **O Abu Dharr, what will you do when you leave Madinah?** I said: **I will go to spaciousness and ease and be a dove among the doves of Makkah.** He said: **What will you do when you are expelled from Makkah?** I said: **I will go to spaciousness and ease, to Syria and the Holy Land.** He said: **And what will you do when you are expelled from Syria?** I said: Then by He who sent you with the truth, I will place my sword on my shoulder. He said: **Or something better than that?** I said: **Or something better than that?** He said: **You will hear and obey, even if he is an Abyssinian slave.**

Ibn Abi Hatim said: Ahmad bin Mansour Al-Ramadi told us, Ya'la bin Ubaid told us, Zakariya told us, on the authority of Aamer, on the authority of Shatir bin Shaki, who said: I heard Abdullah bin Masoud say: The most comprehensive verse in the Quran is **Indeed, God commands justice and doing good.** And the greatest verse in the Quran in terms of relief is: **And whoever fears God - He will make for him a way out.** And in Al-Musnad: Mahdi bin Ja'far told me, Al-Walid bin Muslim told us, on the authority of Al-Hakam bin Mus'ab, on the authority of Muhammad bin Ali bin Abdullah bin Abbas, on the authority of his father, on the authority of his grandfather Abdullah bin Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites Istighfar frequently, God will make for him a way out of every worry and a way out of every difficulty, and will provide for him from where he does not expect.** Ali ibn Abi Talha said on the authority of Ibn Abbas, **And whoever fears God - He will make for him a way out,** meaning, He will save him from every distress in this world and the Hereafter, **and will provide for him from where he does not expect.** Ar-Rabi' ibn Khaitham said, **He will make for him a way out,** meaning from everything that is difficult for people. Ikrimah said, **Whoever divorces as God has commanded him, He will make for him a way out.** This is also narrated on the authority of Ibn Abbas and Ad-Dahhak. Ibn Mas'ud and Masruq said, **And whoever fears God - He will make for him a way out,** knowing that God will give if He wills and withhold if He wills, **from where he does not expect,** meaning from where he does not know. Qatadah said, **And whoever fears God - He will make for him a way out,** meaning from the doubts of matters and distress at death, **and will provide for him from where he does not expect,** from where he hopes or does not expect.

Al-Suddi said: **And whoever fears God** is used according to the Sunnah and is referred to according to the Sunnah. He claimed that a man from the companions of the Messenger of God (peace and blessings of God be upon him) called Awf ibn Malik

al-Ashja'i had a son, and the polytheists captured him and he was among them. His father used to come to the Messenger of God (peace and blessings of God be upon him) and complain to him about his son's situation, his condition, and his need. The Messenger of God (peace and blessings of God be upon him) used to order him to be patient and say to him: **God will make a way out for you.** Shortly after that, his son escaped from the hands of the enemy. He passed by some of the enemy's sheep, drove them away, and brought them to his father. He also brought with him wealth that he had acquired from the spoils. So this verse was revealed about him: **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect.** Narrated by Ibn Jarir. It was also narrated via Salim ibn Abi al-Ja'd, with a similar chain of transmission. Imam Ahmad said: Waki' told us, Sufyan told us, on the authority of Abdullah bin Isa, on the authority of Abdullah bin Abi al-Ja'd, on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **A servant is deprived of provision because of the sin he commits, and nothing averts fate except supplication, and nothing increases lifespan except righteousness.** Al-Nasa'i and Ibn Majah narrated it on the authority of Sufyan, and he is also ath-Thawri.

Muhammad ibn Ishaq said: Malik al-Ashja'i came to the Messenger of God, may God bless him and grant him peace, and said to him: My son Awf has been taken prisoner. The Messenger of God, may God bless him and grant him peace, said to him: "Send him a message, for the Messenger of God, may God bless him and grant him peace, orders you to say often: 'There is no power or strength except with God.'" They had tied him up with a rope, but the rope fell off him. He went out and saw their she-camel, so he mounted it and headed towards it. Then the people who had tied him up left him, and he shouted at them, following one after the other. He did not surprise his parents until he called out at the door. His father said: **Awf, by the Lord of the Kaaba.** His mother said: **Woe to me!** Awf was wondering how to present what he was in, so they raced to the door and the servant, and behold, Awf had filled the courtyard with camels. He told his father about him and the camels, but his father said: Stop until I go to the Messenger of God (peace and blessings of God be upon him) and ask him about them. So he went to the Messenger of God (peace and blessings of God be upon him) and told him about Awf and the camels, and the Messenger of God (peace and blessings of God be upon him) said to him: **Do with them as you like and as you would have done with your money.** Then the verse was revealed: **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect.** Narrated by Ibn Abi Hatim.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Ali bin Al-Hasan bin Shaiq told us, Ibrahim bin Al-Ash'ath told us, Al-Fudayl bin Ayyad told us, on the authority of Hisham bin Al-Hasan, on the authority of Imran bin Husain, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever devotes himself to God, God will suffice him in every matter and provide for him from where he does not expect. But whoever devotes

himself to the world, God will entrust him to it." And the Almighty said: **And whoever relies upon God - then He is sufficient for him.** Imam Ahmad said: Yunus told us, Layth told us, Qais ibn al-Hajaj told us, on the authority of Hanash al-San'ani, on the authority of Abdullah ibn Abbas, that he told him that he rode behind the Messenger of God, may God bless him and grant him peace, one day, and the Messenger of God, may God bless him and grant him peace, said to him: "O boy, I will teach you some words: Mind your duty to God and He will mind your duty. Mind your duty to God and you will find Him in front of you. If you ask, then ask God. If you seek help, then seek help from God. And know that if the entire nation were to gather together to benefit you, they would not benefit you except with something God has already written for you. And if they were to gather together to harm you, they would not harm you except with something God has already written for you. The pens have been lifted and the pages have dried." At-Tirmidhi narrated it on the authority of Layth ibn Sa'd and Ibn Lahi'ah, and he said: Hasan Sahih.

Imam Ahmad said: Wakee' narrated to us, Bashir bin Salman narrated to us, on the authority of Sayyar Abi Al-Hakam, on the authority of Tariq bin Shihab, on the authority of Abdullah - he is Ibn Mas'ud - who said: The Messenger of God, peace and blessings be upon him, said: "Whoever has a need and addresses it to people, it is a sin not to have his need fulfilled. But whoever addresses it to God, the Most High, God will give him immediate provision or a delayed death." Then he narrated it on the authority of Abd Al-Razzaq, on the authority of Sufyan, on the authority of Bashir, on the authority of Sayyar Abi Hamza, then he said: This is correct, and Sayyar Abi Al-Hakam did not narrate it on the authority of Tariq. And the statement of God, **Indeed, God will accomplish His purpose,** meaning He will carry out His decrees and rulings in His creation as He wants and desires. **God has already set a [decreed] extent for everything,** like His statement, the Most High, **And everything with Him is by measure.**

Fath al-Qadir

3- And will provide for him from where he does not expect meaning from a source that does not occur to him and is not in his calculations. Al-Sha'bi and Al-Dahhak said: This is specifically about al-Talaq 65: meaning, whoever divorces as God has commanded him, will have a way out in taking her back during the waiting period, and he will be like one of those who propose marriage after the waiting period. Al-Kalbi said: And whoever fears God by being patient at the time of calamity, He will make for him a way out from the Fire to Paradise. Al-Hasan said: A way out from what God has forbidden. Abu Al-Aaliyah said: A way out from everything that is difficult for people. Al-Husayn ibn Al-Fadl said: And whoever fears God in performing the obligatory duties, He will make for him a way out from the punishment and will provide him with reward from where he does not expect: meaning, He will bless him for what he has done. Sahl ibn Abdullah said: And whoever fears God in following the Sunnah, He will make for him a way out from the punishment of the people of innovation and will provide him with Paradise from where he does not

Surat al-Talaq 65:3

And He provides for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent.

expect. And other sayings have been said. The apparent meaning of the verse is general, and there is no basis for specifying a particular type. What is included in the context is primarily included. **And whoever relies upon God - then He is sufficient for him.** That is, whoever puts his trust in God regarding what befalls him, He will suffice him regarding what concerns him. **Indeed, God will accomplish His purpose.** The majority of scholars read **baligh amruhu** with the tanween of baigh and the accusative of amruhu. Hafs read it with the addition, and Ibn Abi Ubla, Dawud ibn Abi Hind, and Abu Amr, in one narration from him, read it with the tanween of baigh and the nominative of amruhu as the subject of baigh, or that amruhu is a delayed subject and baigh is better brought forward. Al-Farraa' said, explaining this reading: That is, His purpose is complete. The meaning according to the first and second readings is that God, glory be to Him, will accomplish whatever He wants of the matter; nothing escapes Him and nothing that is sought is beyond His power. According to the second reading, God's purpose is enforceable and nothing can prevent Him. Al-Mufaddal read baighan in the accusative case as a state, and it is the predicate of *indeed*. His statement, **God has set for everything a measure**, means a determination, timing, or amount. God, glory be to Him, has set a term for hardship and a term for ease. Al-Suddi said: It is the amount of menstruation and waiting period.

Tafsir al-Baghawi

3- **And He provides for him from where he does not expect**, what he drove of sheep.

Muqatil said: He acquired sheep and goods and then returned to his father. His father went to the Prophet, may God bless him and grant him peace, and told him what had happened. He asked him: Is it permissible for him to eat what his son had brought him? The Prophet, may God bless him and grant him peace, said: Yes. And God revealed this verse.

Ibn Masoud said: **And whoever fears God, He will make for him a way out.** This means that he should know that it is from God and that God is his provider.

Al-Rabi' bin Khathim said: **He will make a way out for him** from everything that is difficult for people.

Abu Al-Aaliyah said: **A way out** from every hardship.

Al-Hasan said: **A way out** from what he was forbidden from. **And whoever relies upon God - then He is sufficient for him**, he fears God in what befalls him, and He will suffice him in what concerns him.

We narrated that the Prophet, may God bless him and grant him peace, said: **If you were to trust in God as He should be trusted, He would provide for you as He provides for the birds that go out in the morning hungry and return in the evening full.**

"God will accomplish His purpose." Talha ibn Musarraf and Hafs on the authority of Asim read: **He will accomplish His purpose** with the addition. The others read it with the tanween, **He will execute His purpose** in the accusative case, meaning He will carry out His purpose and carry out His decree for His creation. **God has already set a [decreed] extent for everything**, meaning He has set an end to everything, whether hardship or ease.

Masruq said: In this verse, **Indeed, God will accomplish His purpose**, whether one relies on Him or not, except that the one who relies on Him will have his sins forgiven and will receive a great reward.

Tafsir al-Baidawi

3- **And will provide for him from where he does not expect** is an interjectional clause confirming what came before with the promise to avoid what He explicitly or implicitly forbade, such as divorce during menstruation, harming a woman in her waiting period and expelling her from her home, transgressing the limits of God, concealing testimony, and expecting that God will make a way out for him from the hardships and sorrows that spouses face, and will provide him with relief and a replacement from a source he had not imagined, or with the promise to all the righteous of deliverance from the harms of this world and the next and winning their good from where they do not expect. Or it is a digression when mentioning the believers. It was narrated from the Prophet (peace and blessings of God be upon him), "I know of a verse that, if people were to adhere to it, it would suffice them. 'And whoever fears God,' he will continue to recite it and repeat it." It was narrated that Salim ibn Awf ibn Malik Al-Ashja'i was captured by the enemy, so his father complained to the Messenger of God (peace and blessings of God be upon him), who said to him, "Fear God and say often, 'There is no power nor strength except with God.' So he did so, and while he was in his house, his son knocked on the door with a hundred camels. The enemy had ignored them, so he drove them away." In another narration, **He returned with sheep and provisions**. "And whoever relies upon God, then He is sufficient for him" is sufficient. **Indeed, God will accomplish His purpose** means He will accomplish what He wants, and nothing He desires will escape Him. Hafs recited the addition, and **balagha' amruhu** was recited, meaning effective, and *balagha* as a state. The report is, **God has set for everything a [decreed] extent**, an estimation or a predetermined amount, or a term that cannot be changed. This is a clarification of the obligation of reliance and a confirmation of what came before regarding the timing of divorce according to the time of the waiting period and the command to count it, and a prelude to what will come regarding its amounts.

Surat al-Talaq 65:4

And those of your women who have despaired of menstruation, if you doubt, their waiting period is three months. And for those who have not menstruated and those who are pregnant, their term is until they give birth. And whoever fears God - He will make for him of his matter ease.

Tafsir al-Jalalayn

4 - **And those of your women who have despaired of menstruation** with a hamza and a ya' and without a ya' in both cases **if you are in doubt** if you are in doubt about their waiting period **their waiting period is three months and those who have not menstruated** because of their young age, their waiting period is three months. The two questions are about those whose husbands have not died. As for them, their waiting period is what is in the verse: They shall wait for themselves four months and ten days. **And for those who are pregnant, their term** the expiration of their waiting period whether they are divorced or their husbands have died (is until they give birth. And whoever fears God - He will make for him of his matter ease) in this world and the hereafter.

Tafsir al-Suyuti

And Ibn Jarir, Ishaq bin Rahawayh, Al-Hakim and others narrated on the authority of Abi bin Kaab who said: When the verse in Surat Al-Baqarah was revealed about a number of women, they said: There remained a number of women who did not mention the young, the old, and those who are pregnant. So the verse was revealed: And those who have despaired of menstruation. The chain of transmission is authentic. And Muqatil narrated in his interpretation that Khallad bin Amr bin Al-Jamuh asked the Prophet, may God bless him and grant him peace, about the waiting period of a woman who does not menstruate, so it was revealed.

Tafsir al-Tabari

God Almighty says: And women who have ceased to desire menstruation, so let them not expect to menstruate from your women if you have any doubt.

The people of interpretation differed about the meaning of his statement, **If you are in doubt**, so some of them said: The meaning of that is: If you are in doubt about the blood that appears from her due to her old age, whether it is menstruation or istihadah, then their waiting period is three months.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **If you are in doubt**, if you do not know the one who stopped menstruating and the one who did not menstruate, then their waiting period is three months.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, **If you are in doubt** - he said: Regarding her old age, that is, in her old age, then when she is in doubt, she observes a waiting period of three months. But if a woman's menstruation stops while she is young, then she should wait until it is determined whether she is pregnant or not. If her pregnancy is clear, then her waiting period is until she gives birth. If her pregnancy is not clear, then until it is clear, and the maximum of that is one year.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **And those of your women who have despaired of menstruation, if you are in doubt, their waiting period is three months**, he said: If she is in doubt that she does not menstruate and her menstruation has stopped, or the men are in doubt, or she says: **My menstruation has left me**, then their waiting period is three months if there is doubt. So if the pregnancy is present, then one should wait until nine months have passed, and he and she are afraid and doubt that menstruation has stopped, then a Muslim woman should not be detained, so she should observe her waiting period of three months. And God, may He be glorified and praised, has also made the waiting period for the young girl who has not menstruated three months.

Ibn Abd al-Rahim al-Barqi narrated to us, saying: Amr ibn Abi Salamah narrated to us, saying: Abu Ma'bad informed us, saying: Sulayman was asked about the woman who is in doubt. He said: She is the woman who is in doubt and has stopped having children. She is divorced, and she menstruates once. Then the time for her second menstrual period comes and she does not menstruate. He said: She observes a waiting period when she is in doubt for three months to come. He said: If she menstruates twice and the time for the third period comes and she does not menstruate, she observes a waiting period when she is in doubt for three months to come, and she does not observe a waiting period for what has passed.

Others said: Rather, the meaning of this is: If you are in doubt about their ruling and do not know what the ruling is regarding their waiting period, then their waiting period is three months.

Who said that?

Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us: Mutraf told us, on the authority of Amr ibn Salim, who said: Ubayy ibn Ka'b said: O Messenger of God, a number of women were not mentioned in the Book, whether they were young or old, or pregnant. So God revealed: "And those of your women who have despaired of menstruation, if you are in doubt, their period is three months. And for those who have not menstruated, and for those who are pregnant, their term is until they give birth."

Others said: The meaning of this is: If you are in doubt about the blood that appears from them, and you do not know whether it is menstrual blood or istihadha blood due to old age or an illness.

Who said that?

Ibn Bashar told us: Abd al-A'la told us: Sa'id told us, on

Surat al-Talaq 65:4

And those of your women who have despaired of menstruation, if you doubt, their waiting period is three months. And for those who have not menstruated and those who are pregnant, their term is until they give birth. And whoever fears God - He will make for him of his matter ease.

the authority of Qatada, on the authority of Ikrimah, who said: Among the doubtful matters is the woman who suffers from istihadah, and whose menstruation is not regular, she menstruates several times a month, and once in a few months, so her waiting period is three months, and this is the opinion of Qatada.

The first of the sayings that is correct is the saying of the one who said: What is meant by that is: If you are in doubt and do not know what the ruling is regarding them. That is because if the meaning of that was as it was said by the one who said: If you are in doubt about their blood and do not know whether it is menstruation or istihadah, it would have been said: If they are in doubt, because if the blood is unclear to them, then they are the ones who are in doubt about their own blood, not others. And in His saying: **If you are in doubt** and His addressing men with that and not women is clear evidence of the correctness of what we said, that its meaning is: If you are in doubt, O men, about the ruling regarding them. And another is that He, may His praise be glorified, said: **And those of your women who have despaired of menstruation, if you are in doubt.** And the one who has despaired of menstruation is the one who does not hope for menstruation due to old age. It is impossible to say: And those who have despaired, then to say: You are in doubt about their despair, because despair is the cessation of hope, and the one who is in doubt about her despair has hope for her, and it is not permissible for hope to be lifted and exist at the same time. So if the correct saying about that is what we said, then it is clear that Interpretation of the verse: And those of your women who have despaired of menstruation, if you are in doubt about the ruling concerning them, or their number, and you do not know what they are, then the ruling concerning their number is if they are divorced, and they are among those whose husbands have consummated the marriage, then their waiting period is three months. **And those who have not menstruated** He says: And likewise the number of those who have not menstruated among the young slave girls if their husbands divorce them after consummation.

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

Who said that?

Muhammad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And those of your women who have despaired of menstruation**, he said: Those whose menstruation has stopped, so their waiting period is three months. **And those who have not menstruated**, he said: The female slaves.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And those of your women who have despaired of menstruation**, meaning those who have stopped menstruating and do not menstruate, and those who have not menstruated are the virgins who have not menstruated, so their waiting period is three

months.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **And those who have despaired of menstruation...** the verse, he said: The women who have passed the age of menstruation. **And those who have not menstruated:** They have not reached the age of menstruation, but have touched the earth. Their waiting period is three.

His statement, **And for those who are pregnant, their term is until they give birth**, regarding the expiration of their waiting period until they give birth, and this is the consensus of all scholars regarding the divorced pregnant woman. As for the woman whose husband has died, there is a difference of opinion among scholars regarding this.

We have mentioned their differences in the previous part of this book, and we will mention in this place some of what we did not mention there.

Mention of those who said that the ruling on his saying, **And for those who are pregnant, their term is until they give birth**, is general for divorced women and those whose husbands have died.

Zakariya bin Yahya bin Abaan Al-Masry narrated to us, saying: Saeed bin Abi Maryam narrated to us, saying: Muhammad bin Jaafar narrated to us, saying: Ibn Shabramah Al-Kufi narrated to me, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Qais, that Ibn Masoud said: Whoever wants, I may curse him. The verse, **And for those who are pregnant, their term is until they give birth** was not revealed until after the verse about the woman whose husband has died. And if the woman whose husband has died gives birth, then she is permissible. He meant by the verse about the woman whose husband has died, **And those of you who die and leave wives behind them, they shall wait concerning themselves four months and ten days.**

Abu Kurayb told us: Malik told us, meaning Ibn Ismail, on the authority of Ibn Uyaynah, on the authority of Ayoub, on the authority of Ibn Sirin, on the authority of Ibn Atiyyah, who said: I heard Ibn Masoud say: Whoever wants to share it with me, the short Surah An-Nisa was revealed after it, meaning after four months and ten days.

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us: Ayyub told us, on the authority of Muhammad: I met Abu Atiyyah Malik ibn Amir, and I asked him about that, meaning about a woman whose husband has died and who gives birth before the four months and ten days have passed. He started telling me the hadith of Subai'ah. I said: No, have you heard anything from Abdullah about that? He said: Yes, it was mentioned one day or one night in the presence of Abdullah, and he said: Tell me, if the four months and ten days have passed and she has not given birth, is it permissible for her to marry? They said: No. He said: Do you impose strict measures on her and do not give her a

dispensation? By God, the short women were revealed after the tall ones.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Ibn Awn, he said: Al-Sha'bi said: Whoever wants, I will make an oath to him to reveal the shortened women after the four months and ten that are in Surat Al-Baqarah.

Ahmad bin Mani' told me, he said: Muhammad bin Ubaid told us, he said: Ismail bin Abi Khalid told us, on the authority of Al-Sha'bi, he said: Abdullah bin Mas'ud mentioned the last of the two terms, and he said: Whoever wants, I swear to God that this verse that was revealed about short-term women was revealed after the four months. Then he said: The term for a pregnant woman is until she gives birth to what is in her womb.

Ibn Hamid told us: Jarir told us, on the authority of Mughirah, who said: I said to Al-Sha'bi: I do not believe that Ali, may God be pleased with him, used to say: The last of the two terms is that a woman whose husband has died should not marry until the last of the two terms has passed. Al-Sha'bi said: Yes, and he spoke the truth more than I have ever believed anything. Ali, may God be pleased with him, said: His statement, **And for those who are pregnant, their term is until they give birth** refers to divorced women. Then he said: Ali, may God be pleased with him, and Abdullah used to say about divorce that her term comes to an end when she gives birth.

Abu Kurayb narrated: Musa ibn Dawud narrated to us, on the authority of Ibn Lahi'ah, on the authority of Amr ibn Shu'ayb, on the authority of Sa'id ibn al-Musayyab, on the authority of Ubayy ibn Ka'b, who said: When this verse was revealed, **And for those who are pregnant, their term is until they give birth**, he said: I said: O Messenger of God, what about the woman whose husband has died and the divorced woman? He said: Yes.

Abu Kurayb told us: Malik bin Ismail told us, on the authority of Ibn Uyyaynah, on the authority of Abd al-Karim bin Abi al-Mukhariq, on the authority of Abi bin Ka'b, who said: I asked the Messenger of God, may God bless him and grant him peace, about **For those who are pregnant, their term is until they give birth**. He said: The term of every pregnant woman is until she gives birth to what is in her womb.

Muhammad told me, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And for those who are pregnant, their term is until they give birth**, he said: The term of every pregnant woman is until she gives birth to what is in her womb.

Muhammad told me, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And for those who are pregnant, their term is until they give birth**. He said: For a pregnant woman whose husband divorces her while she is pregnant, her waiting period is until she gives birth.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And for those who are pregnant, their term is until they give birth**. So when she gives birth to what is in her womb, her

waiting period has ended. Menstruation has nothing to do with her if she is pregnant.

Others said: This is specific to divorced women. As for the woman whose husband has died, her waiting period is the last of the two periods. This is a statement narrated on the authority of Ali and Ibn Abbas, may God be pleased with them both.

We have mentioned the narration of this from them previously.

The correct statement about this is that it is general for divorced women and those whose mothers have died, because God, the Exalted, said this in general terms, saying: **And for those who are pregnant, their term is until they give birth**. He did not specify the report about a divorced woman without a deceased woman, rather he made the report general for all pregnant women. If he thought that his statement **And for those who are pregnant, their term is until they give birth** is in the context of report about the rulings on divorced women, not those whose mothers have died, then by telling the ruling on a divorced woman, it is more deserving of being told about them and about those whose mothers have died, because the matter is contrary to what he thought. That is because, even though it is in the context of report about the rulings on divorced women, it is separate from the report about the rulings on divorced women. Rather, it is report that begins with the rulings on the number of all pregnant women, divorced and non-divorced, and there is no indication that it is intended for some pregnant women and not some of the report of reason, so it is general for what we have explained.

And His statement, **And whoever fears God - He will make for him a way out**. God, the Most High, says: And whoever fears God and is in awe of Him, and avoids His disobedience, and performs His obligations, and does not disobey His permission in divorcing his wife, then God will make that divorce easy for him, which is that He will make it easy for him, if he wants to take her back, as long as she is in her waiting period. And if her waiting period ends and then his soul calls him to her, he is able to propose to her.

Tafsir al-Qurtubi

God Almighty says: **And those of your women who have despaired of menstruation, if you are in doubt, their period is three months**.

There are seven issues in it: The first: The Almighty's saying: **And those of your women who have despaired of menstruation**. When He explained the matter of divorce and taking back the woman who menstruates, and they had already known the waiting period of women who have menstrual periods, He explained to them in this surah the waiting period of one who does not see blood.

Abu Uthman Omar bin Salim said: When the waiting period of women was revealed in Surat Al-Baqarah regarding the divorced woman and the woman whose husband died, Ubayy bin Kaab said: O Messenger of God, some people say that there are still women who

Surat al-Talaq 65:4

And those of your women who have despaired of menstruation, if you doubt, their waiting period is three months. And for those who have not menstruated and those who are pregnant, their term is until they give birth. And whoever fears God - He will make for him of his matter ease.

are not mentioned in anything: young children and pregnant women. So, this verse: **and those who have despaired of marriage** was revealed. Muqatil said: When the verse: **Divorced women shall wait concerning themselves three menstrual periods** was mentioned, Khalid bin An-Nu'man said: O Messenger of God, what is the waiting period of one who has not menstruated, one whose menstruation has stopped, and one who is pregnant? So, this verse: **and those of your women who have despaired of menstruation** was revealed, meaning a marriage contract has been concluded. It was said that Muadh bin Jabal asked about the waiting period of an older woman who has despaired of menstruation, so this verse was revealed. And God knows best. Mujahid said: The verse was revealed regarding a woman with irregular bleeding who does not know whether it is menstrual blood or a disease.

Second: The Almighty's statement: **If you are in doubt** means you are suspicious, and it was said that you are certain. It is one of the opposites, it can be doubt and certainty like suspicion. Al-Tabari preferred that Al-Mughni be: If you are in doubt, so you do not know the ruling regarding them. Al-Zajaj said: If you are in doubt about her menstruation and her menstruation has stopped and she is one of those who menstruate like her. Al-Qushayri said: There is a problem with this, because if we are in doubt whether she has reached menopause, we do not say her waiting period is three months. What is considered regarding the age of menopause is in His statement: The longest period of a woman in the world, and in another statement: Most of the women of the woman's clan. Mujahid said: His statement **If you are in doubt** is for those being addressed, meaning if you do not know how long the waiting period of the one who has passed through menopause and the one who has not menstruated is this. It was said: The meaning is if you are in doubt as to whether the blood that appears from her is due to old age, or from the usual menstruation, or from istihadah, then the waiting period is three months. Ikrimah and Qatadah said: Among the doubts is the woman with istihadah who does not menstruate regularly, menstruating repeatedly in one or two months and once in three months. It was said that it is connected to the beginning of the surah. The meaning is: Do not turn them out of their homes if you are in doubt about the expiration of their waiting period. This is the most correct statement.

Third: A woman who has doubts about her waiting period may not marry until she is clear of her doubt, and she may not leave the waiting period except when the doubt is removed. It has been said about a woman who has doubts and is relieved by her menses, and she does not know what is causing them, that she should wait one year from the day her husband divorced her, of which nine months are for purification and three months for waiting. If he divorces her and she menstruates once or twice, and then the menses are removed without despairing, she should wait nine months, then three months from the day she purifies

from her menses, then she is permissible for marriage. This was the opinion of Al-Shafi'i in Iraq. Based on this opinion, a free woman whose husband has died and who has been purified after nine months should wait four months and ten days, and a slave woman should wait two months and five nights after the nine months. Al-Shafi'i also narrated that her menstrual cycles remain as they were until she reaches the age of menopause. This is the opinion of Al-Nakha'i, Al-Thawri and others. Abu 'Ubaid narrated it from the people of Iraq. If the woman is young - which is the fourth issue - then she should be asked to see whether she is pregnant or not. If her pregnancy is evident, then her term is for delivery. If there is no clear evidence, Malik said: The waiting period of a woman whose menstruation stopped while she was young is one year. Ahmad and Ishaq said the same, and it was narrated on the authority of Umar ibn al-Khattab **may God be pleased with him** and others. The people of Iraq believe that her waiting period is three menstrual periods after she had menstruated once in her life, even if she lived for twenty years, unless she reaches an age at which she despairs of menstruation, in which case her waiting period after menopause is three months. He said:

Al-Tha'labi: This is the most correct view of the Shafi'i school of thought, and it is the view of the majority of scholars. It was narrated on the authority of Ibn Saud and his companions. Al-Kiya said: This is the truth, because God Almighty has set the waiting period for a woman in despair to be three months, while a woman in doubt is not in despair.

Fifth: As for the woman whose menstruation is delayed due to illness, Malik, Ibn al-Qasim, and Abdullah ibn Asbagh said: She observes a waiting period of nine months, then three. Ashhab said: She is like a breastfeeding woman after weaning, whether by menstruation or by a year. Hubban ibn Munqidh divorced his wife while she was breastfeeding, and she remained without menstruating for a year because of the breastfeeding. Then Hubban fell ill and feared that she would inherit from him, so he took her case to Uthman, who was with Ali and Zaid. They said: We think she should inherit from him, because she is neither among the elderly nor among the minors. Then Hubban died, so she inherited from him and observed the waiting period of death.

Sixth: If her period is delayed for a reason other than sickness or breastfeeding, she should wait for a year without menstruation, nine months then three, as we have mentioned. She is then permissible as long as she does not suspect pregnancy. If she is suspicious of pregnancy, she should stay for four, five, or seven years, according to the different narrations from our scholars. The well-known view is five years. If she goes beyond that, she is permissible. Ashhab said: She is never permissible until the suspicion is removed.

Ibn al-Arabi said: This is correct, because if it is permissible for the child to remain in her womb for five

years, then it is permissible for it to remain for ten years or more. A similar narration was narrated from Malik.

Seventh: As for the woman whose menstruation was unknown due to istihaadah, there are three opinions: Ibn al-Musayyab said: She waits for one year. This is the opinion of al-Layth. Al-Layth said: The waiting period of a divorced woman and a woman whose husband has died if she is suffering from istihaadah is one year. This is the well-known opinion of our scholars, whether she knows whether her menstrual blood is from her regular bleeding.

If she experiences istihaadah **non-menstrual bleeding**, whether she can distinguish between that and the end of her period, her waiting period in all cases according to Malik in his book Tahsil al-Madhab is one year, including nine months for purification and three for waiting periods. Al-Shafi'i said in one of his opinions: Her waiting period is three months. This is the opinion of a group of the Tabi'un and the later Qurutiyyun. Ibn al-Arabi said: It is the correct opinion in my opinion. Abu 'Umar said: If the bleeding of a woman with istihaadah is separated and she knows whether her period is coming or going, she must observe a waiting period of three menstrual periods. This is more correct in terms of opinion and more established by analogy and tradition.

God the Almighty said, **And for those who have not menstruated** - meaning the young girl - their waiting period is three months, so He implied the report. Her waiting period is in months because there is no menstruation during her waiting period. God the Almighty made the rulings based on customs, so she observes her waiting period by months. So if she sees blood during a time when it is possible for women, she switches to blood because the original principle exists. And if the original principle exists, then the substitute has no ruling. This is similar to the case with an elderly woman who observes her waiting period by blood, then her customs change to months. This is agreed upon.

God the Almighty said: **And for those who are pregnant, their term is until they give birth.** There are two issues in this: The first: God the Almighty's statement: **And for those who are pregnant, their term** is giving birth. Even though this is apparently referring to a divorced woman because it is in apposition to her and the sentence refers back to her, the same applies to a woman whose husband has died, due to the general meaning of the verse and the hadith of Subai'ah. We have already discussed this in detail in Surat Al-Baqarah.

Second: If a woman gives birth to a clot or a lump of flesh, it becomes permissible. Al-Shafi'i and Abu Hanifa said: It is not permissible except for what results in a child. This has been discussed previously in Surat Al-Baqarah and Surat Ar-Ra'd. Praise be to God.

God the Almighty says: **And whoever fears God - He will make for him a way out.** Ad-Dahhak said: That is, whoever fears God in divorce according to the Sunnah, He will make his way out easily. Muqatil said: And whoever fears God in avoiding His disobedience, He

will make his way out easy by enabling him to obey God.

Tafsir Ibn Kathir

God the Almighty says, explaining the waiting period of a woman who has reached menopause, which is the woman whose menstruation has stopped due to her old age, that it is three months instead of the three menstrual cycles for a woman who menstruates, as indicated by the verse in the cow. Likewise, the waiting period of young girls who have not reached the age of menstruation is like the waiting period of a woman who has reached menopause, which is three months. For this reason God the Almighty said: **and those who have not menstruated.** And His statement, **if you are in doubt** has two opinions **one of them** which is the opinion of a group of the Salaf such as Mujahid, Al-Zuhri and Ibn Zayd, meaning if they see blood and doubt whether it is menstruation or istihaadah and are in doubt about it. **The second opinion** If you are in doubt about the ruling on their waiting period and do not know it, then it is three months. This was narrated on the authority of Saeed bin Jubair and it is the choice of Ibn Jarir and it is more evident in meaning. He used as evidence for it what he narrated on the authority of Abu Kurayb and Abu al-Sa'ib, who said: Ibn Idris told us, Mutraf told us, on the authority of Amr bin Salim, who said: Ubayy bin Ka'b said: O Messenger of God, a number of women were not mentioned in the Book: the young, the old, and those who are pregnant. He said: So God, the Almighty, revealed: "And those of your women who have despaired of menstruation, if you are in doubt, their period is three months. And for those who have not menstruated, and for those who are pregnant, their term is until they give birth." Ibn Abi Hatim narrated it with a more simplified version of this chain, saying: My father told us, Yahya bin al-Mughira told us, Jarir told us, on the authority of Mutraf, on the authority of Umar bin Salim, on the authority of Ubayy bin Ka'b, who said: I said to the Messenger of God, may God bless him and grant him peace, that when this verse in Al-Baqarah about the waiting period of women was revealed, some people from the people of Madinah said: There remains a number of the waiting period of women that are not mentioned in the Quran! Young and old women whose menstruation has stopped and pregnant women. He said: Then the verse was revealed in the shortened women: **And those of your women who have despaired of menstruation, if you doubt, their period is three months, and those who have not menstruated.**

God the Almighty says: **And for those who are pregnant, their term is until they give birth.** God the Almighty says: And whoever is pregnant, her waiting period is until she gives birth, even if that is after divorce or death, by the time of a camel's life, according to the majority of scholars of the early and later generations, as is the text of this noble verse and as it was mentioned in the Sunnah of the Prophet. It was narrated on the authority of Ali and Ibn Abbas **may God be pleased with them** that they said that the woman whose husband has died should observe her waiting period according to the longer of the two terms,

Surat al-Talaq 65:4

And those of your women who have despaired of menstruation, if you doubt, their waiting period is three months. And for those who have not menstruated and those who are pregnant, their term is until they give birth. And whoever fears God - He will make for him of his matter ease.

from giving birth or the months, in accordance with this verse and the one in Surat Al-Baqarah. Al-Bukhari said: Saeed bin Hafs narrated to us, Shaiban narrated to us on the authority of Yahya, who said: Abu Salamah informed me, who said: A man came to Ibn Abbas while Abu Hurairah was sitting, and he said: Give me a fatwa regarding a woman who gave birth forty nights after her husband. Ibn Abbas said: The longer of the two terms. I said, **And for those who are pregnant, their term is until they give birth.** Abu Hurairah said, "I was with my nephew - meaning Abu Salamah - and Ibn Abbas sent his slave Kurayb to Umm Salamah to ask her. She said, 'The husband of Subai'ah al-Aslamiyyah was killed while she was pregnant, and she gave birth forty nights after his death. She proposed marriage and the Messenger of God (blessings and peace of God be upon him) married her. Abu al-Sanabil was among those who proposed marriage to her.' This is how al-Bukhari narrated this hadith here in abbreviated form. He, Muslim, and the authors of the books narrated it in full from other sources.

Imam Ahmad said: Hammad bin Usamah told us, Hisham told us, on the authority of his father, on the authority of Al-Miswar bin Makhramah, that Subay'ah Al-Aslamiyah's husband died while she was pregnant, and she only gave birth a few nights later. When she recovered from her confinement, she proposed marriage and asked permission from the Messenger of God (peace and blessings of God be upon him) and he gave her permission to marry, so she did. Al-Bukhari narrated it in his Sahih, as did Muslim, Abu Dawud, Al-Nasa'i, and Ibn Majah through various chains of transmission on her authority, as Muslim bin Al-Hajjaj said: Abu Al-Tahir told me, Ibn Wahb told us, Yunus bin Yazid told me, on the authority of Ibn Shihab, Ubayd God bin Abdullah bin Utbah told me that his father wrote to Umar bin Abdullah bin Al-Arqam Al-Zuhri ordering him to go to Subay'ah bint Al-Harith Al-Aslamiyah and ask her about her hadith and what the Messenger of God (peace and blessings of God be upon him) had said to her when she asked him for a fatwa. Umar bin Abdullah wrote back informing him that Subay'ah had told him that she had been married to Sa'd bin Khawlah, who had been among those who had witnessed Badr, and he died during the Farewell Pilgrimage while she was pregnant, and she had not long before given birth. She became pregnant after his death. When she recovered from her confinement, she adorned herself for the suitors. Abu Al-Sanabil bin Ba'kak came to her and said: Why do I see you adorned? Perhaps you are hoping for marriage. By God, you will not marry until four months and ten days have passed.

Subai'ah said: When he said that to me, I gathered my clothes around me that evening and went to the Messenger of God (peace and blessings of God be upon him) and asked him about it. He gave me a fatwa stating that I was permitted to marry when I gave birth and ordered me to get married if I wished. This is the wording of Muslim, and al-Bukhari narrated it in an abridged form. Then al-Bukhari said after narrating the

first hadith at this verse: Abu Sulayman ibn Harb and Abu al-Nu'man said: Hammad ibn Zayd narrated to us from Ayyub from Muhammad - he is Ibn Sirin - who said: I was in a circle in which Abd al-Rahman ibn Abi Layla was present, and his companions used to venerate him. He mentioned the latter of the two terms, so I narrated the hadith of Subai'ah bint al-Harith from Abdullah ibn Utbah. He said: One of his companions whispered to me. Muhammad said: I became aware of him and said to him: I would be bold enough to lie about Abdullah while he is in the outskirts of Kufa. He felt ashamed and said: But his uncle did not say that. Then I met Abu 'Atiyyah Malik ibn 'Amir and asked him. He went to tell me the hadith of Subai'ah, so I said: Have you heard anything from Abdullah about it? He said: We were with Abdullah and he said: Do you impose strict punishment on her and do not make it easy for her? Then the shorter Surah An-Nisa was revealed after the longer one: **And for those who are pregnant, their term is until they give birth.** Ibn Jarir narrated it on the authority of Sufyan ibn Uyaynah and Ismail ibn Ulayyah on the authority of Ayoub in an abbreviated version. An-Nasa'i narrated it in his Tafsir on the authority of Muhammad ibn Abd al-A'la on the authority of Khalid ibn al-Harith on the authority of Ibn Awn on the authority of Muhammad ibn Sirin, and he mentioned it.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Misri narrated to me, Saeed bin Abi Maryam narrated to us, Muhammad bin Jaafar narrated to us, Ibn Shabramah Al-Kufi narrated to me, on the authority of Ibrahim, on the authority of Alqamah bin Qais, that Abdullah bin Masoud said: Whoever wants, I may curse him. The verse, **And for those who are pregnant, their term is until they give birth** was revealed only after the verse about the woman whose husband has died. He said: And when the woman whose husband has died gives birth, then she is permissible for her to be divorced. He meant by the verse about the woman whose husband has died, **And those of you who die and leave wives behind them, they shall wait concerning themselves four months and ten days.** An-Nasa'i narrated it from the hadith of Saeed bin Abi Maryam with it. Then Ibn Jarir said: Ahmad bin Mani' narrated to us, Muhammad bin Ubaid narrated to us, Ismail bin Abi Khalid narrated to us, on the authority of Al-Sha'bi, who said: The last of the two terms was mentioned in the presence of Ibn Masoud, so he said, Whoever wants, I swear by God that this verse in An-Nisa' was revealed after the four months and ten days. Then he said: The term of a pregnant woman is until she gives birth to what is in her womb.

Ibn Abi Hatim said: Ahmad bin Sinan al-Wasiti told us, Abd al-Rahman bin Mahdi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, who said: It reached Ibn Mas'ud that Ali, may God be pleased with him, said the last of the two terms, so he said: Whoever wants, I will curse him. The one in Al-Nisa' al-Qadr was revealed after al-Baqarah 2: **And for those who are pregnant, their term is until they give birth.**

Abu Dawud and Ibn Majah narrated it from the hadith of Abu Mu'awiyah on the authority of Al-A'mash.

Abdullah bin Imam Ahmad said: Ahmad told me, Muhammad bin Abi Bakr al-Muqaddami told me, Abdul Wahhab ath-Thaqafi told us, al-Muthanna told me, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of Abdullah bin Amr, on the authority of Ubayy bin Ka'b, who said: I said to the Prophet, peace and blessings be upon him: **And for those who are pregnant, their term is until they give birth** - the woman who has been divorced three times or whose husband has died. He said: It applies to the woman who has been divorced three times or whose husband has died. This is a very strange hadith, rather it is rejected because in its chain of transmission is Muthanna bin al-Sabah, whose hadith is rejected once. However, Ibn Abi Hatim narrated it with another chain of transmission, and he said: Muhammad bin Dawud al-Samnani told us, Amr bin Khalid - meaning al-Harrani - Ibn Lahi'ah told us, on the authority of Amr bin Shuaib, on the authority of Sa'id bin al-Musayyab, on the authority of Ubayy bin Ka'b, that when this verse was revealed, he said to the Messenger of God, peace and blessings be upon him: I do not know whether it is general or ambiguous. The Messenger of God, peace and blessings be upon him, said: **Which verse?** He said: **Their term is until they give birth** - the woman who has died or the divorced woman? He said: Yes, and Ibn Jarir narrated it likewise on the authority of Abu Kurayb on the authority of Musa ibn Dawud on the authority of Ibn Lahi'ah with it. Then he narrated it on the authority of Abu Kurayb also on the authority of Malik ibn Ismail on the authority of Ibn Uyaynah on the authority of Abdul Karim ibn Abi Al-Mukhariq that he narrated on the authority of Ubayy bin Ka'b who said: I asked the Messenger of God (peace and blessings of God be upon him) about: **And for those who are pregnant, their term is until they give birth**. He said: **The term of every pregnant woman is until she gives birth to what is in her womb**. This Abdul Karim is weak and did not meet Ubayy. And the statement of God **interpretation of the meaning: And whoever fears God - He will make for him of his matter ease**. That is, He will make his matter easy for him and make for him a quick relief and a speedy way out. Then God **interpretation of the meaning: That is the command of God which He has sent down to you**, that is, His ruling and His law which He has sent down to you through the Messenger of God (peace and blessings of God be upon him). **And whoever fears God - He will remove from him his misdeeds and make great for him his reward**. That is, He will remove from him the forbidden and will give him a great reward for the little work.

Fath al-Qadir

4- "And those of your women who have despaired of menstruation" They are the adults whose menstruation has stopped and have despaired of it. "If you are in doubt **That is, you are suspicious and do not know how to complete their waiting period**, Their waiting period is three months. And those who have not menstruated" Because they are young and have not reached the age of menstruation. That is, their waiting period is three months. This was omitted because the preceding statement indicated it. "And those who are pregnant,

their term is until they give birth" That is, their waiting period ends with the delivery of the pregnancy. The apparent meaning of the verse is that the waiting period of pregnant women is until they give birth, whether they are divorced or have had their husbands die. We have discussed this in detail in Surat Al-Baqarah. We have already discussed this verse and the other verse. "And those of you who die and leave wives behind them, they shall wait concerning themselves four months and ten days. **It was said that the meaning of** If you are in doubt" is if you are certain. Ibn Jarir preferred that it means doubt, and this is the apparent meaning. Al-Zajaj said: If you are in doubt about her menstruation, and her menstruation has stopped and she is one of those who menstruate like her. Mujahid said: If you are in doubt: meaning you do not know the waiting period of the woman who has reached menopause or the one who has not menstruated, then the waiting period is this. It was said that the meaning is: If you are in doubt about the blood that appears from her, whether it is menstruation or not, or istihadah, then the waiting period is three months. **And whoever fears God - He will make for him a way out** meaning whoever fears God in obeying His commands and avoiding His prohibitions, his matter will be made easy for him in this world and the hereafter. Ad-Dahhak said: Whoever fears God, let him follow the Sunnah, and He will make his matter easy for him in returning to her. Muqatil said: Whoever fears God in avoiding His disobedience, He will make his matter easy for him in enabling him to obey Him.

Tafsir al-Baghawi

God Almighty says: 4- **And those of your women who have despaired of menstruation**, if you are not expecting to menstruate, **if you are in doubt**, meaning if you are in doubt and do not know what their waiting period is, **their waiting period is three months**.

Muqatil said: When the verse: **Divorced women shall wait, concerning themselves, three menstrual periods Al-Baqarah 2:228** was revealed, Khallad ibn An-Nu'man ibn Qays Al-Ansari said: O Messenger of God, what is the waiting period of one who does not menstruate, one who has not yet menstruated, and one who is pregnant? So God revealed: **And those of your women who have despaired of menstruation** meaning those who have stopped menstruating **if you are in doubt** are unsure about the ruling on her, **their waiting period is three months**.

"And those who have not menstruated," meaning young girls who have not menstruated, their waiting period is also three months. As for the young woman who used to menstruate and her period stopped before she reached the age of menopause, most scholars are of the view that her waiting period does not end until her bleeding resumes, in which case she observes a waiting period of three menstrual periods, or until she reaches the age of menopause, in which case she observes a waiting period of three months. This is the view of Uthman, Ali, Zayd ibn Thabit, and Abdullah ibn Mas'ud. It was also the view of Ata', and it was the view of al-Shafi'i and the scholars of opinion.

Surat al-Talaq 65:4

And those of your women who have despaired of menstruation, if you doubt, their waiting period is three months. And for those who have not menstruated and those who are pregnant, their term is until they give birth. And whoever fears God - He will make for him of his matter ease.

It was narrated on the authority of Omar: She waits for nine months, and if she does not menstruate, she observes a waiting period of three months. This is the opinion of Malik.

Al-Hasan said: She waits for one year, and if she does not menstruate, she waits for three months. All of this is in the waiting period for divorce.

As for a woman whose husband has died, her waiting period is four months and ten days, whether she menstruates or not.

As for the pregnant woman, her waiting period is until she gives birth, whether her husband divorces her or dies, based on the Almighty's saying: **And for those who are pregnant, their term is until they give birth.**

Abdul Wahhab bin Muhammad Al Khatib told us, Abdul Aziz bin Ahmad Al Khallal told us, Abu Al Abbas Al Asam told us, Al Rabi told us, Al Shafi'i told us, Sufyan told us, on the authority of Al Zuhri, on the authority of Ubaidullah bin Abdullah, on the authority of his father: "Subai'ah bint Al Harith gave birth a few nights after the death of her husband. Abu Al Sanabil bin Ba'kak passed by her and said: 'You have made yourself attractive to husbands. It is only four months and ten days.' So Subai'ah mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: 'Abu Al Sanabil lied - or: It is not as Abu Al Sanabil said - you are now permissible, so marry.'"

And whoever fears God - He will make for him a way out. He will make the matters of this world and the hereafter easy for him.

Tafsir al-Baidawi

4- "And those of your women who have despaired of menstruation" because of their old age. "If you are in doubt" if you are ignorant about their waiting period, that is, if you are ignorant of them. "Their waiting period is three months. **It was narrated that when the verse** And divorced women shall wait concerning themselves three menstrual periods **was revealed, it was said,** What is the waiting period of those who have not menstruated?" So it was revealed. "And those who have not menstruated" meaning, and those who have not yet menstruated are the same. "And those who are pregnant, their term" is the end of their waiting period. **that they give birth** is a ruling that includes divorcees and those whose husbands have died. Maintaining its generality is more appropriate than maintaining the generality of the Almighty's statement: **And those of you who die and leave wives behind** because the generality of those who are pregnant is specific and the generality of wives is incidental, and the ruling is extended here, unlike it there. And because it was authenticated that "Subai'ah bint al-Harith gave birth a few nights after the death of her husband, so she mentioned that to the Messenger of God (peace and

blessings of God be upon him), and he said, "You are permissible, so marry." And because it was revealed later, its precedence in practice is a specification, and the precedence of the other based on the general over the specific, and the first is more likely to be agreed upon. **And whoever fears God** in His rulings and takes her rights into account. **He will make for him a way out** makes his matter easy for him and guides him to what is good.

Surat al-Talaq 65:5

This is the command of God which He has sent down to you. And whoever fears God - He will remove from him his misdeeds and make great for him a reward.

Tafsir al-Jalalayn

5 - *That* mentioned in the number **is the command of God** His ruling (He has sent it down to you. And whoever fears God - He will remove from him his misdeeds and make great for him his reward)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This which I have explained to you regarding the ruling on divorce, taking back a wife, and waiting period, is the command of God that He has commanded you with. He has revealed it to you, O people, so that you may obey it and act upon it.

And His statement, **And whoever fears God - He will remove from him his misdeeds**, means: And whoever fears God and fears Him by avoiding His sins and performing His obligations, God will erase his sins and the misdeeds of his deeds. **And will make his reward great**, means: And He will give him a generous reward for his work and piety. And part of His giving him a generous reward for it is that He will admit him into His Paradise and make him dwell therein forever.

Tafsir al-Qurtubi

That is the command of God meaning that the rulings mentioned are the command of God that He revealed to you and made clear to you. **And whoever fears God** meaning acts in obedience to Him. **He will remove from him his misdeeds** from prayer to prayer, from Friday to Friday. **And will make great for him his reward** meaning in the Hereafter.

Tafsir Ibn Kathir

God the Almighty says, explaining the waiting period of a woman who has reached menopause, which is the woman whose menstruation has stopped due to her old age, that it is three months instead of the three menstrual cycles for a woman who menstruates, as indicated by the verse in the cow. Likewise, the waiting period of young girls who have not reached the age of menstruation is like the waiting period of a woman who has reached menopause, which is three months. For this reason God the Almighty said: **and those who have not menstruated**. And His statement, **if you are in doubt** has two opinions **one of them** which is the opinion of a group of the Salaf such as Mujahid, Al-Zuhri and Ibn Zayd, meaning if they see blood and doubt whether it is menstruation or istihadah and are

in doubt about it. **The second opinion** If you are in doubt about the ruling on their waiting period and do not know it, then it is three months. This was narrated on the authority of Saeed bin Jubair and it is the choice of Ibn Jarir and it is more evident in meaning. He used as evidence for it what he narrated on the authority of Abu Kurayb and Abu al-Sa'ib, who said: Ibn Idris told us, Mutraf told us, on the authority of Amr bin Salim, who said: Ubayy bin Ka'b said: O Messenger of God, a number of women were not mentioned in the Book: the young, the old, and those who are pregnant. He said: So God, the Almighty, revealed: "And those of your women who have despaired of menstruation, if you are in doubt, their period is three months. And for those who have not menstruated, and for those who are pregnant, their term is until they give birth." Ibn Abi Hatim narrated it with a more simplified version of this chain, saying: My father told us, Yahya bin al-Mughira told us, Jarir told us, on the authority of Mutraf, on the authority of Umar bin Salim, on the authority of Ubayy bin Ka'b, who said: I said to the Messenger of God, may God bless him and grant him peace, that when this verse in Al-Baqarah about the waiting period of women was revealed, some people from the people of Madinah said: There remains a number of the waiting period of women that are not mentioned in the Quran! Young and old women whose menstruation has stopped and pregnant women. He said: Then the verse was revealed in the shortened women: **And those of your women who have despaired of menstruation, if you doubt, their period is three months, and those who have not menstruated**.

God the Almighty says: **And for those who are pregnant, their term is until they give birth**. God the Almighty says: And whoever is pregnant, her waiting period is until she gives birth, even if that is after divorce or death, by the time of a camel's life, according to the majority of scholars of the early and later generations, as is the text of this noble verse and as it was mentioned in the Sunnah of the Prophet. It was narrated on the authority of Ali and Ibn Abbas **may God be pleased with them** that they said that the woman whose husband has died should observe her waiting period according to the longer of the two terms, from giving birth or the months, in accordance with this verse and the one in Surat Al-Baqarah. Al-Bukhari said: Saeed bin Hafs narrated to us, Shaiban narrated to us on the authority of Yahya, who said: Abu Salamah informed me, who said: A man came to Ibn Abbas while Abu Hurairah was sitting, and he said: Give me a fatwa regarding a woman who gave birth forty nights after her husband. Ibn Abbas said: The longer of the two terms. I said, **And for those who are pregnant, their term is until they give birth**. Abu Hurairah said, "I was with my nephew - meaning Abu Salamah - and Ibn Abbas sent his slave Kurayb to Umm Salamah to ask her. She said, 'The husband of Subai'ah al-Aslamiyyah was killed while she was pregnant, and she gave birth forty nights after his death. She proposed marriage and the Messenger of God (blessings and peace of God be upon him) married her. Abu al-Sanabil was among those who proposed marriage to her.' This is how al-Bukhari narrated this hadith here in abbreviated form. He, Muslim, and the authors of the books narrated it in full from other sources.

Imam Ahmad said: Hammad bin Usamah told us,

Surat al-Talaq 65:5

This is the command of God which He has sent down to you. And whoever fears God - He will remove from him his misdeeds and make great for him a reward.

Hisham told us, on the authority of his father, on the authority of Al-Miswar bin Makhramah, that Subay'ah Al-Aslamiyah's husband died while she was pregnant, and she only gave birth a few nights later. When she recovered from her confinement, she proposed marriage and asked permission from the Messenger of God (peace and blessings of God be upon him) and he gave her permission to marry, so she did. Al-Bukhari narrated it in his Sahih, as did Muslim, Abu Dawud, Al-Nasa'i, and Ibn Majah through various chains of transmission on her authority, as Muslim bin Al-Hajjaj said: Abu Al-Tahir told me, Ibn Wahb told us, Yunus bin Yazid told me, on the authority of Ibn Shihab, Ubayd God bin Abdullah bin Utbah told me that his father wrote to Umar bin Abdullah bin Al-Arqam Al-Zuhri ordering him to go to Subay'ah bint Al-Harith Al-Aslamiyah and ask her about her hadith and what the Messenger of God (peace and blessings of God be upon him) had said to her when she asked him for a fatwa. Umar bin Abdullah wrote back informing him that Subay'ah had told him that she had been married to Sa'd bin Khawlah, who had been among those who had witnessed Badr, and he died during the Farewell Pilgrimage while she was pregnant, and she had not long before given birth. She became pregnant after his death. When she recovered from her confinement, she adorned herself for the suitors. Abu Al-Sanabil bin Ba'kak came to her and said: Why do I see you adorned? Perhaps you are hoping for marriage. By God, you will not marry until four months and ten days have passed.

Subai'ah said: When he said that to me, I gathered my clothes around me that evening and went to the Messenger of God (peace and blessings of God be upon him) and asked him about it. He gave me a fatwa stating that I was permitted to marry when I gave birth and ordered me to get married if I wished. This is the wording of Muslim, and al-Bukhari narrated it in an abridged form. Then al-Bukhari said after narrating the first hadith at this verse: Abu Sulayman ibn Harb and Abu al-Nu'man said: Hammad ibn Zayd narrated to us from Ayyub bin Muhammad - he is Ibn Sirin - who said: I was in a circle in which Abd al-Rahman ibn Abi Layla was present, and his companions used to venerate him. He mentioned the latter of the two terms, so I narrated the hadith of Subai'ah bint al-Harith from Abdullah ibn Utbah. He said: One of his companions whispered to me. Muhammad said: I became aware of him and said to him: I would be bold enough to lie about Abdullah while he is in the outskirts of Kufa. He felt ashamed and said: But his uncle did not say that. Then I met Abu 'Atiyyah Malik ibn 'Amir and asked him. He went to tell me the hadith of Subai'ah, so I said: Have you heard anything from Abdullah about it? He said: We were with Abdullah and he said: Do you impose strict punishment on her and do not make it easy for her? Then the shorter Surah An-Nisa was revealed after the longer one: **And for those who are pregnant, their term is until they give birth.** Ibn Jarir narrated it on the authority of Sufyan ibn Uyaynah and Ismail ibn Ulayyah on the authority of Ayoub in an abbreviated version. An-Nasa'i narrated it in his Tafsir on the authority of Muhammad ibn Abd al-A'la on the

authority of Khalid ibn al-Harith on the authority of Ibn Awn on the authority of Muhammad ibn Sirin, and he mentioned it.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Misri narrated to me, Saeed bin Abi Maryam narrated to us, Muhammad bin Jaafar narrated to us, Ibn Shabramah Al-Kufi narrated to me, on the authority of Ibrahim, on the authority of Alqamah bin Qais, that Abdullah bin Masoud said: Whoever wants, I may curse him. The verse, **And for those who are pregnant, their term is until they give birth** was revealed only after the verse about the woman whose husband has died. He said: And when the woman whose husband has died gives birth, then she is permissible for her to be divorced. He meant by the verse about the woman whose husband has died, **And those of you who die and leave wives behind them, they shall wait concerning themselves four months and ten days.** An-Nasa'i narrated it from the hadith of Saeed bin Abi Maryam with it. Then Ibn Jarir said: Ahmad bin Mani' narrated to us, Muhammad bin Ubaid narrated to us, Ismail bin Abi Khalid narrated to us, on the authority of Al-Sha'bi, who said: The last of the two terms was mentioned in the presence of Ibn Masoud, so he said, Whoever wants, I swear by God that this verse in An-Nisa' was revealed after the four months and ten days. Then he said: The term of a pregnant woman is until she gives birth to what is in her womb.

Ibn Abi Hatim said: Ahmad bin Sinan al-Wasiti told us, Abd al-Rahman bin Mahdi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, who said: It reached Ibn Mas'ud that Ali, may God be pleased with him, said the last of the two terms, so he said: Whoever wants, I will curse him. The one in Al-Nisa' al-Qadr was revealed after al-Baqarah 2: **And for those who are pregnant, their term is until they give birth.** Abu Dawud and Ibn Majah narrated it from the hadith of Abu Mu'awiyah on the authority of Al-A'mash.

Abdullah bin Imam Ahmad said: Ahmad told me, Muhammad bin Abi Bakr al-Muqaddami told me, Abdul Wahhab ath-Thaqafi told us, al-Muthanna told me, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of Abdullah bin Amr, on the authority of Ubayy bin Ka'b, who said: I said to the Prophet, peace and blessings be upon him: **And for those who are pregnant, their term is until they give birth** - the woman who has been divorced three times or whose husband has died. He said: It applies to the woman who has been divorced three times or whose husband has died. This is a very strange hadith, rather it is rejected because in its chain of transmission is Muthanna bin al-Sabah, whose hadith is rejected once. However, Ibn Abi Hatim narrated it with another chain of transmission, and he said: Muhammad bin Dawud al-Samnani told us, Amr bin Khalid - meaning al-Harrani - Ibn Lahi'ah told us, on the authority of Amr bin Shuaib, on the authority of Sa'id bin al-Musayyab, on the authority of Ubayy bin Ka'b, that when this verse was revealed, he said to the Messenger of God, peace and blessings be upon him: I do not know whether it is general or ambiguous. The Messenger of

God, peace and blessings be upon him, said: **Which verse?** He said: **Their term is until they give birth** - the woman who has died or the divorced woman? He said: Yes, and Ibn Jarir narrated it likewise on the authority of Abu Kurayb on the authority of Musa ibn Dawud on the authority of Ibn Lah'i'ah with it. Then he narrated it on the authority of Abu Kurayb also on the authority of Malik ibn Ismail on the authority of Ibn Uyaynah on the authority of Abdul Karim ibn Abi Al-Mukhariq that he narrated on the authority of Ubayy ibn Ka'b who said: I asked the Messenger of God (peace and blessings of God be upon him) about: **And for those who are pregnant, their term is until they give birth.** He said: **The term of every pregnant woman is until she gives birth to what is in her womb.** This Abdul Karim is weak and did not meet Ubayy. And the statement of God interpretation of the meaning: **And whoever fears God - He will make for him of his matter ease.** That is, He will make his matter easy for him and make for him a quick relief and a speedy way out. Then God interpretation of the meaning: **That is the command of God which He has sent down to you,** that is, His ruling and His law which He has sent down to you through the Messenger of God (peace and blessings of God be upon him). **And whoever fears God - He will remove from him his misdeeds and make great for him his reward.** That is, He will remove from him the forbidden and will give him a great reward for the little work.

Fath al-Qadir

And the reference in his saying: 5- *That* is to what was mentioned of the rulings: that is, what was mentioned of the rulings **is the command of God which He has sent down to you** that is, His ruling by which He ruled between His servants and His law which He has legislated for them, and the meaning of **He has sent it down to you** is that He sent it down in His Book to His Messenger and made it clear to you and detailed its rulings and clarified what is permissible and what is forbidden. **And whoever fears God** by abandoning what He is not pleased with, **He will remove from him his misdeeds** that he committed, because piety is one of the reasons for forgiveness of sins. **And He will make great for him a reward** that is, He will give him a great reward in the Hereafter, which is Paradise.

Ibn Abi Hatim narrated on the authority of Anas who said: The Messenger of God (peace and blessings of God be upon him) divorced Hafsa, so she went to her family. Then God revealed: **O Prophet, when you divorce women, divorce them for their prescribed waiting period.** It was said to him, **Take her back, for she fasts and prays, and she is one of your wives in Paradise.** Ibn Jarir narrated it on the authority of Qatadah, as a mursal. Al-Hakim narrated on the authority of Ibn Abbas, who said: "Abd Yazid and Abu Rukanah divorced Umm Rukanah, then he married a woman from the Muzaynah tribe. She came to the Messenger of God, may God bless him and grant him peace, and said: 'O Messenger of God, nothing will avail me more than this hair for a hair I took from her head.' The Messenger of God, may God bless him and grant him peace, became furious at that, so the Messenger of God, may God bless him and grant him peace, slept with Rukanah and his brothers, then he said to those sitting with him: 'Do you think such and

such is better than such and such?' The Messenger of God, may God bless him and grant him peace, said to Abd Yazid: 'Divorce her,' so he did. Then he said to Abu Rukanah: 'Take her back.' He said: 'O Messenger of God, I divorced her.' He said: 'I know that,' so he took her back. Then this verse was revealed: 'O Prophet, when you divorce women, divorce them for their waiting period.'" Al-Dhahabi said: Its chain of transmission is weak, and the report is an error, because Abd Yazid did not live to see Islam. Al-Bukhari, Muslim, and others narrated on the authority of Ibn Umar that he divorced his wife while she was menstruating. Umar mentioned that 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, became angry and then said: Let him take her back, then keep her until...

She becomes pure, then menstruates and becomes pure. If he decides to divorce her, he should divorce her while she is pure before touching her. This is the waiting period for which God has commanded women to be divorced. The Prophet, may God bless him and grant him peace, recited: **O Prophet, when you divorce women, divorce them during their waiting period.** Abd al-Razzaq in al-Musannaf, Ibn al-Mundhir, al-Hakim and Ibn Mardawayh narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, recited: **Divorce them during their waiting period.** Ibn al-Anbari narrated on the authority of Ibn Umar that he recited: **Divorce them during their waiting period.** Ibn al-Anbari, Sa'id ibn Mansur, Abd ibn Humayd, Ibn al-Mundhir and al-Bayhaqi narrated on the authority of Mujahid that he recited it like this. Abd al-Razzaq, Abu Ubayd in his Fada'il, Sa'id ibn Mansur, Abd ibn Humayd, Ibn Mardawayh and al-Bayhaqi narrated on the authority of Ibn Abbas that he recited it like this. Abd al-Razzaq, Abd ibn Humayd, Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn Mas'ud that he said: Whoever wants to divorce according to the Sunnah as God has commanded him, let him divorce her while she is pure, without intercourse. Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh, through various chains of narration, narrated from Ibn Abbas, regarding his statement, "Divorce them during their prescribed waiting period," that he said: "While they are pure and have not had intercourse with each other." There are narrations on this topic. Abd ibn Humayd narrated from Ibn Mas'ud, "And count the waiting period," that he said: "Divorce while they are pure and have not had intercourse with each other. **Abd al-Razzaq, Abd ibn Humayd, Ibn al-Mundhir, al-Hakim who authenticated it, Ibn Mardawayh, and al-Bayhaqi in his Sunan narrated from Ibn Umar, regarding his statement,** And they should not leave their houses unless they commit a clear immorality," that he said: "Her leaving her house before the expiry of her waiting period is a clear immorality. **Abd ibn Humayd and Ibn al-Mundhir narrated from Ibn Abbas,** Unless they commit a clear immorality," that he said: "Adultery." And Abd al-Razzaq, Sa'id ibn Mansur, Ibn Rahawayh, Abd ibn Humayd, Ibn Jarir, Ibn Mardawayh, and al-Bayhaqi narrated through various chains of narration on the authority of Ibn Abbas, who said: "The clear indecency is when a woman speaks ill of a man's family. If she

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speaks ill of them verbally, it is permissible for them to expel her." Ibn Abi Hatim narrated on the authority of Fatimah bint Qays, regarding His statement, **Perhaps God will bring about after that something new**, that she said: **It is taking her back**. Abd al-Razzaq narrated on the authority of Ibn Sirin that a man asked Imran ibn Husayn about a man who divorced his wife and no one witnessed it. He said: "What a bad thing he did! He divorced her based on innovation and took her back based on something other than the Sunnah. So let him have witnesses to his divorce and to taking her back, and ask God for forgiveness." Ibn Mardawayh narrated on the authority of Ibn Mas'ud, regarding His statement, **And whoever fears God, He will make for him a way out**, that he said: **His way out is to know that it is from God, and that God is the One who gives to him and withholds from him, who tests him, who heals him, and who defends him**. And regarding His statement, **And provides for him from where he does not expect**, he said: **From where he does not expect**.

He does not know. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement: **And whoever fears God - He will make for him a way out**, that he said: He will save him from every distress in this world and the Hereafter. Al-Hakim narrated, who authenticated it, and al-Dhahabi declared it weak, on the authority of Salim ibn Abi al-Ja'd, on the authority of Jabir, who said: "This verse, 'And whoever fears God - He will make for him a way out,' was revealed about a man from the Ashja' tribe who was poor, had little money, and had many dependents. He came to the Messenger of God, may God bless him and grant him peace, and said: Fear God and be patient. It was not long before his son brought back some sheep that the enemy had captured. He came to the Messenger of God, may God bless him and grant him peace, and asked him about them and told him their story. He said: Eat them. Then the verse, 'And whoever fears God' was revealed." Ibn Mardawayh narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas who said: 'Awf bin Malik Al-Ashja'i came to the Messenger of God, may God bless him and grant him peace, and said: 'O Messenger of God, my son has been captured by the enemy and his mother is distressed, so what do you command me?' He said: 'I command you and her to say frequently, "There is no power or strength except with God."' The woman said: 'Yes, what you command.' So they began to say it frequently, but the enemy neglected him, so he drove away their sheep and brought them to his father. Then this verse was revealed: 'And whoever fears God - He will make for him a way out'..." (Surah Al-Baqara: 10) There are narrations on this topic that testify to this. Ibn Abi Hatim narrated on the authority of Aisha regarding the verse: 'It will suffice him for the worries and sorrows of this world.' Ahmad narrated..."

And Ibn Mardawayh, Abu Nu'aym in Al-Ma'rifa, and Al-Bayhaqi authenticated it on the authority of Abu Dharr, who said: "The Messenger of God (peace and blessings of God be upon him) used to recite this verse: 'And whoever fears God - He will make for him

a way out * And will provide for him from where he does not expect.' He kept repeating it until he fell asleep, then he said: O Abu Dharr, if all of mankind were to take it, it would suffice them." There are hadiths on this topic. Ibn Mardawayh narrated on the authority of Ibn Mas'ud, regarding the statement: 'And whoever relies upon God - then He is sufficient for him,' that he said: The one who relies is not the one who says, 'My need will be fulfilled,' and not everyone who relies upon God will have his concerns sufficed for him, repel what he dislikes, and fulfill his need. Rather, God has made the superiority of the one who relies upon God over the one who does not relies upon Him: that He will expiate his sins and grant him a great reward. Concerning His statement: 'Indeed, God will accomplish His purpose,' he said: He says that He will judge the one who relies upon God and the one who does not relies upon Him, but He will expiate his sins and grant him a great reward. Concerning His statement: 'God has already set for everything a [decreed] extent,' he said: It means a term and an end to which it will reach. Ibn al-Mubarak, al-Tayalisi, Ahmad, Abd ibn Humayd, al-Tirmidhi, al-Nasa'i, Ibn Majah, Abu Ya'la, al-Hakim **who authenticated it**, and al-Bayhaqi narrated on the authority of Umar ibn al-Khattab that he said: The Messenger of God (blessings and peace of God be upon him) said: **If you were to put your trust in God as He should be trusted, you would be provided for as the birds are provided for; they go out in the morning hungry and return in the evening with full crops**. Ishaq ibn Rahawayh, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in his Sunan narrated on the authority of Ubayy ibn Ka'b that when this verse in Surat al-Baqarah about the waiting period of women was revealed, some people from Madinah said: There remains a number of waiting periods for women that are not mentioned in the Qur'an: the young, the old, those whose menstruation has stopped, and those who are pregnant. Then God revealed: **And those who have despaired of menstruation al-Baqarah 2:17**. Abdullah bin Ahmad narrated in Zawa'id al-Musnad, Abu Ya'la, al-Dhiya' in al-Mukhtara, and Ibn Mardawayh narrated on the authority of Ubayy bin Ka'b who said: "I said to the Prophet (peace and blessings of God be upon him): 'And for those who are pregnant, their term is until they give birth.' Does this refer to the woman who has been divorced three times, or the woman whose husband has died? He said: 'It refers to the woman who has been divorced three times, or the woman whose husband has died.'" A similar hadith was narrated from him with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) by Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and al-Daraqutni from another chain of transmission. Abd al-Razzaq, Sa'id bin Mansur, Abd bin Hamid, Abu Dawud, al-Nasa'i, Ibn Majah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, and Ibn Mardawayh narrated through various chains of transmission on the authority of Ibn Mas'ud that he heard that Ali said: She should observe the waiting period of the later of the two periods. He said: Whoever wishes, I may imprecate him. The verse in Surat al-Qasra was

revealed after Surat al-Baqarah 2: 'And for those who are pregnant, their term is until they give birth.' It is so-and-so many months. Every divorced woman or woman whose husband has died, her term is until she gives birth. Something similar to this was narrated from him through various chains of transmission, some of which are in Sahih al-Bukhari. It has been proven in the two Sahihs and other books of hadith from Umm Salamah that Subai'ah al-Aslamiyah's husband died while she was pregnant, and she gave birth forty nights after his death. She proposed marriage and the Messenger of God (peace and blessings of God be upon him) married her. There are other hadiths on this topic.

Tafsir al-Baghawi

5- *That*, meaning the rulings mentioned, "is the command of God which He has sent down to you. And whoever fears God - He will remove from him his misdeeds and make great for him his reward."

Tafsir al-Baidawi

5- **That is the command of God** referring to what was mentioned of the rulings "He has sent it down to you. And whoever fears God" in His rulings and observes their rights **He will remove from him his misdeeds** for good deeds eliminate misdeeds **and will make great for him his reward** by multiplying it.

Surat al-Talaq 65:6

Lodging them where you dwell, according to your means, and do not harm them in order to impose hardship on them. And if they are pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and consult among yourselves on what is acceptable. And if you disagree, then another woman may breastfeed him.

Tafsir al-Jalalayn

6 - **Lodge them** i.e. the divorced women **where you live** i.e. some of your dwellings **according to your means** i.e. your means, an explanatory apposition or a substitute for what preceded it by repeating the preposition and estimating an added word i.e. places of your means, not what is less than that **and do not harm them in order to constrain them** the dwellings so that they need to leave or the maintenance so that they can be ransomed from you (and if they are pregnant, then spend on them until they give birth. Then if they breastfeed for you) your children from them **then give them their payment** for breastfeeding **and consult among yourselves** and between them **in kindness** in a beautiful manner from the rights of the children by agreeing on a known payment for breastfeeding **and if you are in difficulty** you are in difficulty in breastfeeding so the father refuses the payment and the mother refuses to do so **then another one shall breastfeed for him** for the father **and the mother shall not be forced to breastfeed him**.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Lodge your divorced women from the place where you live, "from your means:** He says: from the means that you find, and men were only commanded to give them a place to live in from what they find, until they complete their number.

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

Who said that?

Muhammad bin Saad told me: He said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **Lodge them where you dwell, according to your means**, meaning: according to your means.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Whoever finds you**, he said: Your means.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Lodge them where you dwell, according to your means**, he said: according to your means.

Bishr told us, he said: Yazid told us, he said: Saeed told us, his statement, **Lodge them where you dwell, according to your means, and do not harm them in order to make things difficult for them**, if you cannot find anything except a corner of your house, then let her live there.

Muhammad told us: Ahmad told us: Asbat told us, on the authority of Al-Suddi, regarding his statement, **Lodge them where you dwell, according to your means**, he said: If he divorces a woman, he must provide for her and spend on her.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: I asked him about the words of God Almighty: **Lodge them where you dwell, according to your means**. He said: According to your means, wherever you are able. If you cannot find anything, and you are in a dwelling that is not yours, and something comes that takes you out of the dwelling, and you do not have a dwelling to live in, and you cannot find anything, then that is fine. But if he is able to pay rent, then that is his means. He should not evict her from her home. But if he cannot find anything and the owner of the dwelling says: I will not let this woman stay in my house, then no. But if he can find anything, then that is his responsibility.

And His statement: **And do not harm them in order to make things difficult for them** means, the Most High says: And do not harm them in the dwelling in which you live, and you find spacious houses, so that you do not seek to make things difficult for them. So His statement **in order to make things difficult for them** means: in order to make things difficult for them in the dwelling even though you have spacious houses.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And do not harm them in order to make things difficult for them**. He said: In housing.

Muhammad told me, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **From your possession**, he said: From your power.

In His statement: **And do not harm them in order to make things difficult for them**, He said: In order to make their dwellings difficult for them until they leave.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **And do not harm them in order to make things difficult for them**. He said: He should not harm her or make her stay difficult for him. **Until they give birth**. This applies to those who have the right to take her

back and to those who do not have the right to take her back.

And His statement, **And if they are pregnant, then spend on them until they give birth**. God Almighty says: And if your divorced women are pregnant and have become irrevocably divorced from you, then spend on them during their waiting period from you until they give birth.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding His statement, **And if they are pregnant, then spend on them until they give birth**, this is a woman whose husband divorces her, and he announces the divorce while she is pregnant, so God commands him to house her and spend on her until she gives birth, and if she breastfeeds, then until she is weaned. If he announces the divorce and she is not pregnant, then she is entitled to housing until her waiting period is over and there is no maintenance. Likewise, a woman whose husband dies, if she is pregnant, he spends on her from the share of her offspring if there is an inheritance, and if there is no inheritance, then the heir spends on her until she gives birth and weans her child, as God the Almighty said, **And upon the heir is the same** (al-Baqarah 2:233). If she is not pregnant, then her maintenance is from her own money.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And if they are pregnant, then spend on them until they give birth**, he said: Spending is spent on the pregnant woman if she is pregnant until she gives birth.

Others said: What is meant by his saying, **And if they are pregnant, then spend on them until they give birth** is every divorced woman whose husband has the right to take her back or not.

Among those who said this are: Omar bin Al-Khattab and Abdullah bin Masoud, may God be pleased with them.

Mentioning the narration about them:

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, who said: 'Umar and Abdullah used to give the divorced woman three rights: housing, maintenance, and compensation. And whenever the hadith of Fatimah bint Qais was mentioned to Umar, that the Prophet, may God bless him and grant him peace, ordered her to observe her waiting period in a house other than her husband's, he would say: We would not accept the testimony of a woman in our religion.

Nasr bin Abdul Rahman Al-Awdi told me, he said: Yahya bin Ibrahim told us, on the authority of Isa bin Qurtas, he said: I heard Ali bin Al-Hussein say about the belt three things: she has the right to housing, maintenance, and enjoyment. If she leaves her house, then she has no right to housing, maintenance, or

enjoyment.

Yahya bin Talha Al-Yarboui told us: Ibn Fadil told us, on the authority of Al-A'mash, on the authority of Ibrahim, who said: A woman who has been divorced three times is entitled to housing and maintenance.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Hammad, on the authority of Ibrahim, who said: If a man divorces her three times, she is entitled to housing and maintenance.

The correct statement in this regard, in our view, is that there is no maintenance for a woman whose divorce has been irrevocably interrupted unless she is pregnant, because God, the Most High, made maintenance, in His saying, **And if they are pregnant, then spend on them**, for pregnant women and not for others who have been irrevocably divorced. If those who have been irrevocably divorced were the same as those who are pregnant and not pregnant in their obligation to spend on their husbands, there would be no clear reason for mentioning pregnant women specifically in this context, since they and others are the same in this regard, and mentioning them specifically and not for others is the most conclusive evidence that there is no maintenance for a woman who has been irrevocably divorced unless she is pregnant.

And with what we said about that, the report from the Messenger of God, may God bless him and grant him peace, is correct.

Muhammad ibn Abdullah ibn Abd al-Hakam told me: Bishr ibn Bakr told us, on the authority of al-Awza'i: Yahya ibn Abi Katheer told us: Abu Salamah ibn Abd al-Rahman told me: Fatimah bint Qays, the sister of al-Dahhak ibn Qays, told me that Abu Amr al-Mahzumi divorced her three times and ordered that she be given maintenance, but she did not like it. The Messenger of God, may God bless him and grant him peace, had sent him to Yemen. Khalid ibn al-Walid went with a group of Banu Makhzum to the Messenger of God, may God bless him and grant him peace, while he was with Maymunah. He said: O Messenger of God, Abu Amr divorced Fatimah three times. Is she entitled to maintenance? The Messenger of God, may God bless him and grant him peace, said: She is not entitled to maintenance. So the Messenger of God, may God bless him and grant him peace, sent word to her: Move to the house of Umm Sharik, and he sent word to her: Do not get ahead of me. Then he sent word to her: The first emigrants will come to Umm Sharik, so move to Ibn Umm Maktum, and if you remove your veil, he will not see you. So the Messenger of God, may God bless him and grant him peace, married her to Usamah ibn Zayd.

And His saying: **If they breastfeed for you, then give them their payment**. God Almighty says: If your women who are divorced among you breastfeed for you their children, your young ones, for payment, then give them their payment for breastfeeding them.

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

Who said that?

Surat Al-Alaq: 14

Does he not know that God sees?

Yaqub bin Ibrahim told me: Hisham told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, that he said about breastfeeding: If he is responsible for something, then the mother of the child has more right to it. If she wishes, she may breastfeed him, and if she wishes, she may leave him, unless he does not accept it from anyone else. If that is the case, she is forced to breastfeed him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **If they breastfeed for you, then give them their compensation**, she has more right to her child than to take it in exchange for you breastfeeding someone else.

Muhammad told us, he said: Asbat told us, on the authority of Al-Suddi, **If they breastfeed for you, then give them their due compensation**. He said: What they agreed upon **the wealthy according to his ability, and the poor according to his ability**.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim, regarding a boy who is paid a price, his mother has more right to breastfeed him. If he cannot find anyone to breastfeed him, the mother is forced to breastfeed him.

He said: Thabit Mahran, on the authority of Sufyan, **Give them their wages**. He said: If she breastfeeds him for a wage, then she is more deserving of it than anyone else. But if she refuses to breastfeed him and does not agree to what is between you and her, then she will be difficult for you to pay, so have another breastfeed him for him.

And His statement, **And consult one another in what is right**, God Almighty says: And let some of you, O people, accept from others what some of you have commanded others to do of right.

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

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And consult one another in what is right**, he said: Do what is right among yourselves.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **And consult one another in what is right**, urging some of them to do good to others.

And His statement: **And if you disagree, then another woman shall breastfeed him**. He says: If the man and woman disagree about breastfeeding her child from him, and she refuses to breastfeed him, then he has no right over her, and he does not have the right to force her to breastfeed him, but he should hire a wet nurse for the boy other than his mother who is divorced from him.

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

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And if you disagree, another woman shall nurse him**, he said: If the mother refuses to nurse her child if his father divorces her, another wet nurse should be sought for him. The mother is more deserving if she is satisfied with the reward for nursing what someone else is satisfied with, so it should not be taken away from her.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, who said: If she refuses to breastfeed him and does not agree to the terms between her and you, she will be difficult for you to pay, so ask another woman to breastfeed him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about the statement of God, "And if you disagree, another woman shall nurse him. Let one with an abundance spend from his abundance, and he whose provision is restricted - let him spend from what God has given him." He said: He imposed on her from what he could find, so she said: I am not satisfied with this. He said: This is after separation, but as she is his wife, she will nurse him willingly or unwillingly, whether she wants to or refuses. So he said to her: I have nothing more than this. If you like to nurse this woman, then nurse her, and if you do not want to, then let my son be nursed. So this is His statement, **And if you disagree, another woman shall nurse him**.

Tafsir al-Qurtubi

There are four issues: First: The statement of God the Almighty: **Lodge them where you dwell, according to your means**. Ashhab said on the authority of Malik: He leaves her if he divorces her and leaves her in the house, because God the Almighty says: **Lodge them**. If he had been with her, he would not have said **Lodge them**. Ibn Nafi' said: Malik said regarding the statement of God the Almighty: **Lodge them where you dwell**, meaning divorced women whose husbands have separated and they cannot take them back, and the husband is not pregnant, so she is entitled to housing, but she is not entitled to maintenance or clothing, because he has been divorced from him. They do not inherit from each other, and he does not have the right to take her back. If she is pregnant, she is entitled to maintenance, clothing, and housing until her waiting period expires. As for those who have not separated, they are their wives and they inherit from each other, and they do not leave unless their husbands give them permission so long as they are in their waiting period. They were not commanded to provide them with housing because that is obligatory for their husbands along with their maintenance and clothing, whether they are pregnant or not. God has commanded that women who have divorced their husbands be given housing and maintenance. God the Almighty says: **And if they are pregnant, then spend on them until they give birth**. Thus, God the Almighty has made housing and maintenance for pregnant women who have divorced their husbands. Ibn al-Arabi said: The explanation and clarification of this is that when

God the Almighty mentioned housing, He made it general for every divorce, but when He mentioned maintenance, He restricted it to pregnancy. This indicates that a woman who has been irrevocably divorced is not entitled to maintenance. This is a serious issue, and we have paved the way for it in the Qur'an, Sunnah and meaning in the issues of disagreement. This is its source from the Qur'an.

I said: The scholars differed regarding the woman who has been divorced three times, and they have three opinions. The school of Malik and Al-Shafi'i is that she is entitled to housing but not maintenance. The school of Abu Hanifa and his companions is that she is entitled to housing and maintenance. The school of Ahmad, Ishaq and Abu Al-Thawr is that she is not entitled to maintenance or housing, based on the hadith of Fatimah bint Qays, who said: "I entered upon the Messenger of God (peace and blessings of God be upon him) and my husband was with me. I said: 'My husband has divorced me, and this makes me feel that I am not entitled to housing or maintenance?' He said: 'Rather, housing and maintenance are yours.' He said: 'Her husband divorced her three times.' The Messenger of God (peace and blessings of God be upon him) said: 'Housing and maintenance are only the responsibility of the one who has the right to take her back.' When I arrived in Kufa, Al-Aswad bin Yazid called me to ask me about that, and the companions of Abdullah say: 'She is entitled to housing and maintenance.'" Narrated by Al-Daraqutni. Muslim narrated on her authority: Her husband divorced her during the time of the Prophet (peace and blessings of God be upon him), and he had provided her with less than her maintenance. When she saw that, she said: By God, I will inform the Messenger of God (peace and blessings of God be upon him), for if I have maintenance, I will take what is best for me, and if I have no maintenance, I will not take anything. She said: So I mentioned that to the Messenger of God (peace and blessings of God be upon him), and he said: **You have no maintenance or housing.** Ad-Daraqutni narrated on the authority of Al-Aswad that he said: When Umar heard what Fatimah bint Qays had said, **We do not accept the opinion of a woman regarding Muslims.** He used to give a woman who had been divorced three times the right to housing and maintenance. Ash-Sha'bi said: Al-Aswad bin Yazid met me and said: **O Shu'bi, fear God and retract the hadith of Fatimah bint Qays, for Umar used to give her housing and maintenance.** I said: "I will not retract something that Fatimah bint Qays told me on the authority of the Messenger of God (peace and blessings of God be upon him)."

I said: How good this is. Qatada and Ibn Abi Layla said: There is no housing except for the woman who has been divorced by revocable divorce, based on the statement of God the Almighty: **You do not know; perhaps God will bring about after that something new.** And His statement: **Lodge them** refers to what came before it, which is the woman who has been divorced by revocable divorce. And God knows best. And because housing is subordinate to maintenance and is similar to it, since maintenance is not due to the woman who has been divorced by revocable divorce, she is not entitled to housing. Abu Hanifa's argument that maintenance is due to the woman who has been

divorced by revocable divorce is based on the statement of God the Almighty: **And do not harm them in order to make things difficult for them.** And he left out one of the greatest harms.

Umar's denial of Fatima's statement clarifies this. Because she was observing her waiting period and was entitled to housing following a divorce, she was entitled to maintenance like a revocable divorce. Because she was imprisoned by him due to his right, she was entitled to maintenance like a wife. Malik's evidence is the Almighty's statement: **And if they are pregnant verse**, as explained above. It has been said that God, the Almighty, mentioned the revocable divorcee and her rulings at the beginning of the verse until His statement: **two just men among you**, then after that He mentioned a ruling that applies to all divorcees, such as counting the months and other things. This is general for every divorcee, so the rulings that come after that apply to every divorcee.

Second: The Almighty's saying: **From your means** meaning from your abundance. It is said: I found in wealth, I found, I found, I found, I found, I found, I found, I found, I found, I found, I found, I found, I found, I found, I found, I found. Al-Wajd means: richness and ability. The common people read it with a damma on the waw. Al-A'raj and Al-Zuhri read it with a fatha, and Ya'qub with a kasra. All of them are languages regarding it.

Third: The Almighty's saying: **And do not harm them in order to make things difficult for them.** Mujahid said: **In housing** Muqatil said: **In maintenance**, and this is the opinion of Abu Hanifa. And on the authority of Abu Ad-Dahha: It is that he divorces her, and when two days remain of her waiting period, he takes her back and then divorces her.

Fourth: The Almighty said: **And if they are pregnant, then spend on them until they give birth.** There is no disagreement among the scholars regarding the obligation of maintenance and housing for a pregnant woman who has been divorced three times or less until she gives birth. As for the pregnant woman whose husband has died, Ali, Ibn Umar, Ibn Mas'ud, Shuraih, An-Nakha'i, Ash-Sha'bi, Hammad, Ibn Abi Layla, Sufyan, and Ad-Dahhak said: She should be spent on from all the wealth until she gives birth. Ibn Abbas, Ibn Az-Zubayr, Jabir ibn Abdullah, Malik, Ash-Shafi'i, Abu Hanifah, and their companions said: She should not be spent on except from her share. This has been explained in Surah Al-Baqarah.

God the Almighty said: **Then if they breastfeed for you** There are four issues: First: God the Almighty said: **Then if they breastfeed for you** - meaning the divorced women - your children from them, then the fathers are required to pay them for breastfeeding them. A man may hire his wife to breastfeed, just as he may hire a foreigner. However, according to Abu Hanifa and his companions, hiring a woman is not permissible if the child is from them, unless the child is born. However, according to Al-Shafi'i, it is permissible. Breastfeeding has been fully discussed in Al-Baqarah and An-Nisa, and praise be to God.

Second: The Almighty said: **And consult one another in what is right.** This is addressed to husbands and

wives, meaning, let some of you accept from others what is ordered of good and beautiful things. A good thing among them is breastfeeding the child without payment. A good thing among them is providing him with payment for the breastfeeding. It was said: Consult one another about breastfeeding the child in a right way so that no harm befalls the child. It was said: It is clothing and a blanket. It was said: Its meaning is that a mother should not be harmed by her child, nor a child by his child.

Third: The Almighty said: {And if you both disagree} meaning the payment for breastfeeding, and the husband refuses to give the mother her breastfeeding and the mother refuses to breastfeed him, then he has no right to compel her, but he should hire a wet nurse other than his mother. It was also said that its meaning is: If you are in difficulty and quarrel, then he should hire someone other than her to breastfeed his child. It is a statement in the sense of a command. Ad-Dahhak said: If the mother refuses to breastfeed, then he should hire another woman for his child. If he does not accept, then his mother should be forced to breastfeed for a fee. Scholars have differed regarding who is obligated to breastfeed the father, and there are three opinions: Our scholars said: Breastfeeding the child is the responsibility of the wife as long as the marriage continues, except for her honor and position, in which case the father must breastfeed him on that day from his own wealth. The second - Abu Hanifa said: It is not obligatory on the mother under any circumstances. The third - It is obligatory on her in every case.

Fourth: If he divorces her, she is not obligated to breastfeed him unless he is not receptive to the breast of anyone else, in which case she is obligated to breastfeed him. If they disagree over the wage, and she calls for a wage equal to hers and the father refuses, except as a voluntary act, then the mother is more entitled to a wage equal to hers if the father cannot find a volunteer. If the father calls for a wage equal to hers and the mother refuses, seeking excess, then the father is more entitled to it. If the father is unable to pay her wage, she is compulsorily forced to breastfeed her child.

Tafsir Ibn Kathir

God Almighty says, commanding His servants, if one of them divorces a woman, to house her in a house until her waiting period is over. He says: **Lodge them where you live** meaning with you **according to your means**. Ibn Abbas, Mujahid, and more than one said: It means your means. Qatada even said: If you cannot find anything except next to your house, then house her in it. God Almighty says: **And do not harm them in order to oppress them** Muqatil ibn Hayyan said: It means he should oppress her so that she would ransom herself from him with her money or leave his house. Al-Thawri said on the authority of Mansur on the authority of Abu al-Dhaha: **And do not harm them in order to oppress them** meaning he should divorce

her, and if two days remain he should take her back.

God the Almighty said: **And if they are pregnant, then spend on them until they give birth**. Many scholars, including Ibn Abbas, a group of the early Muslims, and groups of the later Muslims, said: This applies to a woman who has been divorced irrevocably: if she is pregnant, then she must be spent on until she gives birth. They said, based on the evidence that her maintenance is obligatory in a revocable divorce, whether she is pregnant or not. Others said: Rather, the entire context is about revocable divorces, and the text only stipulates that maintenance is obligatory for the pregnant woman, even if she is a revocable divorce, because pregnancy usually lasts a long time, so it was necessary to stipulate that maintenance is obligatory until she gives birth, lest anyone think that maintenance is only obligatory for the duration of the waiting period. Then the scholars differed as to whether maintenance is due to the pregnancy or for the pregnancy alone? There are two opinions stated explicitly by Al-Shafi'i and others, and many issues branch off from them, mentioned in the science of branches.

And the Almighty said: **If they breastfeed for you**, meaning if they give birth while they are divorced, then they have been divorced by the expiry of their waiting period, and she has the right to breastfeed the child or to refuse him, but only after nourishing him with colostrum, which is the first milk without which the newborn is usually unable to survive. If she breastfeeds, she is entitled to the wages of her peers, and she has the right to contract with his father or guardian for whatever wages they agree upon. For this reason, the Almighty said: **If they breastfeed for you, give them their wages**, and the Almighty said: **And consult among yourselves in kindness**, meaning: let your affairs be among you in kindness without causing harm or injury, as the Almighty said in Surat al-Baqarah 2: **Let not a mother be harmed by her child, nor a father by his child**, and the Almighty said: **And if you disagree, then another shall breastfeed for him**, meaning if the man and woman disagree and the woman asks for a lot of wages for breastfeeding and the man does not respond to her, or the man gives a little and she does not agree to it, then let someone else breastfeed him. If the mother agrees to what a foreigner is hired for, then she is more deserving. With her son.

God the Almighty said: **Let one with an abundance spend from his abundance** meaning let the father or guardian spend on the child according to his ability. "And whoever is restricted in his provision - let him spend from what God has given him. God does not charge a soul except [with that within] its capacity." Like His Almighty saying: **God does not charge a soul except [with that within] its capacity**. Ibn Jarir narrated: Ibn Humayd told us, Hakam told us on the authority of Abu Sinan who said: Umar ibn al-Khattab asked about Abu Ubaydah and it was said that he wears coarse clothing and eats the coarsest food. So he sent him a thousand dinars and said to the messenger: **Look what he will do with them if he takes them?** It was not long before he began to wear soft clothing and eat the

finest food. The messenger came to him and informed him. So he said, may God have mercy on him, how to interpret this verse: "Let one with an abundance spend from his abundance. And whoever is restricted in his provision - let him spend from what God has given him."

Al-Hafiz Abu al-Qasim al-Tabarani said in his great dictionary: Hashim bin Mazid al-Tabarani told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam bin Zar'ah told me, on the authority of Shuraih bin Ubaid, on the authority of Abu Malik al-Ash'ari, whose name was al-Harith, who said: The Messenger of God, may God bless him and grant him peace, said: "There were three men, one of whom had ten dinars, so he gave one dinar in charity. Another had ten awqiyahs, so he gave one awqiyah in charity. The third had one hundred awqiyahs, so he gave ten awqiyahs in charity." The Messenger of God, may God bless him and grant him peace, said: "They are equal in reward. Each one gave a tenth of his wealth in charity. God, the Most High, says: 'Let the one with an abundance spend from his abundance.'" This hadith is strange from this source.

And the Almighty's saying: **God will grant, after hardship, ease** is a promise from Him, and His promise is true and He does not break it. This is like His saying, the Almighty: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." Imam Ahmad narrated a hadith that it is good to mention here. He said: Hashim bin Al-Qasim told us, Abdul Hamid bin Bahram told us, Shahr bin Hawshab told us, he said: Abu Hurairah said: While a man and a woman from the early Muslims were unable to do anything, the man came from his travels and entered upon his wife hungry, having been afflicted with severe famine. He said to his wife: Do you have anything? She said: Yes, be of good cheer. God's provision has come to us. So he urged her, saying: Woe to you! Seek, if you have anything. She said: Yes. For a while, hoping for God's mercy. Then, when the waiting period became long, he said: Woe to you! My people! Seek, if you have anything, and bring it to me, for I have reached the age of puberty and I have become tired. She said: Yes, now let us open the oven, do not be in a hurry. So, when he was silent for a while and she waited for him to say to her, she said to herself: If only I could get up and look into my oven. So she got up and looked at her oven, filled with sheep's rumps and her two millstones were grinding. So she got up to the millstone, shook it, and took out what was in her oven of sheep's rumps. Abu Hurairah said: By the One in Whose Hand is the soul of Abu al-Qasim, it is the saying of Muhammad, may God bless him and grant him peace: **If she were to take what was in her millstone and not shake it out, she would grind it until the Day of Resurrection.**

He said in another place: Abu Amir told us, Abu Bakr told us, on the authority of Hisham, on the authority of Muhammad, who is Ibn Sirin, on the authority of Abu Hurayrah, who said: A man entered upon his family, and when he saw their poverty, he went out into the wilderness. When his wife saw this, she went to the millstone and put it down, and to the oven and lit it, then she said: O God, provide for us. She looked, and behold, the basin was full. He said: I went to the oven

and found it full. He said: The husband returned and said: Did you get anything after I left? His wife said: Yes, from our Lord. So he went to the millstone and mentioned that to the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said: If you had not lifted it, it would have continued to turn until the Day of Resurrection.

Fath al-Qadir

His statement: 6- **Lodge them where you live** This is a new statement that includes an explanation of what women are entitled to in terms of housing. *Min* is for partiality: meaning some of the place where you live. It was said that it is redundant. **From your means** means from your means and energy. *Lodge* means ability. Al-Farra' said: He says according to what he finds. If he is well-off, he should be generous with her in terms of housing and expenses. If he is poor, then according to that. Qatada said: If you can only find a corner of your house, then let her live in it.

Scholars have differed regarding a woman who has been divorced three times: is she entitled to housing and maintenance or not? Malik and al-Shafi'i held that she is entitled to housing but not maintenance. Abu Hanifa and his companions held that she is entitled to housing and maintenance. Ahmad, Ishaq, and Abu Thawr held that she is not entitled to maintenance or housing. This is the correct view, and I have stated it in my commentary on al-Muntaqa, in a manner that no one needs to read otherwise. **And do not harm them in order to restrict them.** God, the Exalted, forbade harming them by restricting their housing and maintenance. Mujahid said: **In housing.** Muqatil said: **In maintenance.** Abu al-Dhaha said: It means that he divorces her, and when two days remain of her waiting period, he takes her back, then divorces her. **And if they are pregnant, then spend on them until they give birth.** That is, until the end of their pregnancy. There is no disagreement among scholars about the obligation of maintenance and housing for a pregnant divorced woman. As for a pregnant woman whose husband has died, Ali, Ibn Umar, Ibn Mas'ud, Shuraih, Al-Nakha'i, Al-Sha'bi, Hamad, Ibn Abi Laila, Sufyan and his companions said: She should be supported from all of the wealth until she gives birth. Ibn Abbas, Ibn Al-Zubayr, Jabir ibn Abdullah, Malik, Al-Shafi'i, Abu Hanifah and his companions said: She should not be supported except from her share. This is the correct view based on the evidence from the Sunnah. **But if they breastfeed for you** your children after that, **then give them their payment** meaning the payment for breastfeeding. The meaning is that if divorced women breastfeed the children of their divorced husbands, they are entitled to their payment for that. **And consult together in what is acceptable** is addressed to husbands and wives, meaning, consult among yourselves about what is acceptable and not reprehensible, and let some of you accept what is acceptable and good from others. The original meaning is to command some of you to do what is customary among the people and not reprehensible to them. Muqatil said: The meaning is that the father and the mother should agree on a specified wage. It was said that the good and beautiful thing from the

husband is that he provides her with the wage, and the good and beautiful thing from her is that she does not ask for the wage that the husband finds difficult. **And if you disagree** meaning regarding the wage for breastfeeding, and the husband refuses to give the mother the wage and the mother refuses to breastfeed him except for the wage she wants, **then another wet nurse shall breastfeed him** meaning he may hire another wet nurse to breastfeed his child. He is not obligated to give what the wife asks for, and it is not permissible for him to force her to breastfeed for the wage he wants. Ad-Dahhak said: If the wife refuses to breastfeed, he may hire another woman for his child. If she does not accept, his mother may be forced to breastfeed for a wage.

Tafsir al-Baghawi

Lodge them, meaning your divorced women, **wherever you live**. "From" is a relative clause, meaning: Lodge them where you live. **From your means**, meaning: your means and ability, meaning: if he is well-off, he should provide her with housing and support, and if he is poor, then according to his means. **And do not harm them**, do not hurt them, **in order to constrict them**, their homes so that they leave. **And if they are pregnant, then spend on them until they give birth**, so that they leave their waiting period.

Know that a woman in her waiting period *iddah* is entitled to maintenance and housing from her husband as long as she is in her waiting period. By housing, we mean the expenses of living. If the house in which he divorced her was owned by the husband, the husband must vacate and leave the house to her for the duration of her waiting period. If it was rented, the husband is responsible for paying the rent. If it was a loan and the lender returns, he is responsible for renting a house for her to live in.

As for the woman who has been divorced irrevocably by *khul'*, three divorces, or *li'an*, she is entitled to housing, whether she is pregnant or not, according to most scholars.

It was narrated on the authority of Ibn Abbas that he said: She has no residence unless she is pregnant. This is the opinion of Al-Hasan, Ata' and Al-Sha'bi.

They differed regarding her maintenance. Some held that she is not entitled to maintenance unless she is pregnant. This was narrated on the authority of Ibn Abbas, and it is the opinion of Al-Hasan, Ata', and Al-Sha'bi. It was also the opinion of Al-Shafi'i and Ahmad.

Some of them made it obligatory in all cases. This was narrated on the authority of Ibn Masoud, and it is the opinion of Ibrahim al-Nakha'i, and it was also said by al-Thawri and the people of opinion.

The apparent meaning of the Qur'an indicates that she is not entitled to anything unless she is pregnant, because God Almighty said: **And if they are pregnant, then spend on them**.

The evidence for this from the Sunnah is:

Abu al-Hasan Muhammad ibn Muhammad al-Sarkhasi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashimi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of 'Abdullah ibn Yazid, the client of al-Aswad ibn Sufyan, on the authority of Abu Salamah ibn 'Abd al-Rahman, on the authority of Fatimah bint Qays, that Abu 'Amr ibn Hafs divorced her irrevocably while he was away in Syria. He sent his agent some barley to her, but she was displeased with it, so he said: By God, you have nothing against us. So she came to the Messenger of God, may God bless him and grant him peace, and mentioned that to him. He said to her: You are not entitled to maintenance from him, and he ordered her to observe her waiting period in the house of Umm Sharik. Then he said: That is a woman whom my companions visit, so observe your waiting period in the house of Ibn Umm Maktum, for he is a blind man. Take off your clothes, and when you are released, inform me. She said: When I was released, I mentioned to him that Mu'awiyah ibn Abi Sufyan and Abu Jahm had proposed to me. The Messenger of God, may God bless him and grant him peace, said: As for Abu Jahm, he does not remove his stick from his shoulder, and as for Mu'awiyah, he is a vagabond with no money. Marry Usamah ibn Zayd said: I hated him, then he said: Marry Usama, so I married him, and he made me feel good about him and I was happy with him.

Those who did not grant her residence cited the hadith of Fatima bint Qais: "The Prophet, may God bless him and grant him peace, ordered her to observe her waiting period in the house of Amr ibn Umm Maktum."

There is no proof in this, as it was narrated on the authority of Aisha that she said: Fatima was in a strange place, and she was afraid for her companion.

Saeed bin Al-Musayyab said: Fatima was transferred because of her long tongue, which was difficult for her in-laws, and she had a sharp tongue.

As for the woman observing the waiting period after suspicious intercourse, or whose marriage was annulled due to a defect or the option of emancipation, she is not entitled to housing or maintenance, even if she is pregnant.

A woman observing the waiting period following the death of her husband is not entitled to maintenance, whether she is pregnant or not, according to most scholars. It was narrated on the authority of Ali, may God be pleased with him, that she is entitled to maintenance, if she is pregnant, from the estate until she gives birth. This is the opinion of Shuraih, Al-Sha'bi, Al-Nakha'i, and Al-Thawri.

They differed regarding her residence. Al-Shafi'i **may God be pleased with him** had two opinions: One of them was that she should not reside in it, but rather she should observe her waiting period wherever she wishes. This was the opinion of Ali, Ibn Abbas, and Aisha. This was also the opinion of Ata' and Al-Hasan, and it was the opinion of Abu Hanifa **may God be pleased with him**.

The second: She has the right to reside in it, and this is the opinion of Omar, Othman, Abdullah bin Masoud, and Abdullah bin Omar, and it was also said by Malik, Sufyan al-Thawri, Ahmad, and Ishaq.

Those who required her to reside in it argued that:

Abu al-Hasan al-Sarkhasi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashimi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Sa'id ibn Ishaq ibn Ka'b ibn 'Ujrah, on the authority of his aunt Zaynab bint Ka'b: Al-Fari'ah bint Malik ibn Sinan, who was the sister of Abu Sa'id al-Khudri, told her: "She came to the Messenger of God, may God bless him and grant him peace, asking him to let her return to her family in Banu Khudra, for her husband had gone out in search of his slaves whom they had left behind. When they were at the edge of al-Qudum, he caught up with them, and they killed him. So I asked the Messenger of God, may God bless him and grant him peace, 'May I return to my family, for my husband has not left me in a house that he owns or provided for me?' She said, 'The Messenger of God, may God bless him and grant him peace, said, 'Yes.' So I went back, and when she was in the room or in the mosque, the Messenger of God, may God bless him and grant him peace, called me or commanded me to be called to him, and the Messenger of God, may God bless him and grant him peace, said, 'What did you say?' She said, 'So I repeated to him the story that I had mentioned about my husband, and he said, 'Stay in your house until the appointed time has come.' She said, 'So I observed my waiting period there for four months and ten days.' She said: When Uthman came, he sent to me and asked me about that, so I told him, and he followed it and ruled accordingly.

Whoever says this statement says: His permission for Faree'a to return to her family at first was abrogated by his statement at the end: "Stay in your house until the term of the contract is fulfilled."

And whoever does not require residence, he said: He ordered her to stay in her house last, as a recommendation, not an obligation.

God the Almighty says: **If they breastfeed for you, meaning breastfeed your children, then give them their payment, for breastfeeding them, and consult together in what is acceptable**, so that some of you may accept from others if they command you to do what is acceptable. Al-Kisa'i said: *Consult*. Muqatil said: **By the agreement of the father and mother for a specified payment**. The address is to both spouses, commanding them to do what is acceptable and best, and not to intend harm. **But if you disagree**, over breastfeeding and payment, and the husband refuses to give the woman her consent and the mother refuses to breastfeed him, then he does not have the right to force her to breastfeed him, but he may hire a wet nurse for the boy other than his mother. This is stated in His saying: **then another woman will breastfeed him**.

can bear, or an explanatory apposition to His statement **from where you live. And do not harm them in housing in order to make things difficult for them** so as to force them to leave. **And if they are pregnant, then spend on them until they give birth** and they have finished their waiting period. This indicates that the right to maintenance is specific to the pregnant woman in her waiting period, and the hadiths support this. **If they breastfeed for you** after the marital bond has been severed. **Then give them their payment** for breastfeeding. **And consult together in what is right** so that you may enjoin upon one another what is fair in breastfeeding and payment. **And if you are in difficulty** you are in difficulty. **Then another woman will breastfeed him**, and in it is a rebuke to the mother for being difficult.

Tafsir al-Baidawi

6- **Lodge them where you live** meaning a place of your residence **according to your means** meaning what you

Surat al-Talaq 65:7

Let the one with an abundance spend from his abundance. And he whose provision is restricted - let him spend from what God has given him. God does not charge a soul except [with that within] its capacity. God will soon grant, after hardship, ease.

Surat al-Talaq 65:7

Let the one with an abundance spend from his abundance. And he whose provision is restricted - let him spend from what God has given him. God does not charge a soul except [with that within] its capacity. God will soon grant, after hardship, ease.

Tafsir al-Jalalayn

7 - **Let him spend** on the divorced and breastfeeding women **from his own wealth, and let him who is constrained by his provision spend from what God has given him** He has given him **from his own ability**. (God does not charge a soul except [with that within] its capacity. God will bring about, after hardship, ease.) And He made it with the conquests.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Let the one with an abundance spend from his abundance, and he whose provision is restricted - let him spend from what God has given him** means: God Almighty says: Let the one whose wife has separated from him, if he has an abundance of money and is rich, spend from his abundance of money and riches on his divorced wife as a reward for breastfeeding his child from her, and on his young child. **And he whose provision is restricted** means: And he whose provision is restricted and is not made easy for him, let him spend from what God has given him according to the extent of his money and what he was given from it.

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

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **Let the one with an abundance spend from his abundance**. He said: From the abundance of his wealth. He said: **And he whose provision is restricted**. He said: He whose provision is scarce.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **Let the one with wealth spend from his wealth**, meaning: from his capacity.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Let the one with an abundance spend from his abundance, and he whose provision is restricted - let him spend from what God has given him**, he said: He imposed on her from what he could find.

Muhammad ibn Amr told me, he said: Abu Asim told

us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Let the one with wealth spend from his wealth**, he said: on the divorced woman if she breastfeeds him.

Ibn Hamid told us: Hakam told us, on the authority of Abu Sinan, who said: Umar ibn al-Khattab, may God be pleased with him, was asked about Abu Ubaidah, and it was said to him: He wears coarse clothes and eats the coarsest food. So he sent him a thousand dinars and said to the messenger: See what he will do when he takes them. It was not long before he wore the softest clothes and ate the best food. Then the messenger came and informed him, and he, may God have mercy on him, said: Interpret this verse: **Let one with an abundance spend from his abundance, and he whose provision is restricted - let him spend from what God has given him**.

And His statement: **God does not charge a soul except [with that within] its capacity**, meaning: God does not charge anyone with the expenses of those he is obligated to pay by blood or kinship except what He has given him. If he is wealthy, then it is from his wealth, and if his provision is restricted, then it is from what God has provided him according to his ability. He does not charge the poor person with the expenses of the wealthy, nor does He charge anyone of His creation except what He has imposed upon him.

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

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **God does not charge a soul except [with that within] its capacity**, he said: He says: The poor person is not charged the same as the rich person.

Abdullah bin Muhammad Al-Zuhri told us: Sufyan told us, on the authority of Hisham: **God does not charge a soul except [with that within] its capacity**. He said: Except what He has imposed upon it.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **God does not charge a soul except [with that within] its capacity**. He said: Except what it can bear.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **God does not charge a soul except [with that within] its capacity**, he said: God does not charge him to give charity when he does not have anything to give charity with, nor does God charge him to pay zakat when he does not have anything to pay zakat with.

God Almighty says: **God will grant** to the one who has limited money, **after hardship, ease**. He says: after hardship, ease, after narrowness, spaciousness, and after poverty, wealth.

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: **God will bring about ease after hardship**, meaning after hardship comes ease.

Tafsir al-Qurtubi

There are four issues: First: The Almighty's saying: **Let him spend** meaning that the husband should spend on his wife and young child according to his ability, so that he can be generous to them if he is wealthy. And if the person is poor, then it is according to that. The maintenance is estimated according to the condition of the one who is spending and the need of the one who is being spent on, based on his own effort and the normal course of life. The mufti looks at the amount of the need of the one being spent on, then he looks at the condition of the one who is spending on him. If the condition is bearable, he approves it. If his condition does not meet the need of the one who is being spent on, he returns it to the amount he can bear. Imam al-Shafi'i **may God be pleased with him** and his companions said: Maintenance is determined and specified, and neither the ruler nor the mufti has the right to exert effort in this regard. Its estimation is based on the condition of the husband alone, whether he is wealthy or poor, and her condition and sufficiency are not taken into account. They said: The daughter of the caliph is entitled to what the daughter of the guard is entitled to. If the husband is well-off, then he is required to give two mudds. If he is average, then one and a half mudds. If he is poor, then one mudd. They provided evidence with the verse: **Let the one with an abundance spend from his abundance** (al-Baqarah 2:17). So He made the husband the criterion in terms of wealth and poverty, not her. And because the ruler or anyone else cannot know what is considered to be her sufficiency, it leads to litigation, because the husband claims that she is seeking more than she is able to, and she claims that what she is seeking is sufficient for her, so We made it a specific amount to cut off the litigation. The basis for this, according to them, is the verse: **Let the one with an abundance spend from his abundance** (al-Baqarah 2:233), as we mentioned, and His statement: **The wealthy shall bear his capacity, and the poor his capacity**. The answer is that this verse does not indicate more than a difference between the maintenance of the rich and the poor, and that it differs according to the wealth or poverty of the husband. This is accepted. As for not taking the wife's condition into consideration in its entirety, then this is not in it. God the Most High said: **And the father of the child shall bear their food and clothing, according to what is equitable**. (al-Baqarah 2:233) This requires that what is equitable be attached to both of them, because He did not specify in that regard either of them. It is not known that the sufficiency of a rich woman is like the maintenance of a poor woman. The Messenger of God, peace and blessings be upon him, said to Hind: **Take what is sufficient for you and your children in a reasonable manner**. He referred her to what is sufficient when he knew that Abu Sufyan was well-off

and that it was obligatory for him to request it. He did not tell her that her sufficiency is not taken into account and that what is due to you is something that is set. Rather, he referred her to what he knew of her sufficiency and did not make it conditional on a known amount. Then what they mentioned of a limitation needs to be established, and the verse does not require it.

Second: It was narrated that Umar **may God be pleased with him** imposed one hundred dirhams for a newborn, and Uthman imposed fifty dirhams for him. Ibn al-Arabi: It is possible that this difference was due to the different years or to the circumstances of fate in setting prices for food and clothing. Muhammad ibn Hilal al-Muzani narrated: My father and grandmother told me that she used to visit Uthman and he missed her, so he said to his family: Why don't I see so-and-so? His wife said: O Commander of the Faithful, she gave birth last night. So he sent her fifty dirhams and his brother Sanbalaniyyah. Then he said: This is your son's stipend and this is his clothing. When a year passes, we will raise it to one hundred. Ali **may God be pleased with him** brought a rejected child and he imposed one hundred for him. Ibn al-Arabi said: This stipulation before weaning is something that scholars differed about. Some of them saw it as recommended because it is included in the ruling of the verse, and some of them saw it as obligatory because of the new need and the increase in his expenses, and I say the same. However, its amount differs according to his condition after birth and his condition at weaning. Sufyan ibn Wahb narrated that Umar took the mudd in one hand and the qist in the other and said: **I have imposed on you, for every Muslim soul, a mudd of wheat, a qist of vinegar, and a qist of oil every month**. Another narrator added: "We have given you provisions and provided for you every month. Whoever reduces them, God will do such and such to him." So he supplicated against him. Abu Darda' said: "How many righteous and guided traditions did Umar **may God be pleased with him** establish for the nation of Muhammad (blessings and peace of God be upon him)!" The mudd and the qist are two Syrian measures for food and condiments, and they have been measured according to another custom. The mudd is measured to the measure. The qist is measured to the measure, but our estimation for it is two-quarters for food and two-eighths for condiments. As for clothing, it is according to the customary amount: a shirt and trousers for a meal in the winter, and a cloak, a loincloth, and a mat. This is the basic principle, and it may be increased according to circumstances and custom.

Third: This verse is the basis for the obligation of spending on the child on the father and not the mother, contrary to what Muhammad ibn al-Mawaz said: It is on both parents according to the proportion of the inheritance. Ibn al-Arabi said: Perhaps Muhammad meant that it is on the mother in the absence of the father. In al-Bukhari: On the authority of the Prophet (peace and blessings of God be upon him): "A woman will say to you, 'Spend on me or else divorce me.' A slave will say to you, 'Spend on me and employ me.' And your son will say, 'Spend on me.' To whom do you speak? The Qur'an and Sunnah have complemented each other and come together in one law."

Surat al-Talaq 65:7

Let the one with an abundance spend from his abundance. And he whose provision is restricted - let him spend from what God has given him. God does not charge a soul except [with that within] its capacity. God will soon grant, after hardship, ease.

Fourth: The Almighty's saying: **God does not charge a soul except [with that within] its capacity.** That is, He does not charge the poor as He charges the rich. **God will bring about, after hardship, ease.** That is, after distress, wealth, and after hardship, ease.

Tafsir Ibn Kathir

God Almighty says, commanding His servants, if one of them divorces a woman, to house her in a house until her waiting period is over. He says: **Lodge them where you live** meaning with you **according to your means.** Ibn Abbas, Mujahid, and more than one said: It means your means. Qatada even said: If you cannot find anything except next to your house, then house her in it. God Almighty says: **And do not harm them in order to oppress them** Muqatil ibn Hayyan said: It means he should oppress her so that she would ransom herself from him with her money or leave his house. Al-Thawri said on the authority of Mansur on the authority of Abu al-Dhaha: **And do not harm them in order to oppress them** meaning he should divorce her, and if two days remain he should take her back.

God the Almighty said: **And if they are pregnant, then spend on them until they give birth.** Many scholars, including Ibn Abbas, a group of the early Muslims, and groups of the later Muslims, said: This applies to a woman who has been divorced irrevocably: if she is pregnant, then she must be spent on until she gives birth. They said, based on the evidence that her maintenance is obligatory in a revocable divorce, whether she is pregnant or not. Others said: Rather, the entire context is about revocable divorces, and the text only stipulates that maintenance is obligatory for the pregnant woman, even if she is a revocable divorce, because pregnancy usually lasts a long time, so it was necessary to stipulate that maintenance is obligatory until she gives birth, lest anyone think that maintenance is only obligatory for the duration of the waiting period. Then the scholars differed as to whether maintenance is due to the pregnancy or for the pregnancy alone? There are two opinions stated explicitly by Al-Shafi'i and others, and many issues branch off from them, mentioned in the science of branches.

And the Almighty said: **If they breastfeed for you,** meaning if they give birth while they are divorced, then they have been divorced by the expiry of their waiting period, and she has the right to breastfeed the child or to refuse him, but only after nourishing him with colostrum, which is the first milk without which the newborn is usually unable to survive. If she breastfeeds, she is entitled to the wages of her peers, and she has the right to contract with his father or guardian for whatever wages they agree upon. For this reason, the Almighty said: **If they breastfeed for you, give them their wages,** and the Almighty said: **And consult among yourselves in kindness,** meaning: let your affairs be among you in kindness without causing

harm or injury, as the Almighty said in Surat al-Baqarah 2: **Let not a mother be harmed by her child, nor a father by his child,** and the Almighty said: **And if you disagree, then another shall breastfeed for him,** meaning if the man and woman disagree and the woman asks for a lot of wages for breastfeeding and the man does not respond to her, or the man gives a little and she does not agree to it, then let someone else breastfeed him. If the mother agrees to what a foreigner is hired for, then she is more deserving. With her son.

God the Almighty said: **Let one with an abundance spend from his abundance** meaning let the father or guardian spend on the child according to his ability. "And whoever is restricted in his provision - let him spend from what God has given him. God does not charge a soul except [with that within] its capacity." Like His Almighty saying: **God does not charge a soul except [with that within] its capacity.** Ibn Jarir narrated: Ibn Humayd told us, Hakam told us on the authority of Abu Sinan who said: Umar ibn al-Khattab asked about Abu Ubaydah and it was said that he wears coarse clothing and eats the coarsest food. So he sent him a thousand dinars and said to the messenger: **Look what he will do with them if he takes them?** It was not long before he began to wear soft clothing and eat the finest food. The messenger came to him and informed him. So he said, may God have mercy on him, how to interpret this verse: "Let one with an abundance spend from his abundance. And whoever is restricted in his provision - let him spend from what God has given him."

Al-Hafiz Abu al-Qasim al-Tabarani said in his great dictionary: Hashim bin Mazid al-Tabarani told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam bin Zar'ah told me, on the authority of Shuraih bin Ubaid, on the authority of Abu Malik al-Ash'ari, whose name was al-Harith, who said: The Messenger of God, may God bless him and grant him peace, said: "There were three men, one of whom had ten dinars, so he gave one dinar in charity. Another had ten awqiyahs, so he gave one awqiyah in charity. The third had one hundred awqiyahs, so he gave ten awqiyahs in charity." The Messenger of God, may God bless him and grant him peace, said: "They are equal in reward. Each one gave a tenth of his wealth in charity. God, the Most High, says: 'Let the one with an abundance spend from his abundance.'" This hadith is strange from this source.

And the Almighty's saying: **God will grant, after hardship, ease** is a promise from Him, and His promise is true and He does not break it. This is like His saying, the Almighty: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." Imam Ahmad narrated a hadith that it is good to mention here. He said: Hashim bin Al-Qasim told us, Abdul Hamid bin Bahram told us, Shahr bin Hawshab told us, he said: Abu Hurairah said: While a man and a woman from the early Muslims were unable to do anything, the man came from his travels and entered

upon his wife hungry, having been afflicted with severe famine. He said to his wife: Do you have anything? She said: Yes, be of good cheer. God's provision has come to us. So he urged her, saying: Woe to you! Seek, if you have anything. She said: Yes. For a while, hoping for God's mercy. Then, when the waiting period became long, he said: Woe to you! My people! Seek, if you have anything, and bring it to me, for I have reached the age of puberty and I have become tired. She said: Yes, now let us open the oven, do not be in a hurry. So, when he was silent for a while and she waited for him to say to her, she said to herself: If only I could get up and look into my oven. So she got up and looked at her oven, filled with sheep's rumps and her two millstones were grinding. So she got up to the millstone, shook it, and took out what was in her oven of sheep's rumps. Abu Hurairah said: By the One in Whose Hand is the soul of Abu al-Qasim, it is the saying of Muhammad, may God bless him and grant him peace: **If she were to take what was in her millstone and not shake it out, she would grind it until the Day of Resurrection.**

He said in another place: Abu Amir told us, Abu Bakr told us, on the authority of Hisham, on the authority of Muhammad, who is Ibn Sirin, on the authority of Abu Hurayrah, who said: A man entered upon his family, and when he saw their poverty, he went out into the wilderness. When his wife saw this, she went to the millstone and put it down, and to the oven and lit it, then she said: O God, provide for us. She looked, and behold, the basin was full. He said: I went to the oven and found it full. He said: The husband returned and said: Did you get anything after I left? His wife said: Yes, from our Lord. So he went to the millstone and mentioned that to the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said: If you had not lifted it, it would have continued to turn until the Day of Resurrection.

Fath al-Qadir

7- Let the one with an abundance spend from his abundance This is an order to the people of abundance to be generous to their breastfeeding women according to their ability. **And whoever is restricted in his provision** meaning his provision is sufficient for sustenance, or is restricted but not generous, **let him spend from what God has given him** meaning from what He has given him of provision, he is not required to do anything else. **God does not charge a soul except [with that within] what He has given it** meaning what He has given it of provision, so He does not charge the poor person to spend what is not within his ability, rather he is required to do what he is able to do and what he can reach from what God has given him of provision. **God will bring about, after hardship, ease** meaning after hardship and difficulty, ease and wealth.

Ibn Jarir narrated on the authority of Ibn Abbas, regarding his statement, **Whoever you have**, he said, **From your abundance**, "and do not harm them in order to constrain them," he said, **with regard to housing**. Ibn al-Mundhir narrated on his authority, regarding his statement, **and if they are pregnant**, the verse. He said,

"This is about a woman whose husband divorces her while she is pregnant. So God commands him to provide for her and support her until she gives birth, and if she breastfeeds until she is weaned. If he announces her divorce and she is not pregnant, then she is entitled to housing until her waiting period is over, and she is not entitled to support." Abd ibn Humayd narrated on the authority of Abu Sinan, who said, "Umar ibn al-Khattab asked about Abu Ubaydah, and it was said that he wears coarse clothing and eats the coarsest food. So he sent him a thousand dinars and said to the Messenger, 'Look what he will do with them when he takes them.' He immediately began to wear the softest clothes and eat the best food. Then the Messenger came and informed him, and he said, 'May God have mercy on him, interpret this verse as, 'Let the one with an abundance spend according to his abundance, and he whose provision is restricted - let him spend according to what God has given him.'"

Tafsir al-Baghawi

7- Let the one with an abundance spend from his abundance, according to his wealth, **and he whose provision is restricted - let him spend from what God has given him**, of money. **God does not charge a soul**, in spending, **except according to what He has given it**, He gave it of money, **God will grant, after hardship, ease**, after distress and hardship, wealth and abundance.

Tafsir al-Baidawi

7- Let the one with an abundance spend from his abundance, **and he whose provision is restricted - let him spend from what God has given him**. That is, let both the wealthy and the poor spend according to their ability. **God does not charge a soul except [with that within] its capacity**. Indeed, the Almighty does not charge a soul except [with that within] its capacity, and in this is a good description of the one with an abundance of wealth, and for this reason He promised him ease, saying: **God will bring about, after hardship, ease**, that is, sooner or later.

Surat al-Talaq 65:8

And how many a city rebelled against the command of its Lord and His messengers, so We brought it to a severe account and punished it with a terrible punishment.

Surat al-Talaq 65:8

And how many a city rebelled against the command of its Lord and His messengers, so We brought it to a severe account and punished it with a terrible punishment.

Tafsir al-Jalalayn

8 - **And how many** is the letter kaf of the preposition that entered upon *any* with the meaning of **how many of a town** and many of the towns *disobeyed* meaning its people **against the command of its Lord and His messengers, so We brought them to account** in the Hereafter, even if it did not come to fulfill its occurrence **with a severe account and punished them with a terrible punishment** with the kaf silent and with a damma, terrible and it is the punishment of the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And how many a town has rebelled against the command of its Lord and His messengers.** God Almighty says: And how many a town's people have rebelled against the command of their Lord and disobeyed Him and the command of the messengers of their Lord, so they persisted in their rebellion and insolence, and persisted in their disbelief.

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

Who said that?

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us on the authority of Al-Suddi, regarding His statement, **And how many a city has rebelled against the command of its Lord and His messengers**, he said: It has changed and disobeyed.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And how many a town disobeyed the command of its Lord and His messengers, so We brought it to a severe account**, he said: Disobedience here means disbelief and disobedience. Disobedience means disbelief. Disobeyed the command of its Lord means it abandoned it and did not accept it. It was said that they were a people who disobeyed the command of their Lord regarding divorce, so God threatened this nation with the report about them that He would do to them what He did to them if they disobeyed His command in that.

Who said that?

Ibn Abd al-Rahim al-Barqi told me, saying: Amr ibn Abi Salamah told us, saying: I heard Umar ibn Sulayman say regarding His statement, **And how many a town**

has rebelled against the command of its Lord and His messengers, he said: A town that was punished for divorce.

His statement, **So We held her to a severe account**, means: So We held her to a severe account for Our blessings upon her and her gratitude. He says: A account in which We examined them thoroughly, in which We did not pardon them for anything, nor did We overlook their faults.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, his statement, **So We held her to a severe account**, he said: We did not pardon her with the severe account in which there is no pardon.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **So We brought her to a severe account**, meaning: We did not have mercy.

His statement: **And We punished her with a terrible punishment** means: And We punished her with a great and terrible punishment, and that is the punishment of Hell.

Tafsir al-Qurtubi

The Almighty says: **And how many a town** When He mentioned the rulings, He mentioned and warned against disobeying the command, and He mentioned the emancipation of a people and the punishment that would befall them. The discussion of **how many** has already been mentioned in Al Imran, and praise be to God. **It rebelled against the command of its Lord** means it was protected, meaning the town and what is meant is its people. **So We called it to account with a severe account** meaning We rewarded it with punishment in this world, **and punished it with a terrible punishment** in the Hereafter. It was said: There is an inversion in the speech, so We punished it with a terrible punishment in this world with hunger, famine, sword, sinking, transformation and all other calamities, and We called it to account with a severe account in the Hereafter. *Nakar* means **the reprehensible**. It is read with a light and heavy vowel, and this has already been mentioned in Surat Al Kahf.

Tafsir Ibn Kathir

God Almighty says, threatening those who disobeyed His command, denied His messengers, and followed other than what He legislated, and informing us of what happened to previous nations because of that, so God Almighty said: **And how many a city rebelled against the command of its Lord and His messengers**, meaning it rebelled, transgressed, and was arrogant about following God's command and following His messengers, **So We brought it to a severe account and punished it with a terrible punishment**, meaning a

terrible, terrible punishment, **so it tasted the evil consequences of its action**, meaning the aftermath of its disobedience, and they regretted it when regret would not benefit them, "and the outcome of its action was loss. God has prepared for them a severe punishment," meaning in the Hereafter, along with the punishment He hastened for them in this world. Then God Almighty said, after narrating the story of these people, **So fear God, O you of understanding**, meaning straight-minded people. Do not be like them, lest what befell them befall you, O you of understanding. **Those who believed**, meaning they believed in God and His messengers, **God has sent down to you a reminder**, meaning the Qur'an, as God Almighty says: Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

And the Almighty's saying: **A Messenger who recites to you the clear verses of God**. Some of them said: **A Messenger** is in the accusative case as a substitute for inclusion and association because the Messenger is the one who conveyed the message. Ibn Jarir said: The correct view is that the Messenger is a translation of the Reminder, meaning an explanation of it. For this reason, God the Almighty said: **A Messenger who recites to you the clear verses of God** meaning that they are clear, evident, and evident **that He may bring forth those who have believed and done righteous deeds from darkness into the light** like His saying: **A Book which We have revealed to you, that you may bring forth mankind from darkness into the light** and He the Almighty said: **God is the Protector of those who believe; He brings them forth from darkness into the light** meaning from the darkness of disbelief and ignorance to the light of faith and knowledge. God the Almighty called the revelation that He sent down light because of the guidance that is obtained through it, just as He called it spirit because of the life that is obtained through it in the hearts, so He the Almighty said: "And thus We have revealed to you a spirit by Our command. You did not know what the Scripture was, nor what faith was, but We have made it a light by which We guide whom We will of Our servants. And indeed, you are guiding to a straight path" and His saying the Almighty: "And whoever believes in God and does righteousness - He will admit him to gardens beneath which rivers flow, to abide therein forever. God has certainly been good to him in provision" An explanation of something like this has been presented more than once, so there is no need to repeat it. Here, thanks be to God.

Fath al-Qadir

When the Almighty mentioned the aforementioned rulings, He warned against disobeying them, and mentioned the obstinacy of a people who disobeyed His commands, so He inflicted His punishment upon them, saying: 8- **And how many a city was insolent toward the command of its Lord and His messengers**. That is, it disobeyed, and what is meant is its people, and the meaning is: How many a city's people disobeyed the command of God and His messengers, or turned away from the command of God and His messengers, with *insolent* including the meaning of **turned away**. We have already discussed how many in Surat Al Imran and others. **So We brought it to a**

severe account. That is, We made its people severely accountable for what they did. Muqatil said: God held her accountable for her deeds in this world and punished her with a torment. This is the meaning of His statement: **And We punished her with a terrible torment**. That is, We punished her people with a great and terrible torment in the Hereafter. It was said that there is an inversion of the original meaning: We punished her people with a terrible torment in this world with hunger, famine, sword, sinkhole, and transformation, and We held them accountable in the Hereafter with a severe accounting. *Nakar* means **the reprehensible**.

Tafsir al-Baghawi

God Almighty says: 8- **And how many a city was insolent, disobeyed and transgressed, against the command of its Lord and His messengers**, that is, the command of His messengers, **So We brought it to a severe account**, by discussion and investigation. Muqatil said: He brought it to account for its deeds in this world and punished it with a torment, which is His statement: **And We punished it with a terrible torment**, a terrible torment, which is the torment of the Fire. Both of them are past tense but their meanings are future tense.

It was said: There is an inversion in the verse, and its meaning is: So We punished her in this world with hunger, famine, the sword, and all other calamities, and We held her to a severe account in the Hereafter.

Tafsir al-Baidawi

8- **And how many a town [people of a town] was insolent toward the command of its Lord and His messengers** "turned away from it as the insolent, obstinate one turns away So We brought it to a severe account" with investigation and discussion. "And We punished it with a terrible punishment" terrible, and what is meant is the accounting of the Hereafter and its punishment, and the expression is in the past tense for emphasis.

Surat al-Talaq 65:9

So she tasted the evil consequences of her deed, and the outcome of her deed was loss.

Surat al-Talaq 65:9

So she tasted the evil consequences of her deed, and the outcome of her deed was loss.

Tafsir al-Jalalayn

9 - **So she tasted the evil consequences of her deed** her punishment **and the outcome of her deed was loss** loss and destruction

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So it tasted the evil consequences of its deed** means: So this village, which disobeyed the command of its Lord and His messengers, tasted the consequences of what it did and committed of sins against God and disbelief in Him.

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

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **So she tasted the evil consequences of her deed**, he said: The punishment for her deed.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So she tasted the evil consequences of her deed**, he said: She tasted the consequences of the evil she had done. The consequence is the end.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **So she tasted the evil consequences of her deed**, meaning: the consequences of her deed.

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **So she tasted the evil consequences of her deed**, he said: The recompense for her deed.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told us, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **So she tasted the consequences of her deed** means the consequences of her deed: the recompense for her deed that had been decided.

And His statement: **And the outcome of their affair was loss**. God Almighty says: And what followed their affair, which was their disbelief in God and their disobedience to Him, was loss, meaning deception, because they sold the bliss of the Hereafter for a small, worthless portion of this world, and preferred to follow

their whims over following God's command.

Tafsir al-Qurtubi

So she tasted the evil consequences of her deed meaning the consequence of her disbelief **and the consequence of her deed was loss** meaning destruction in this world as we mentioned, and in the Hereafter in Hell. The past tense was used as in the Almighty's saying: **And the companions of Paradise will call out to the companions of the Fire** (al-A'raf 7:44) and similar to that, because what is awaited from the promise and threat of God is actually cast down, and what is to come to pass is as if it has already happened.

Tafsir Ibn Kathir

God Almighty says, threatening those who disobeyed His command, denied His messengers, and followed other than what He legislated, and informing us of what happened to previous nations because of that, so God Almighty said: **And how many a city rebelled against the command of its Lord and His messengers**, meaning it rebelled, transgressed, and was arrogant about following God's command and following His messengers, **So We brought it to a severe account and punished it with a terrible punishment**, meaning a terrible, terrible punishment, **so it tasted the evil consequences of its action**, meaning the aftermath of its disobedience, and they regretted it when regret would not benefit them, "and the outcome of its action was loss. God has prepared for them a severe punishment," meaning in the Hereafter, along with the punishment He hastened for them in this world. Then God Almighty said, after narrating the story of these people, **So fear God, O you of understanding**, meaning straight-minded people. Do not be like them, lest what befell them befall you, O you of understanding. **Those who believed**, meaning they believed in God and His messengers, **God has sent down to you a reminder**, meaning the Qur'an, as God Almighty says: Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

And the Almighty's saying: **A Messenger who recites to you the clear verses of God**. Some of them said: **A Messenger** is in the accusative case as a substitute for inclusion and association because the Messenger is the one who conveyed the message. Ibn Jarir said: The correct view is that the Messenger is a translation of the Reminder, meaning an explanation of it. For this reason, God the Almighty said: **A Messenger who recites to you the clear verses of God** meaning that they are clear, evident, and evident **that He may bring forth those who have believed and done righteous deeds from darkness into the light** like His saying: **A Book which We have revealed to you, that you may bring forth mankind from darkness into the light** and He the Almighty said: **God is the Protector of those who believe; He brings them forth from darkness into the light** meaning from the darkness of disbelief and

ignorance to the light of faith and knowledge. God the Almighty called the revelation that He sent down light because of the guidance that is obtained through it, just as He called it spirit because of the life that is obtained through it in the hearts, so He the Almighty said: "And thus We have revealed to you a spirit by Our command. You did not know what the Scripture was, nor what faith was, but We have made it a light by which We guide whom We will of Our servants. And indeed, you are guiding to a straight path" and His saying the Almighty: "And whoever believes in God and does righteousness - He will admit him to gardens beneath which rivers flow, to abide therein forever. God has certainly been good to him in provision" An explanation of something like this has been presented more than once, so there is no need to repeat it. Here, thanks be to God.

Fath al-Qadir

9- **So she tasted the evil consequences of her deed** meaning the consequences of her disbelief **and the outcome of her deed was loss** meaning destruction in this world and torment in the hereafter.

Tafsir al-Baghawi

9- **So she tasted the evil consequences of her deed**, the punishment for her deed, and it was said: the severity of the consequences of her disbelief, **and the outcome of her deed was loss**, loss in this world and the hereafter.

Tafsir al-Baidawi

9- **So she tasted the evil consequences of her deed** the punishment for her disbelief and sins. **And the outcome of her deed was loss** with no profit in it at all.

Surat al-Talaq 65:10

God has prepared for them a severe punishment, so fear God, O you of understanding who have believed. God has sent down to you a message.

Surat al-Talaq 65:10

God has prepared for them a severe punishment, so fear God, O you of understanding who have believed. God has sent down to you a message.

Tafsir al-Jalalayn

10 - **God has prepared for them a severe punishment**
The repetition of the threat is an emphasis **So fear God, O you of understanding** the people of reason **who have believed** an adjective for the one being addressed or an explanation of it **God has sent down to you a reminder** which is the Qur'an

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God has prepared for these people who rebelled against the command of their Lord and His Messengers a severe punishment, and that is the punishment of the Fire that He has prepared for them on the Day of Resurrection. **So fear God, O you of understanding.** God Almighty says: So fear God and beware of His wrath by performing His obligations and avoiding His disobedience, O you of understanding.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **So fear God, O you of understanding**, he said: O you of intellects.

And His saying: **Those who believed** means: those who believed in God and His Messengers.

And His statement: **God has sent down to you a reminder * a Messenger.** The people of interpretation differed regarding the meaning of the reminder and the Messenger in this place. Some of them said: The reminder is the Qur'an, and the Messenger is Muhammad, may God bless him and grant him peace.

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **God has sent down to you a reminder * a Messenger**, he said: The reminder is the Qur'an, and the Messenger is Muhammad, may God bless him and grant him peace.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God Almighty, **God has sent down to you a message**, he said: The Qur'an is a spirit from God. And he recited, **And thus We have revealed to you a spirit of Our command** (al-Shura 42:52), to the end of the verse. And he recited, **God has sent down to you a message * A Messenger**, he said: The Qur'an. And he recited, **Indeed, those who disbelieved in the message when it**

came to them (Fussilat 41:41), he said: With the Qur'an. And he recited, **Indeed, it is We who sent down the message** (al-Hijr 15:9), he said: The Qur'an. He said: And it is the message, and it is the spirit.

Others said: The male is the Messenger.

The correct thing to say about this is that the Messenger is a translation of the male, and this is an accusative because it is returned to him for the explanation and translation of it.

The interpretation of the statement then is: God has sent down to you, O people of understanding, a reminder from God to you, reminding you of it and alerting you to your share of faith in God and working to obey Him, a Messenger who recites to you the verses of God that God sent down to him.

Tafsir al-Qurtubi

God has prepared for them a severe punishment. He explained that loss and that it is the punishment of Hell in the Hereafter. **So fear God, O you of understanding.** That is, intellects. **Those who have believed** is a substitute for **those of understanding**, or a description of them, that is, O you of understanding who have believed in God, fear God who sent down the Qur'an to you. That is, fear Him, know that obeying Him is obligatory, and refrain from disobeying Him. **A**

Messenger has already been mentioned. Al-Zajjaj said: The sending down of the reminder is evidence of the omission of *sent*, that is, He sent down a Qur'an to you and sent a Messenger. It was also said that the meaning is that God has sent down to you that He mentioned a Messenger. His mention of the Messenger would be His saying: **Muhammad is the Messenger of God.** (al-Fath 48:29) It is permissible for *Messenger* to be a substitute for *remembrance*, on the condition that *messenger* means *message*, or on the condition that it is in its category and is carried by the meaning, as if he said: God has revealed to you a reminder, a Messenger, so it is from the category of substituting something for something, and it is that. It is permissible for the word *rasul* to be in the accusative case as an inducement, as if he said: **Seek a messenger.** It was said that the mention here means honor, like the Almighty's saying: **Indeed, We have sent down to you a Book in which is your remembrance** (Al-Anbiya': 10), and His saying: **And indeed, it is a reminder for you and your people** (al-Zukhruf 43:44). Then He explained this honor by saying: a messenger. Most of the scholars agree that what is meant by the messenger here is Muhammad, may God bless him and grant him peace. Al-Kalbi said: It is Gabriel, so they are both revealed.

Tafsir Ibn Kathir

God Almighty says, threatening those who disobeyed His command, denied His messengers, and followed

other than what He legislated, and informing us of what happened to previous nations because of that, so God Almighty said: **And how many a city rebelled against the command of its Lord and His messengers**, meaning it rebelled, transgressed, and was arrogant about following God's command and following His messengers, **So We brought it to a severe account and punished it with a terrible punishment**, meaning a terrible, terrible punishment, **so it tasted the evil consequences of its action**, meaning the aftermath of its disobedience, and they regretted it when regret would not benefit them, "and the outcome of its action was loss. God has prepared for them a severe punishment," meaning in the Hereafter, along with the punishment He hastened for them in this world. Then God Almighty said, after narrating the story of these people, **So fear God, O you of understanding**, meaning straight-minded people. Do not be like them, lest what befell them befall you, O you of understanding. **Those who believed**, meaning they believed in God and His messengers, **God has sent down to you a reminder**, meaning the Qur'an, as God Almighty says: Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

And the Almighty's saying: **A Messenger who recites to you the clear verses of God**. Some of them said: **A Messenger** is in the accusative case as a substitute for inclusion and association because the Messenger is the one who conveyed the message. Ibn Jarir said: The correct view is that the Messenger is a translation of the Reminder, meaning an explanation of it. For this reason, God the Almighty said: **A Messenger who recites to you the clear verses of God** meaning that they are clear, evident, and evident **that He may bring forth those who have believed and done righteous deeds from darkness into the light** like His saying: **A Book which We have revealed to you, that you may bring forth mankind from darkness into the light** and He the Almighty said: **God is the Protector of those who believe; He brings them forth from darkness into the light** meaning from the darkness of disbelief and ignorance to the light of faith and knowledge. God the Almighty called the revelation that He sent down light because of the guidance that is obtained through it, just as He called it spirit because of the life that is obtained through it in the hearts, so He the Almighty said: "And thus We have revealed to you a spirit by Our command. You did not know what the Scripture was, nor what faith was, but We have made it a light by which We guide whom We will of Our servants. And indeed, you are guiding to a straight path" and His saying the Almighty: "And whoever believes in God and does righteousness - He will admit him to gardens beneath which rivers flow, to abide therein forever. God has certainly been good to him in provision" An explanation of something like this has been presented more than once, so there is no need to repeat it. Here, thanks be to God.

Fath al-Qadir

10- **God has prepared for them a severe punishment** in the Hereafter, which is the punishment of the Fire. The repetition is for emphasis. **So fear God, O you of understanding**, meaning, O you of sound minds. His statement, **who have believed**, is in the accusative

case, with the meaning: I mean an explanation of the one being addressed by His statement, **O you of understanding**, or an explanation apposition to it, or an attribute. **God has sent down to you a Reminder * A Messenger**. Al-Zajaj said: The sending down of the Reminder is evidence of the omission of **He sent down**: meaning, He sent down to you a Qur'an and sent to you a Messenger. Abu Ali Al-Farisi said: **A Messenger** is in the accusative case with the verbal noun, which is **a Reminder**, because the verbal noun with the definite article works. The meaning is: He sent down to you the Reminder of the Messenger. It was said that **a Messenger** is a substitute for **a Reminder**, as if it made the Messenger the Reminder itself as an exaggeration. It was said that it is a substitute for it by deleting an adjective from the first, the meaning being: He sent down that Reminder as a Messenger, or the companion of that Reminder as a Messenger. It was said that Messenger is an adjective with an omitted noun: i.e. a male with a Messenger, so this Messenger is an adjective for the male. It was also said that Messenger is in the accusative case as an inducement, as if he said: Stick to the Messenger. It was also said that the remembrance here means honor, as in His statement: **Indeed, We have sent down to you a Book in which is your remembrance** and His statement: **And indeed, it is a reminder for you and your people**.

Tafsir al-Baghawi

10- "God has prepared for them a severe punishment. So fear God, you of understanding who have believed. God has sent down to you a reminder," meaning the Qur'an.

Tafsir al-Baidawi

10- **God has prepared for them a severe punishment**. This is a repetition of the threat and an explanation of what necessitates the piety commanded in His statement: **So fear God, O you of understanding**. It is possible that what is meant by the reckoning is the exhaustive examination of their sins and their recording in the records of the guardians, and by the punishment is what they will be afflicted with immediately. **Those who believe - God has sent down to you a reminder**.

Surat al-Talaq 65:11

a Messenger who recites to you the clear verses of God, that He may bring out those who believe and do righteous deeds from darkness into the light. And whoever believes in God and does righteousness - He will admit him to gardens beneath which rivers flow, to abide therein forever. God has certainly provided for him abundantly.

Surat al-Talaq 65:11

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Tafsir al-Jalalayn

11 - **a Messenger** meaning Muhammad, may God bless him and grant him peace, is in the accusative case with an implied verb, meaning, and sent **reciting to you the clear verses of God** with the opening of the *ya'* and its breaking as mentioned previously **to bring out those who have believed and done righteous deeds** after the coming of the remembrance and the Messenger **from darkness** the disbelief that they were upon **into the light** the faith that was established for them after disbelief **and whoever believes in God and does righteousness - He will admit him** and in a reading with the nun (to gardens beneath which rivers flow, to abide therein forever. God has certainly given him good provision) it is the provision of Paradise whose pleasures never cease.

Tafsir al-Suyuti

Tafsir al-Tabari

Mubinat He says: *Mubinat* to whoever hears it and ponders it that it is from God.

God Almighty says: God has sent down to you, O people, a reminder and a Messenger, reciting to you clear verses, in order that He may bring forth those who believed in God and His Messenger and did righteous deeds, from darkness to light, meaning from disbelief, which is darkness, to light, meaning to faith.

And His statement: **And whoever believes in God and does righteousness** means: And whoever believes in God and works in obedience to Him. **He will admit him to gardens beneath which rivers flow** means: He will admit him to orchards beneath whose trees rivers flow. **Therein to abide forever** means: They will remain and reside in the orchards beneath which rivers flow forever. They will never die and will never leave them.

His saying: **God has given him a good provision** means: God has given him a good provision in Paradise. By provision, he means: what He has given him in it of food and drink, and everything else that He has prepared for His friends in it, and He has made it good for them.

Tafsir al-Qurtubi

He recites to you the verses of God is an adjective for the Messenger. The verses of God are the Qur'an. The general reading is with a fat-ha on the *ya'*, meaning God made it clear. Ibn 'Amir, Hafsa, Hamza, and Al-Kisa'i read it with a kasra, meaning He makes clear to you the rulings you need. The first reading is that of Ibn 'Abbas and the choice of Abu 'Ubayd and Abu Hatim, based on the statement of God, the Most High: **We have made the verses clear to you** (Al Imran 3:118). **That He may bring forth those who have believed and done righteous deeds** (al-Talaq 65:11) meaning those who have been foreordained in God's knowledge. **From darkness** meaning those who disbelieve. **Into the light** meaning guidance and faith. Ibn 'Abbas said: It was revealed about the believers among the People of the Book. He attributed bringing forth to the Messenger because faith is attained from him through his obedience.

God Almighty says: **And whoever believes in God and does righteousness - He will admit him to gardens beneath which rivers flow.** Nafi' and Ibn 'Amir read it with a *nun*, while the others read it with a *ya*. "God has given him good provision" means that God has made Paradise abundant for him.

Tafsir Ibn Kathir

God Almighty says, threatening those who disobeyed His command, denied His messengers, and followed other than what He legislated, and informing us of what happened to previous nations because of that, so God Almighty said: **And how many a city rebelled against the command of its Lord and His messengers,** meaning it rebelled, transgressed, and was arrogant about following God's command and following His messengers, **So We brought it to a severe account and punished it with a terrible punishment,** meaning a terrible, terrible punishment, **so it tasted the evil consequences of its action,** meaning the aftermath of its disobedience, and they regretted it when regret would not benefit them, "and the outcome of its action was loss. God has prepared for them a severe punishment," meaning in the Hereafter, along with the punishment He hastened for them in this world. Then God Almighty said, after narrating the story of these people, **So fear God, O you of understanding,** meaning straight-minded people. Do not be like them, lest what befell them befall you, O you of understanding. **Those who believed,** meaning they believed in God and His messengers, **God has sent down to you a reminder,** meaning the Qur'an, as God Almighty says: Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

And the Almighty's saying: **A Messenger who recites**

to you the clear verses of God. Some of them said: **A Messenger** is in the accusative case as a substitute for inclusion and association because the Messenger is the one who conveyed the message. Ibn Jarir said: The correct view is that the Messenger is a translation of the Reminder, meaning an explanation of it. For this reason, God the Almighty said: **A Messenger who recites to you the clear verses of God** meaning that they are clear, evident, and evident that **He may bring forth those who have believed and done righteous deeds from darkness into the light** like His saying: **A Book which We have revealed to you, that you may bring forth mankind from darkness into the light** and He the Almighty said: **God is the Protector of those who believe; He brings them forth from darkness into the light** meaning from the darkness of disbelief and ignorance to the light of faith and knowledge. God the Almighty called the revelation that He sent down light because of the guidance that is obtained through it, just as He called it spirit because of the life that is obtained through it in the hearts, so He the Almighty said: "And thus We have revealed to you a spirit by Our command. You did not know what the Scripture was, nor what faith was, but We have made it a light by which We guide whom We will of Our servants. And indeed, you are guiding to a straight path" and His saying the Almighty: "And whoever believes in God and does righteousness - He will admit him to gardens beneath which rivers flow, to abide therein forever. God has certainly been good to him in provision" An explanation of something like this has been presented more than once, so there is no need to repeat it. Here, thanks be to God.

Fath al-Qadir

Then He explained this honor by saying: 11- **A Messenger**. Most of the scholars have stated that what is meant by *Messenger* here is Muhammad, peace and blessings be upon him. Al-Kalbi said: It is Gabriel, and what is meant by *mention* is the Qur'an, and the meaning differs according to the previous grammatical aspects, as is clear. Then the Almighty described the mentioned Messenger by saying: **He recites to you the clear verses of God**, meaning that they are clear. The majority read *clear* in the form of the active participle: meaning the verses clarify to people the rulings they need. Abu Hatim and Abu Ubaid preferred the first reading, based on the statement: **We have made clear to you the verses, 'that He may bring forth those who have believed and done righteous deeds from darkness into the light.'** The lam is related to *recite*, meaning that the Messenger who recites the verses may bring forth those who have believed and done righteous deeds from the darkness of misguidance into the light of guidance. It is permissible for the lam to be related to *revealed*, in which case the one who brings forth would be God, the Exalted. **And whoever believes in God and does righteousness**, meaning that he combines belief and doing what God has enjoined upon him while avoiding what He has forbidden, **He will admit him to gardens beneath which rivers flow**. The majority of scholars read **enter him** with a dhammah, while Nafi' and Ibn 'Amir read it with a nun. The plural of the pronoun in **abiding therein forever** is based on the meaning of *from*, and the singular of *enters* is based on its wording. The phrase **God has**

given him a good provision is in the accusative case as a state of the pronoun in *khaalideen* due to overlap, or of the object of *enters* due to synonymy. The meaning of **God has given him a good provision** is that He has expanded his provision in Paradise.

Tafsir al-Baghawi

11- **A Messenger**, instead of the male. It was also said: He sent down to you a Qur'an and sent a Messenger. It was also said: With the Messenger. It was also said: The male is the Messenger.

It was said: *Remembrance* meaning honor. Then he explained what it is and said: "A Messenger who recites to you the clear verses of God that He may bring out those who believe and do righteous deeds from darkness into the light. And whoever believes in God and does righteousness - He will admit him to gardens beneath which rivers flow, wherein they abide forever. God has certainly been good to him in provision," meaning the Paradise whose pleasures never cease.

Tafsir al-Baidawi

11- **A Messenger** means by the mention Gabriel, peace be upon him, because of his frequent mention, or because he descended with the mention, which is the Qur'an, or because he is mentioned in the heavens or has mention, meaning honor, or Muhammad, peace and blessings be upon him, because of his regular recitation of the Qur'an, or his conveyance of it. He expressed his sending with the word **sending down** as a recommendation, or because he was caused by the revelation being sent down to him. He substituted **a Messenger** for it to clarify, or he meant the Qur'an by it. **A Messenger** is in the accusative case with an implied word such as *sent* or *mention* as a source, and **a Messenger** is its object, or he substituted it as meaning the message. **He recites to you the clear verses of God** is a state of the noun *God* or an attribute of *Messenger*, what is meant by **those who believe** in His statement, **That He may bring forth those who believe and do righteous deeds** is those who believed after it was revealed, that is, that He may grant them what they are upon now of faith and righteous deeds, or that He may bring forth whoever He knows or has decreed will believe **from darkness into the light** from misguidance to guidance, **And whoever believes in God and does righteousness - He will admit him to gardens beneath which rivers flow, wherein they abide forever**. Nafi' and Ibn 'Amir read **He will enter it** with the letter *nun*. **God has certainly given him good provision** in it is amazement and glorification of the reward they have been given.

Surat al-Talaq 65:12

God is He who created seven heavens and of the earth the like thereof. The command descends between them so that you may know that God has power over all things and that God has encompassed all things in knowledge.

Surat al-Talaq 65:12

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Tafsir al-Jalalayn

12 - **God is He who created seven heavens and of the earth the like of them** meaning seven earths **the command descends** the revelation **between them** between the heavens and the earth, Gabriel brings it down from the seventh heaven to the seventh earth **that you may know** related to something omitted, meaning He informed you of that creation and revelation **that God is over all things competent and that God has encompassed all things in knowledge**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **God is He who created seven heavens**, not the gods and idols that the polytheists worship, which are unable to create anything.

His saying, **And from the earth the like of them**, means: And He created from the earth the like of them, because in each one of them is the like of what is in the heavens of creation.

Who said that?

Amr ibn Ali and Muhammad ibn al-Muthanna told me: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Amr ibn Murrah, on the authority of Abu al-Dhaha, on the authority of Ibn Abbas, who said regarding this verse: **God is He who created seven heavens and of the earth the like of them**. Amr said: He said in every earth there is the like of Abraham and the like of what is on the earth of creation. Ibn al-Muthanna said: In every heaven there is Abraham.

Amr bin Ali told us, he said: Waki' told us, he said: Al-A'mash told us, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **Seven heavens and of the earth the like of them**, he said: If I told you its interpretation, you would disbelieve, and your disbelief is your denial of it.

Abu Kurayb told us: Abu Kurayb told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who said: God created seven heavens, the thickness of each one is a journey of five hundred years, and between each one of them is five hundred years, and above the seven heavens is the water, and God, may His praise be glorified, is above

the water, nothing of the deeds of the children of Adam is hidden from Him, and the earth is seven, between every two earths is five hundred years, and the thickness of each earth is five hundred years.

Ibn Hamid told us: Yaqub ibn Abdullah ibn Sa'd al-Qummi al-Ash'ari told us, on the authority of Ja'far ibn Abi al-Mughira al-Khuza'i, on the authority of Sa'id ibn Jubayr, who said: A man said to Ibn Abbas, **God is He who created seven heavens and of the earth the like of them...** the verse. Ibn Abbas said, **What assures you that I will not tell you about it and you will disbelieve?**

He said: Abbas told us, on the authority of Anbasa, on the authority of Layth, on the authority of Mujahid, who said: This land to that is like a tent that I pitched in a desert, and this sky to that sky is like a ring that I threw in a desert.

Ibn Hamid told us: Hakam told us, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, who said: The first part of the sky is a restrained wave, the second is rock, the third is iron, the fourth is copper, the fifth is silver, the sixth is gold, and the seventh is a ruby.

Yunus told me, he said: Ibn Wahb told us, he said: Jarir bin Hazim told us, he said: Hamid bin Qais told us, on the authority of Mujahid, he said: This house, the Kaaba, is the fourth of fourteen houses, in each heaven there is a house, each house of them is in line with its companion, if it were to fall on it, and this sanctuary is the most sacred of its constructions from the seven heavens and earths.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **God is He who created seven heavens and of the earth the like of them**, He created seven heavens and seven earths, in each heaven is one of His heavens and an earth is one of His earths, a creation of His creation, a command of His command, and a decree of His decree.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: "While the Prophet, may God bless him and grant him peace, was sitting once with his companions, a cloud passed by. The Prophet, may God bless him and grant him peace, said: 'Do you know what this is?' They said: 'God and His Messenger know best.' He said: 'This is the reins. These are the waters of the earth which God drives to a people who do not worship Him.' He said: 'Do you know what this sky is?' They said: 'God and His Messenger know best.' He said: 'This sky is a restrained wave and a protected ceiling.' Then he said: 'Do you know what is above that?' They said: 'God and His Messenger know best.' He said: 'Above that is another sky,' until he enumerated seven heavens, and he said: 'Do you know what is between them is five hundred years?' Then he said: 'Do you know what is above that?' They said: 'God and His Messenger know best.' He said: 'Above that is the

Throne.' He said: 'Do you know what this earth is?' They said: 'God and His Messenger know best.' He said: 'Under that is an earth.' He said: 'Do you know how much is between them?' They said: 'God and His Messenger know best.' He said: 'Between them is a journey of five hundred years,' until he enumerated seven earths. Then he said: By the One in Whose Hand is my soul, if a man were to be let down by a rope until he reached the bottom of the seventh earth, he would descend upon God. Then he said: He is the First and the Last, the Evident and the Hidden, and He is Knowing of all things.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Four angels met between heaven and earth, and some of them said to each other: Where did you come from? One of them said: My Lord sent me from the seventh heaven and I left him. Then the other said: My Lord sent me from the seventh earth and I left him. Then the third said: My Lord sent me from the east and I left him. Then the third said: My Lord sent me from the west and I left him.

And His saying: "The command descends between them" means that God Almighty says: God's command descends between the seventh heaven and the seventh earth.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **The command descends between them**, he said: between the seventh earth and the seventh heaven.

And His statement: **So that you may know that God has power over all things**. God Almighty says: God's decree and command descend between that so that you may know, O people, the essence of His power and authority, and that nothing He wills is impossible for Him, and nothing He wills is prevented from Him, but that He has power over whatever He wills. **And that God has encompassed all things in knowledge**. God Almighty says: So that you may know, O people, that God has encompassed all things of His creation in knowledge. Not an atom's weight on earth or in heaven escapes Him, nor anything smaller or larger. God Almighty says: So fear, O people who disobey the command of your Lord, His punishment, for nothing can prevent Him from punishing you, and He is Able to do that. He also encompasses your deeds, and nothing of them is hidden from Him, and He is keeping account of them from you in order to reward you for them, on the Day when every soul will be recompensed for what it has earned.

Tafsir al-Qurtubi

The Almighty's saying: **God is He Who created seven heavens and of the earth the like of them** indicates the perfection of His power and that He has the power to resurrect and hold people accountable. There is no dispute that the heavens are seven, one above the other. This is indicated by the hadith of the Night

Journey and others. Then He said: **And of the earth the like of them** meaning seven. There are two different opinions regarding them: The first - and this is the opinion of the majority - is that they are seven earths, one above the other, between each earth a distance like that between one heaven and the next, and in each earth are inhabitants of God's creation. Ad-Dahhak said: **And of the earth the like of them** meaning seven earths, but they are layered over one another without any separation, unlike the heavens. The first is more correct because the hadiths indicate it in At-Tirmidhi, An-Nasa'i and others. This has been explained previously in Surat Al-Baqarah. Abu Nu'aym narrated: Muhammad ibn Ali ibn Hubaysh narrated to us: Ismail ibn Ishaq al-Sarraj narrated to us, *H* and Abu Muhammad ibn Hibban narrated to us: Abdullah ibn Muhammad ibn Najiyah narrated to us: Suwayd ibn Sa'id narrated to us: Hafs ibn Maysarah narrated to us from Musa ibn 'Uqbah from 'Ata' ibn Abi Marwan from his father that Ka'b swore to him by He who split the sea for Moses that Suhayb told him that Muhammad, may God bless him and grant him peace, never saw a town he wanted to enter except that he said when he saw it: "O God, Lord of the seven heavens and what they shade, Lord of the seven earths and what they carry, Lord of the devils and what they lead astray, Lord of the winds and what they scatter, we ask You for the good of this town and the good of its people, and we seek refuge in You from its evil, the evil of its people, and the evil of what is in it." Abu Nu'aym said: This is an authentic hadith from the hadith of Musa ibn 'Uqbah, who is the only one to narrate it from 'Ata'. He narrated from Ibn Abi al-Zinad and others. In Sahih Muslim, it is narrated on the authority of Sa'id ibn Zayd who said: "I heard the Prophet (peace and blessings of God be upon him) say: 'Whoever takes a handspan of land unjustly will have it hung around his neck on the Day of Resurrection from seven earths.'" A similar hadith is narrated by Aisha, and clearer than both of them is the hadith of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: **No one takes a handspan of land unjustly except that God will hang him around the neck to the seven earths on the Day of Resurrection**. Al-Mawardi said: "Considering that they are seven earths, one above the other, the supplication of the people of Islam is specific to the people of the upper earth, and does not apply to those on the other earths, even if there are those among them who possess reason and are distinguished by their nature." Concerning their seeing the evening sky and deriving light from it, there are two opinions: One of them is that they see the sky from every side of their land and derive light from it. This is the opinion of those who consider the earth to be flat. The second opinion is that they do not see the sky, and that God Almighty created light for them from which they derive light. This is the opinion of those who consider the earth to be like a sphere. There is a third opinion concerning this verse, narrated by Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas, that it is seven flat earths, not one above the other, separated by seas, and all of them are shaded by the sky." Therefore, if no one on earth has access to another land, the call of Islam is limited to the people on earth. If some of them have access to another land, it is possible that the call of Islam will be binding on them when it is possible to

Surat al-Talaq 65:12

God is He who created seven heavens and of the earth the like thereof. The command descends between them so that you may know that God has power over all things and that God has encompassed all things in knowledge.

reach them, because the separation of the seas, if it is possible to traverse them, does not prevent the obligation of what is general in its ruling. It is possible that the call of Islam will not be binding on them, because if it were binding on them, the text would have been transmitted, and the Prophet (peace and blessings of God be upon him) would have been commanded to do it. God knows best what He has kept to Himself and what is correct regarding what is unclear to His creation. Then He said, **The Command descends between them.** Mujahid said, **The Command descends from the seven heavens to the seven earths.** Al-Hasan said, **Between every two heavens there is an earth and a Command.** The Command here is revelation, according to Muqatil and others. Based on this, His statement, **between them**, refers to what is between this highest earth, which is the lowest, and the seventh heaven, which is the highest. It was also said that the Command is divine decree and predestination, and this is the opinion of the majority. Based on this, what is meant by God's statement, **between them**, refers to what is between the lowest earth, which is the farthest, and the seventh heaven, which is the highest. It was said: **The command descends between them** with the life of some and the death of others, the wealth of a people and the poverty of others. It was also said: It is the wondrous planning He arranges in them, so He sends down rain and plants and brings forth night and day, summer and winter, and creates animals in all their different types and forms, moving them from one state to another. Ibn Kaysan said: This is according to the scope and breadth of the language, just as death is called the command of God, and the wind and clouds and the like. **So that you may know that God is over all things competent** means that He who has power over this great kingdom is even more competent over what is between them of His creation, and He is able to forgive and take revenge, even if all of that is equal in His power and ability. **And that God has encompassed all things in knowledge** so nothing is outside His knowledge and power. The word *knowledge* is in the accusative case as a confirmed source, because **to encompass** means to know. It was also said: It means that God encompasses with a comprehensive knowledge. The surah ends with praise to God and His help.

Tafsir Ibn Kathir

The Almighty says, informing us of His perfect power and great authority, so that this may motivate us to glorify the straight religion that He has legislated: **God is He who created seven heavens**, as He says, informing us of Noah's saying to his al-Nas 114: **Have you not seen how God created seven heavens in layers?** And He says: **The seven heavens and the earth and whoever is in them glorify Him.** And He says: **And of the earth the like of them**, meaning seven also, as is proven in the two Sahih: **Whoever unjustly takes**

even a handbreadth of land, it will be hung around his neck from seven earths. And in Sahih al-Bukhari: **He will be swallowed up by the seven earths.** And its paths, wording, and attribution have been mentioned at the beginning of Al-Bidayah wa al-Nihayah when mentioning the creation of the earth, and praise and thanks be to God. Whoever interprets this as referring to seven regions has gone too far, gone too far, and contradicted the Qur'an and the Hadith without any basis. And in Surat al-Hadid, when God says: **He is the First and the Last, the Evident and the Immanent**, He mentioned the seven earths, the distance between them, and the density of each one of them being five hundred years. Thus Ibn Masoud and others said, and likewise in another hadith: "The seven heavens and what is in them and what is between them, and the seven earths and what is in them and what is between them, in relation to the Throne, are nothing but a ring thrown in a desert."

Ibn Jarir said: Amr ibn Ali told us, Waki' told us, Al-A'mash told us, on the authority of Ibrahim ibn Muhajir, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the verse: **Seven heavens and of the earth the like of them**, he said: If I were to tell you its interpretation, you would disbelieve, and your disbelief is your denial of it. Ibn Humayd told us: Ya'qub ibn Abdullah ibn Sa'id Al-Qummi Al-Ash'ari told us, on the authority of Ja'far ibn Abi Al-Mughira Al-Khuza'i, on the authority of Sa'id ibn Jubayr, who said: A man said to Ibn Abbas: **It is God who created seven heavens and of the earth the like of them**, and the verse. Ibn Abbas said: What would reassure you that if I told you about it and you disbelieved? Ibn Jarir said: Amr ibn Ali and Muhammad 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 Abu Ad-Duha, on the authority of Ibn Abbas, regarding this verse: **It is God who created seven heavens and of the earth the like of them**, Amr said: He said: In every land there is the like of Abraham and similar to what is on the earth of creation. Ibn Al-Muthanna said in his hadith, **In every heaven is Abraham.** Al-Bayhaqi narrated this hadith in his book, **The Names and Attributes**, on the authority of Ibn Abbas, in a more detailed version. He said, "Abu Abdullah Al-Hafiz informed us, Ahmad Ibn Ya'qub informed us, Ubayd Ibn Ghannam Al-Nakha'i informed us, Ali Ibn Hakim informed us, Sharik informed us, on the authority of Ata' Ibn Al-Sa'ib, on the authority of Abu Al-Dhaha, on the authority of Ibn Abbas, who said, 'God is He who created seven heavens and of the earth the like of them.' He said, 'Seven earths, in every earth a prophet like your prophet, and Adam like Adam, and Noah like Noah, and Abraham like Abraham, and Jesus like Jesus.'"

Then Al-Bayhaqi narrated it from the hadith of Shu'bah from Amr ibn Murrah from Abu Ad-Dahha from Ibn Abbas regarding the statement of God the Almighty: **God is He Who created seven heavens and of the earth the like thereof**, he said: In each land there is something like Abraham, peace be upon him. Then

Al-Bayhaqi said: The chain of transmission of this from Ibn Abbas is authentic, but it is somewhat anomalous. I do not know of anyone who corroborates Abu Ad-Dahha's statement on this matter, and God knows best. Imam Abu Bakr Abdullah ibn Muhammad ibn Abi Ad-Dunya Al-Qurashi said in his book *At-Tafakkur wa'l-l'tibar*, Ishaq ibn Hatim Al-Madaini told me, Yahya ibn Sulayman told us, from Uthman ibn Abi Dahras, who said: It reached me that the Messenger of God, may God bless him and grant him peace, came to his companions while they were silent and not speaking, and said: **Why are you not speaking?** They said: **We are contemplating the creation of God the Almighty.** He said: "Then do likewise, contemplate the creation of God and do not contemplate Him, for in this Maghrib there is a white land whose light is its courtyard—or he said its courtyard is its light—the distance of the sun for forty days. In it are creations of God the Almighty who never disobeyed God for the blink of an eye." They said: Then where is the devil from them? He said: **Do they know whether Satan was created or not?** They said: **From the children of Adam?** He said: **They do not know whether Adam was created or not?** This is a *mursal* hadith and it is very objectionable. Uthman ibn Abi Dahras was mentioned by Ibn Abi Hatim in his book, and he said: It was narrated on the authority of a man from the family of Al-Hakam ibn Abi Al-Aas, and from him Sufyan ibn Uyaynah, Yahya ibn Salim At-Ta'ifi, and Ibn Al-Mubarak. I heard my father say that. The end of the interpretation of Surat At-Talaq, and praise and thanks be to God.

Fath al-Qadir

12- God is He who created seven heavens The noble name is the subject and its predicate is the relative clause with its clause **and from the earth the like of them** meaning He created from the earth the like of them, meaning seven.

There is disagreement about the nature of the layers of the earth. Al-Qatibi said in his interpretation: There are disagreements about them in two opinions: One of them, which is the opinion of the majority, is that they are seven earths, one above the other, between each earth a distance like that between the heaven and the earth, and in each earth there are inhabitants of God's creation. Ad-Dahhak said: They are layered over each other without any gap, unlike the heavens. The first is more correct, because the hadiths indicate it in At-Tirmidhi, An-Nasa'i and others. This has been explained in Surat Al-Baqarah. He said: And in Sahih Muslim, on the authority of Sa'id ibn Zayd, he said: I heard the Prophet, peace and blessings be upon him, say: **Whoever takes a handspan of land unjustly, it will be hung around his neck on the Day of Resurrection from seven earths**, and so on. What strengthens the opinion of the majority will come at the end of the discussion. The majority read **like them** in the accusative case in apposition to **seven heavens**, or in the sense of a verb: that is, and He created from the earth the like of them. Asim, in a narration from him, read it with the nominative case as the subject, and the preposition and noun before it are its predicate. **The command descends between them.** The sentence is a resumption, and it is possible that it is an attribute of what preceded it, and the command is revelation.

Mujahid said: The command descends from the seven heavens to the seven earths. Al-Hasan said: Between each heaven and the earth. Qatada said: In every earth of His earth and heaven of His heavens there is a creation from His creation and a command from His command and a decree from His decree. It was said that **between them** refers to what is between the lowest earth, which is the lowest, and the seventh heaven, which is the highest. It was said that it is what He manages in them of His wondrous management, so He sends down rain and produces plants, brings about night and day, summer and winter, and creates animals with their different types and forms, transferring them from one state to another. Ibn Kaysan said: This is the scope and breadth of the language, just as death is called the command of God, and the wind and clouds and the like. The majority read **the command descends from tanzall** and raised the command as the subject. Abu Amr read in a narration from him that it is derived from sending down, and the imperative is in the accusative case as a direct object and the subject is God, the Most High, and the lam in **that you may know that God is over all things competent** is related to creation, or to descend, or to something that is determined: that is, He did that so that you may know the perfection of His power and His encompassing of things, and this is the meaning of **and that God has encompassed all things with knowledge**, so nothing of them is outside His knowledge, whatever it may be. The accusative case of *knowledge* is in the source, because *hatat* means *knew*, or it is a preposition for a deleted source: that is, He encompassed with a encompassing knowledge, and it is possible for it to be a distinguishing feature.

Ibn Jarir narrated on the authority of Ibn Abbas, regarding his statement: {So We brought them to a severe account}, meaning: They showed no mercy. {And We punished them with a terrible punishment}, meaning: A great and terrible punishment. Ibn Mardawayh narrated on his authority: {God has sent down to you a reminder * A Messenger}, he said: Muhammad, may God bless him and grant him peace. Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas that a man said to him: {God is He Who created seven heavens and of the earth the like of them} to the end of the surah. Ibn Abbas said: What assures you that I will not tell you about it and you will disbelieve? Ibn Jarir, Ibn Abi Hatim, al-Hakim **who authenticated it**, and al-Bayhaqi in al-Shu'ab narrated on the authority of Abu al-Duha on the authority of Ibn Abbas, regarding his statement: {And of the earth the like of them}, he said: Seven earths, in each earth a prophet like your prophet, and an Adam like Adam, and a Noah like Noah, and an Abraham like Abraham, and a Jesus like Jesus. Al-Bayhaqi said: This is a sound chain of transmission, but it is somewhat anomalous. I do not know of anyone who corroborates Abu al-Duha's report on it. Ibn Abi Hatim and Al-Hakim narrated, and authenticated it, on the authority of Ibn Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "The two lands, between each land and the one next to it, are a journey of five hundred years. The upper one is on the back of a whale whose two ends meet in the sky, and the whale is on a rock, and the rock is in the hand of an angel. The second is

Surat al-Talaq 65:12

God is He who created seven heavens and of the earth the like thereof. The command descends between them so that you may know that God has power over all things and that God has encompassed all things in knowledge.

the prison of the wind. When God wanted to destroy 'Ad, He ordered the keeper of the wind to send a wind upon them to destroy 'Ad. The keeper of the wind said: 'O Lord, send upon them a wind the size of a bull's nostril.' The tyrant said to him: 'Then the earth and all that is on it will be overturned. But send upon them the size of a ring. It is the one about which God said in His Book: 'It does not leave anything it comes upon except that it reduces it to ashes. ' The third one contains the chamber of Hell, and the fourth one contains the sulfur of Hell. They said: O Messenger of God, does Hell have sulfur? He said: 'Yes, by the One in Whose hand is my soul, there are valleys in it of sulfur. If He sent firm mountains into them, they would melt. '” To the end of the hadith. Al-Dhahabi said, commenting on Al-Hakim: It is a rejected hadith. Uthman bin Saeed Al-Darimi narrated on the authority of Ibn Abbas, who said: The master of the heavens is the heaven in which the Throne is located, and the master of the earths is the earth in which we are.

will die according to the Sunnah of the Messenger of God, may God bless him and grant him peace.”

Tafsir al-Baghawi

12- God is He who created seven heavens and of the earth the like of them, in the verse, **the command descends between them**, by revelation from the seventh heaven to the lowest earth.

The scholars of meaning said: It is the wondrous planning that He manages in them, so He sends down rain and brings forth plants, brings about night and day, summer and winter, creates animals in their various forms, and transfers them from one state to another.

Qatada said: In every land of His land and every sky of His sky there is a creation of His creation, a command of His command, and a decree of His decree.

So that you may know that God has power over all things and that God has encompassed all things in knowledge, so nothing is hidden from Him.

Tafsir al-Baidawi

12- God is He who created seven heavens is a subject and predicate. **And of the earth the like of them** meaning He created the like of them in number on the earth. It is read in the nominative case as a subject and predicate: **The command descends between them** meaning He executes the command and decree of God between them and implements His rule among them. **That you may know that God has power over all things and that God has encompassed all things in knowledge** is a reason for *created* or for *descends*, or an implied word that includes them both, as each of them indicates the perfection of His power and knowledge.

On the authority of the Prophet, may God bless him and grant him peace: "Whoever recites Surat At-Talaq

Surat al-Tahrim 66:1

O Prophet, why do you prohibit what God has made lawful for you, seeking to please your wives? And God is Oft-Forgiving, Most Merciful.

Tafsir al-Jalalayn

1 - O Prophet, why do you forbid what God has made lawful to you from your female slave, Maria the Copt, when he had intercourse with her in the house of Hafsa and she was absent, then she came and it was difficult for her to do that in her house and on her bed, as you said, **It is forbidden to me** seek by forbidding her **the pleasure of your wives** meaning their pleasure and God is Forgiving and Merciful He forgave you this prohibition.

Tafsir al-Suyuti

Al-Hakim and Al-Nisa'i narrated with a sound chain of transmission on the authority of Anas that the Messenger of God, may God bless him and grant him peace, had a female slave whom he had sexual intercourse with. Hafsa kept at him until he made her forbidden to himself. Then God revealed, **O Prophet, why do you forbid what God has made lawful for you?**

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Prophet, who forbade himself what God made lawful for him, seeking thereby to please his wives. Why do you forbid yourself what is lawful that God made lawful for you, seeking thereby to please your wives?

Scholars differed about the lawful thing that God, the Most High, made lawful for His Messenger, but which he forbade himself in order to please his wives. Some of them said: It was his Coptic slave, Maria, whom he forbade himself by swearing that he would not approach her, seeking thereby the pleasure of his wife, Hafsa bint Umar, because she was jealous that the Messenger of God, may God bless him and grant him peace, was alone with her on her day and in her room.

Who said that?

Muhammad ibn Abd al-Rahim al-Barqi told me, saying: Ibn Abi Maryam told me, saying: Abu Ghassan told us, saying: Zayd ibn Aslam told me that the Messenger of God, may God bless him and grant him peace, had intercourse with the mother of Ibrahim in the house of one of his wives. She said: O Messenger of God, in my house and on my bed! So he made her forbidden to him. She said: O Messenger of God, how can you make what is lawful forbidden to yourself? So he swore to her by God that he would not have intercourse with her. Then God Almighty revealed: **O Prophet, why do you forbid what God has made lawful to you, seeking to please your wives?** Zayd said: So his saying, **You are forbidden to me**, is meaningless.

Yaqub told me: Ibn Ulayyah told me: Dawud ibn Abi Hind told us, on the authority of Al-Sha'bi, who said: Masruq said: The Prophet, may God bless him and

grant him peace, forbade his slave girl and swore an oath against her, making what was permissible forbidden, and he said about the oath: **God has prescribed for you the expiation of your oaths.**

Yunus bin Abdul-A'la told us: Sufyan told us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, who said: The Messenger of God, may God bless him and grant him peace, swore an oath and forbade it, so he was rebuked for forbidding it, and he was ordered to make expiation for the oath.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, on the authority of Malik, on the authority of Zayd ibn Aslam, he said to her: You are forbidden to me, by God I will not have intercourse with you.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **O Prophet, why do you forbid what God has made lawful for you, seeking the approval of your wives?** He said: Al-Sha'bi used to say: He forbade her to him, and he swore not to approach her, so he was rebuked for the prohibition, and the expiation came in the oath.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada and Amir al-Sha'bi, that the Prophet, may God bless him and grant him peace, forbade his slave girl. Al-Sha'bi said: He swore an oath while forbidding her, so God rebuked him for forbidding her, and made expiation for the oath obligatory.

Yunus narrated to us, saying: Ibn Wahb told us, saying: Ibn Zayd said, regarding His statement, **O Prophet, why do you forbid what God has made lawful for you?** He said: A woman from the wives of the Messenger of God (peace and blessings of God be upon him) found the Messenger of God (peace and blessings of God be upon him) with his slave girl in her house, and she said: O Messenger of God, how did this happen, when I was the least important of them to you? The Messenger of God (peace and blessings of God be upon him) said to her: Be quiet, do not mention this to anyone. She is forbidden to me if I ever approach her after this. She said: O Messenger of God, how can you forbid yourself what God has made lawful for you when you say, 'She is forbidden to me forever?' He said: By God, I will never approach her. Then God said, **O Prophet, why do you forbid what God has made lawful for you?**... the verse, I have forgiven this for you, and your statement, by God, **God has prescribed for you the expiation for your oaths, and God is your Protector, and He is the Knowing, the Wise.**

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say about His statement, **O Prophet, why do you forbid what God has made lawful for you?** The Messenger of God, may God bless him and grant him peace, had a young girl, and he had intercourse with her. Hafsa saw him, and it was Aisha's day, and they were both in a state of separation. The Messenger of God, may God bless him and grant him peace, said: **Keep it secret from me and do not mention to Aisha what you saw.** So Hafsa mentioned it to Aisha, and Aisha became angry. She

Surat al-Tahrim 66:1

O Prophet, why do you prohibit what God has made lawful for you, seeking to please your wives?
And God is Oft-Forgiving, Most Merciful.

kept at the Prophet of God, may God bless him and grant him peace, until he swore that he would never come near her again. Then God revealed this verse and commanded him to atone for his oath and go to his slave girl.

Ibn Hamid told us: Jarir told us, on the authority of Aamer, regarding the statement of God, **O Prophet, why do you forbid what God has made lawful for you?** regarding a slave girl whom he came to, and Hafsa saw him, so he said: She is forbidden to me, so keep it secret and do not tell anyone about it. So she mentioned that.

Others said: Rather, the Messenger of God, may God bless him and grant him peace, forbade his slave girl, so God Almighty made his forbidding her equivalent to an oath, and He required for her the same expiation as He required for an oath if its owner broke it.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding His statement, **God has prescribed for you the expiation of your oaths**, God commanded the Prophet, may God bless him and grant him peace, and the believers, if they forbade something that God had made permissible for them, to expiate their oaths by feeding ten poor people or clothing them, or freeing a slave, and that does not come under the heading of divorce.

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, **O Prophet, why do you forbid what God has made lawful for you?** until His statement, **And He is the Knowing, the Wise**. He said: Hafsa and Aisha loved each other and they were both wives of the Prophet, may God bless him and grant him peace. Hafsa went to her father and talked with him, so the Prophet, may God bless him and grant him peace, sent for his slave girl, and she stayed with him in Hafsa's house. The day came when Aisha was to come, so Hafsa returned and found them in her house. She waited for her to come out and became extremely jealous. The Messenger of God, may God bless him and grant him peace, brought out his slave girl, and Hafsa entered and said, **I saw who was with you, and by God, you have upset me**. The Prophet, may God bless him and grant him peace, said, **By God, I will please you, for I am confiding in you a secret, so keep it**. She said, **What is it?** He said, **I bear witness that this slave girl of mine is forbidden to me, in order to please you**. Hafsa and Aisha used to swear On the wives of the Prophet, may God bless him and grant him peace, so Hafsa went to Aisha and whispered to her: Be happy, for the Prophet, may God bless him and grant him peace, has forbidden his girl to him. When she told the secret of the Prophet, may God bless him and grant him peace, God Almighty revealed it to the Prophet, may God bless him and grant him peace. Then God revealed to His Messenger when they conspired against him: **O**

Prophet, why do you forbid what God has made lawful for you, seeking the approval of your wives? until His saying: **And He is the Knowing, the Wise**.

Yaqub ibn Ibrahim told me, he said: Ibn Ulayyah told us, he said: Hisham al-Dastawa'i told us, he said: He wrote to Yahya, narrating on the authority of Ya'la ibn Hakim, on the authority of Sa'id ibn Jubayr, that Ibn Abbas used to say: **Indeed, in the Messenger of God you have a good example to follow** (al-Ahzab 33:21), meaning that the Prophet, may God bless him and grant him peace, forbade his slave girl, so God, the Most High, said: **O Prophet, why do you forbid what God has made lawful for you?** until His saying: **God has prescribed for you the expiation of your oaths**, so he expiated his oath, so the forbidden became an oath.

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father, who said: Abu Uthman told us that the Prophet, may God bless him and grant him peace, entered Hafsa's house, and she was not there. His young lady came to him, and he threw a curtain over her. Hafsa came and sat at the door until the Messenger of God, may God bless him and grant him peace, had finished. She said: By God, it has made me sad. I had intercourse with her in my house, or something like that. He said: And the Prophet, may God bless him and grant him peace, forbade her from having intercourse with her in my house, or something like that.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **O Prophet, why do you forbid what God has made lawful for you?**... the verse. He said: He forbade his Coptic girl, the mother of his son Ibrahim, whose name was Maria, on the day of Hafsa, and he confided that to her, so Aisha found out about it, and they used to support each other against the wives of the Prophet, may God bless him and grant him peace. So God made lawful for him what he had forbidden for himself, so he was commanded to expiate for his oath, and he was rebuked for that, so He said, **God has prescribed for you the expiation of your oaths, and God is your Protector, and He is the Knowing, the Wise**. Qatada said: Al-Hasan used to say that he forbade her, so God made it lawful for him to expiate for an oath.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, that the Prophet, may God bless him and grant him peace, forbade her, meaning his slave girl, and she was Yemeni.

"Saeed bin Yahya told us: My father told us: Muhammad bin Ishaq told us, on the authority of Al-Zuhri, on the authority of Ubaidullah bin Abdullah, on the authority of Ibn Abbas, who said: I said to Umar bin Al-Khattab, may God be pleased with him: Who are the two women? He said: Aisha and Hafsa. The conversation began with the matter of Umm Ibrahim Al-Qibtiyya. The Prophet, may God bless him and grant him peace, had intercourse with her in Hafsa's house on her day. Hafsa found him and said: O son of

God, you have done something to me that you have never done to any of your husbands on my day, in my turn, and on my bed. He said: Are you not satisfied that I forbid her and not approach her? She said: Yes. So he forbade her and said: Do not mention that to anyone. So I mentioned it to Aisha, and God Almighty made it clear to him, and God revealed: 'O Prophet, why do you forbid what God has made lawful for you, seeking the approval of your wives?' ... all the verses. It has reached us that the Prophet of God, may God bless him and grant him peace, atoned for his oath and had intercourse with his slave girl."

Others said: It was a drink he drank, he liked it.

Who said that?

Ibn Al-Muthanna told us: Abu Dawud told us: Shu'bah told us, on the authority of Qais Ibn Muslim, on the authority of Abdullah bin Shaddad bin Al-Haad, who said: This verse was revealed regarding alcohol: **O Prophet, why do you prohibit what God has made lawful for you, seeking to please your wives?**

Ibn Al-Muthanna told us: Abu Qatn Al-Baghdadi Amr Ibn Al-Haitham told us: Shu'bah told us, on the authority of Qais Ibn Muslim, on the authority of Abdullah Ibn Shaddad, similarly.

He said: Abu Qatan told us, he said: Yazid bin Ibrahim told us, on the authority of Ibn Abi Malekah, he said: It was revealed about alcohol.

The correct thing to say about this is: What the Prophet (peace and blessings of God be upon him) forbade himself was something that God had made permissible for him. It is possible that it was his female slave, or it is possible that it was a drink, or it is possible that it was something else. However, whichever it was, it was forbidding something that was permissible for him. So God rebuked him for forbidding himself what he had made permissible for himself, and explained to him that his oath was permissible in an oath that he had sworn while forbidding what he had forbidden himself.

If someone were to say: What is your proof that the Prophet (peace and blessings of God be upon him) swore while forbidding what he had forbidden? You know the statement of those who said: The Prophet (peace and blessings of God be upon him) did nothing in that regard other than forbidding, and that forbidding is an oath. It is said: The proof for that is clear, which is that it is not conceivable in an Arabic or foreign language that the statement of one to one's slave girl, or to food or drink, **This is forbidden to me**, is an oath. So if that is not punishable, then it is known that an oath is not the statement of God, who says to something that is permissible for him: **It is forbidden to me**. If that is the case, then what we have said is correct, and what contradicts it is invalid. And further, it is possible that the prohibition of the Prophet (peace and blessings of God be upon him) was what he had forbidden himself from the permissible things that God, the Exalted, mentioned, had made permissible for him with an oath. So his statement, **Why did you forbid what God had made permissible**, means: Why did you swear about something that God had made permissible that you would not approach it, and forbid

it to yourself with an oath.

We said: The Prophet, may God bless him and grant him peace, forbade that, and swore an oath while forbidding it, as:

Al-Hasan bin Qaz'ah told us: Muslima bin Alqamah told us, on the authority of Dawud bin Abi Hind, on the authority of Al-Sha'bi, on the authority of Masruq, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, swore an oath and forbade himself from having intercourse with her. He ordered expiation for the oath, and it was said to him regarding the forbidding of intercourse: **Why did you forbid yourself what God has made lawful for you?**

And His statement: **And God is Forgiving and Merciful**, God Almighty says: And God is Forgiving, O Muhammad, of the sins of those of His servants who repent from their sins, and He has forgiven you for forbidding yourself what God has made lawful for you. He is too Merciful to punish His servants for the sins they have repented of after repentance.

Tafsir al-Qurtubi

Surah At-Tahrim

It is a Medinan surah according to everyone, and it has twelve verses. It is called Surat Al-Nabi.

God the Almighty said: **O Prophet! Why do you forbid what God has made lawful for you?** It is proven in Sahih Muslim on the authority of Aisha **may God be pleased with her** that the Prophet (peace and blessings of God be upon him) used to stay with Zainab bin Jahsh and drink honey at her place. She said: "Hafsa and I conspired that whichever of us the Messenger of God (peace and blessings of God be upon him) entered upon should say: 'I detect a strong odor from you! Have you eaten maghāfir?' So he entered upon one of them and she said that to him. He said: 'Did you drink honey at Zainab bin Jahsh's place? I will never do it again.'" Then this verse was revealed: **Why do you forbid what God has made lawful for you** - until His saying - **if you both repent for Aisha and Hafsa. And when the Prophet confided a statement to one of his wives** for His saying: Rather, I drank honey. It was also narrated from her that she said: "The Messenger of God (peace and blessings be upon him) loved sweets and honey. When he had prayed the 'Asr prayer, he would go around to his wives and approach them. He entered upon Hafsa and stayed with her longer than usual." I asked about that and was told: A woman from her tribe gave her a gift of a bowl of honey, so she gave the Messenger of God (peace and blessings be upon him) a drink of it. I said: By God, we will find a plan for him. I mentioned that to Sawdah and said: When he enters upon you and approaches you, say to him: O Messenger of God, have you eaten maghāfir **a type of sweet nectar?** He will say: No, so say to him: What is this smell? - and the Messenger of God (peace and blessings be upon him) was very upset when he smelled a smell - he will say to you: Hafsa gave me a drink of honey. So say to him: I sat with the honeycomb of the 'Arfat tree. I will say that to

O Prophet, why do you prohibit what God has made lawful for you, seeking to please your wives?
And God is Oft-Forgiving, Most Merciful.

him, and you say it, O Safiyyah. So when he entered upon Sawdah - she said: Sawdah says: By God, there is no god but Him, I almost started with what you said to me, while he was at the door, fearing you." When the Messenger of God (peace and blessings of God be upon him) came near, she said: **O Messenger of God, have you eaten Maghafir?** He said: *No*. She said: **What is this smell?** He said: **Hafsah gave me a drink of honey.** She said: **The bees of the Arfaat tree have stung it.** When he came to me, I said the same to him. Then he went to Safiyyah, and she said the same. When he came to Hafsa, she said: **O Messenger of God, shall I not give you some to drink?** He said: **I need it.** She said: "Sawdah says: 'Glory be to God!' By God, we have forbidden it." She said: **I told her to be quiet.** In this narration, the one at whose house he drank the honey was Hafsah. In the first narration, it was Zaynab. Ibn Abi Malekah narrated from Ibn Abbas that he drank it at Sawdah's house. It was also said that it was Umm Salamah. Asbat narrated it from As-Suddi. Ata' ibn Abi Muslim also said the same. Ibn al-Arabi said: **All of this is ignorance or imagined without knowledge.** The rest of his wives said, out of envy and jealousy, to the one who drank it at her house: **We smell the smell of Maghafir from you.** Al-Maghafir: a herb or gum with a changeable smell, it has a sweetness, the singular of which is maghfur, and jarast: ate. Al-Arfat: a plant that has a smell like the smell of wine. The Prophet (peace be upon him) liked to have a good smell or find it, and he disliked a bad smell for the sake of talking to the king. This is one opinion. Another opinion is that he meant the woman who offered herself to the Prophet (peace be upon him), but he did not accept her because of his wives, Ibn Abbas and Ikrimah said. The woman was Umm Sharik. A third opinion is that the one he forbade was Maria the Copt, who had been given to him as a gift by Al-Muqawqis, the king of Alexandria. Ibn Ishaq said: She is from the district of Ansana, from a town called Hafn, so he had intercourse with her in the house of Hafsa. Al-Daraqutni narrated on the authority of Ibn Abbas on the authority of Umar who said: "The Messenger of God, may God bless him and grant him peace, entered with his concubine, Mariyah, into Hafsa's house. Hafsa found him with her - and Hafsa had gone away to her father's house - and said to him: 'You are letting her into my house! You did this to me among your other wives only because I am insignificant to you.' He said to her: 'Do not mention this to Aisha, for she is forbidden to you if you approach her.' Hafsa said: 'How can she be forbidden to you when she is your slave girl?' So he swore to her that he would not approach her. The Prophet, may God bless him and grant him peace, said: 'Do not mention it to anyone.' She mentioned it to Aisha, and he swore that he would not enter upon his wives for a month. So he kept away from them for twenty-nine nights, and then God, the Almighty, revealed: 'You forbid what God has made lawful for you, seeking...'"

Second: The most correct of these sayings is the first one. And the weakest and the middle one. Ibn al-Arabi said: As for its weakness in the chain of transmission, it is due to the lack of trustworthiness of its narrators.

As for its weakness in its meaning, it is because the Prophet (peace and blessings of God be upon him) rejected a gift, which did not mean it was forbidden, because the one who rejected a gift did not make it forbidden for him. The true prohibition only comes after it had been made permissible. As for the one who narrated that he prohibited Maria the Copt, his chain of transmission is better and closer to the meaning, but it was not recorded in Sahih. It was narrated as a mursal. Ibn Wahb narrated from Malik from Zayd ibn Aslam who said: "The Messenger of God (peace and blessings of God be upon him) prohibited Umm Ibrahim and said: 'You are forbidden to me, by God, I will not come to you.' So God, the Almighty, revealed regarding that: 'O Prophet, why do you prohibit what God has made lawful for you?'" Ibn al-Qasim narrated something similar from him. Ashhab narrated from Malik who said: "I argued with 'Umar about something with a woman from the Ansar, and he shuddered at that and said: 'Women are not like this!' She said: 'Yes, and the wives of the Prophet (peace and blessings of God be upon him) used to argue with him.'" So he took his garment, went out to Hafsa and said to her: Are you arguing with the Messenger of God (peace and blessings of God be upon him)? I said: Yes, and if I had known that you disliked it, I would not have done it. When Umar heard that the Messenger of God (peace and blessings of God be upon him) had abandoned his wives, he said: In the dust of Hafsa's nose. What is correct is that it was in the honey and that he drank it at Zainab's house, and Aisha and Hafsa conspired against him over it, so what happened happened and he swore not to drink it and kept it a secret. The verse was revealed regarding all of them.

Third: God's statement, **did not forbid**. If the Prophet (peace and blessings of God be upon him) forbade it and did not break his oath, then this is not considered an oath according to us. A man's statement, **This is forbidden to me**, does not forbid anything, except for his wife. Abu Hanifa said: If the word is general, it applies to food and drink, not clothing, and it is an oath that requires expiation. Zufar said: It is an oath in everything, even in movement and being. The opponent relied on the fact that the Prophet (peace and blessings of God be upon him) forbade honey, so expiation is required for it. God the Almighty said, **God has prescribed for you the expiation of your oaths**, and He called it an oath. Our evidence is the statement of God the Almighty: **O you who have believed, do not forbid the good things which God has made lawful to you and do not transgress.** (al-Ma'idah 5:87), and His statement, **Say, 'Have you considered what God has sent down to you of provision and then you made some of it lawful and some unlawful?' Say, 'Has God permitted you, or do you invent a lie about God?'** (Yunus 10:59). God condemned the one who forbids what is lawful and did not require expiation. Al-Zajaj said: No one has the right to forbid what God has permitted. He did not give His Prophet (peace and blessings be upon him) the right to forbid anything except what God forbade him. So whoever says to his wife or female slave, **You are forbidden to me**, without intending divorce or zihar, then this statement requires

expiation for an oath. If he addresses a group of wives and female slaves with these words, then he must offer one expiation. If he forbids himself food or something else, then he is not required to offer expiation for that according to Al-Shafi'i and Malik. However, expiation is required for that according to Abu Mas'ud, Al-Thawri, and Abu Hanifa.

Fourth: Scholars differed regarding a man who says to his wife, **You are forbidden to me**. There are eighteen opinions: One of them: He does not have to do anything. This was the opinion of Ash-Sha'bi, Masruq, Rabi'ah, Abu Salamah, and Asbagh. According to them, it is like forbidding water and food. God the Almighty said, **O you who have believed, do not prohibit the good things which God has made lawful to you.** (al-Ma'idah 5:87). Marital relations are among the good things and among what God has permitted. God the Almighty said, **And do not say about what your tongues put forth falsely, "This is lawful and this is unlawful."** (al-Nahl 16:116). Whatever God has not prohibited, no one has the right to prohibit, nor to make it unlawful by its prohibition. It is not proven that the Messenger of God (blessings and peace of God be upon him) said, **What God has permitted is unlawful to me**. Rather, he refrained from Maria because of an oath he had made, which was, **By God, I will not approach her after today**. So it was said to him, **Why did you forbid what God has made lawful to you?** meaning, he did not refrain from it because of the oath. Meaning, he went ahead and disbelieved.

The second: It is an oath that must be expiated. This was stated by Abu Bakr al-Siddiq, Umar ibn al-Khattab, Abdullah ibn Masoud, Ibn Abbas, Aisha **may God be pleased with them**, and al-Awza'i, and it is what the verse implies. Sa'id ibn Jubayr said on the authority of Ibn Abbas: If a man forbids his wife to him, then it is an oath that must be expiated. Ibn Abbas said: You have in the Messenger of God an excellent example to follow, meaning that the Prophet (peace and blessings of God be upon him) forbade his female slave, so God the Almighty said: **Why do you forbid what God has made lawful for you** - until His saying - **God has already prescribed for you a way to expiate your oaths**, so he expiated for his oath and made what was forbidden an oath. Narrated by al-Daraqutni.

Third: It requires expiation and is not an oath. This was stated by Ibn Mas'ud and Ibn Abbas in one of his two narrations, and by Al-Shafi'i in one of his two opinions. This opinion is questionable. The verse refutes it as follows.

Fourth: It is a form of Zihar, and there is expiation for Zihar, as stated by Uthman, Ahmad ibn Hanbal, and Ishaq.

Fifth: If he intended to pronounce Zihar while intending that she was forbidden, just as his mother's back was forbidden, then it was Zihar.

If he intended to make her specific property absolutely forbidden to him without divorce, then he must pay expiation for an oath. If he did not intend anything, then he must pay expiation for an oath. This was stated by Al-Shafi'i.

Sixth: It is a revocable divorce, as stated by Omar bin

Al-Khattab, Al-Zuhri, Abdul Aziz bin Abi Salamah, and Ibn Al-Majishun.

Seventh: It is an irrevocable divorce. This was stated by Hammad ibn Abi Sulayman and Zayd ibn Thabit. It was also narrated by Ibn Khuwayz Mandad on the authority of Malik.

The eighth: It is three divorces, as stated by Ali bin Abi Talib, Zaid bin Thabit, and Abu Hurairah.

Ninth: It is three for a woman who has been penetrated, and he intends it for a woman who has not been penetrated. This was said by Al-Hasan and Ali bin Zaid Al-Hakam, and it is the well-known Maliki school of thought.

And he lived with her: It is three, and he does not intend it in any case or place, even if he did not enter, said Abdul Malik in Al-Mabsut, and Ibn Abi Laila said the same.

Eleventh: It is for the one with whom he has not consummated the marriage once, and for the one with whom he has consummated the marriage three times. This was stated by Abu Mus'ab and Muhammad ibn 'Abd al-Hakam.

Twelfth: If he intended divorce or zihar, then what he intended will be as he intended. If he intended divorce, then one divorce is irrevocable unless he intended three. If he intended two divorces, then one divorce is permissible. If he did not intend anything, then it is an oath and the man is free from his wife. This was stated by Abu Hanifa and his companions. Zufar said something similar, except that he said, **If he intended two divorces, we oblige him**.

Thirteenth: The intention of Zihar will not benefit him, but rather it will be a divorce, said Ibn Al-Qasim.

Fourteenth: Yahya bin Omar said: It is considered a divorce. If he takes her back, he is not permitted to have intercourse with her until he pays the expiation for Zihar.

Fifteenth: If he intended divorce, then he may do as many times as he wanted. But if he intended only one divorce, then it is revocable. This is the opinion of Al-Shafi'i **may God be pleased with him**. A similar opinion was narrated from Abu Bakr, Umar, and others among the Companions and Followers.

Sixteenth: If he intended three, then three, and if one, then one. If he intended an oath, then it is an oath. If he did not intend anything, then nothing is due on him. This is the opinion of Sufyan. Al-Awza'i and Abu Thawr said something similar, except that they said: If he did not intend anything, then it is one.

Seventeenth: He has his intention and it cannot be less than one, as stated by Abu Shahab. And if he does not intend anything, then it is nothing, as stated by Ibn al-Arabi. And I saw from Saeed bin Jubair, which is:

Eighteenth: He must free a slave even if he does not make it a form of Zihar. I do not know of any justification for this, and it is not far-fetched in my opinion.

Surat al-Tahrim 66:1

O Prophet, why do you prohibit what God has made lawful for you, seeking to please your wives?
And God is Oft-Forgiving, Most Merciful.

I said: Al-Daraqutni mentioned it in his Sunan on the authority of Ibn Abbas, and he said: Al-Husayn bin Ismail told us, he said: Muhammad bin Mansour told us, he said: Rawh told us, he said: Sufyan Al-Thawri told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that a man came to him and said: I have made my wife forbidden to me. He said: You have lied! It is not forbidden to you. Then he recited: **O Prophet, why do you forbid what God has made lawful for you?** The most severe expiation is upon you: freeing a slave. A group of the people of interpretation said: When this verse was revealed, he expiated for his oath by freeing a slave, and he returned to Maria, Zayd bin Aslam and others said.

Fifth: Our scholars said: The reason for the difference of opinion on this matter is that there is no reliable text or authentic apparent meaning on this issue in the Book of God or in the Sunnah of the Messenger of God (peace and blessings of God be upon him). Therefore, scholars have argued over it. Those who adhere to the original innocence said: There is no ruling, so nothing is required of it. As for those who say it is an oath, they said: God called it an oath. As for those who say: Atonement is required for it, but it is not an oath, they based their opinion on one of two matters: First, they assumed that God the Most High had made atonement obligatory for it, even if it is not an oath. Second, according to them, the meaning of an oath is prohibition, so atonement is applied to the meaning. As for those who say it is a revocable divorce, they interpret the wording according to its lesser meaning, and a revocable divorce is also prohibited in intercourse, so the wording is interpreted accordingly. This is binding on Malik, because he said: A revocable divorce is prohibited in intercourse. The same applies to those who say it is three, so they interpret it according to its greater meaning, which is the three divorces. As for those who say it is zihar, this is because it is the least degree of prohibition, as it is a prohibition that does not raise the degrees of marriage. As for those who said: It is an irrevocable divorce, they based their decision on the fact that a revocable divorce does not forbid the divorced woman, and that an irrevocable divorce forbids her. As for the statement of Yahya ibn Umar, he took precautions by making it a divorce, and when he took her back, he took precautions by requiring expiation. Ibn al-Arabi said: This is not valid because it combines opposites, as zihar and divorce cannot be combined in the meaning of one word, so there is no point in taking precautions in what cannot be combined in evidence. As for those who said: He should intend it with the one with whom he did not consummate the marriage, because one pronouncement makes her distinct and forbids her by law and unanimously agreed upon. Similarly, those who did not rule on the basis of their intention said: One pronouncement is sufficient before consummation in forbidding the wife by consensus, so it is sufficient by adopting the agreed upon minimum. As for those who said: It is three pronouncements with both, they took the greater ruling, if he had stated the three, it would have been as valid with the one with whom he

did not consummate the marriage as it was with the one with whom he consummated the marriage. The meaning should be the same, which is forbidding. And God knows best. And all of this applies to the wife. As for the female slave, none of that is required of her, unless he intends it as emancipation according to Malik. The majority of scholars are of the view that he must offer expiation for breaking an oath. Ibn al-Arabi said: The correct view is that it is one divorce, because if he had mentioned divorce, the minimum would be one, unless he pronounces it more than once. Similarly, if it is a prohibition, the minimum would be unless it is restricted to a greater number, such as if he says: You are forbidden to me except after marriage. This clearly indicates what is intended.

I said: Most of the commentators agree that the verse was revealed about Hafsa when the Prophet (peace and blessings of God be upon him) was alone in her house with his slave girl. This was mentioned by al-Tha'labi. Based on this, it is as if he said: What you forbade yourself is not forbidden to you, but you must make expiation for an oath. This also applies to the prohibition of honey and the slave girl. It is as if he said: What you forbade is not forbidden to you, but you added an oath to the prohibition, so make expiation for the oath. This is correct, because the Prophet (peace and blessings of God be upon him) forbade it and then swore, as al-Daraqutni mentioned. Al-Bukhari mentioned its meaning in the story of honey on the authority of Ubayd ibn Umair on the authority of Aisha, who said: "The Messenger of God, may God bless him and grant him peace, used to drink honey at Zainab bint Jahsh's house and stay with her. Hafsa and I conspired that whichever of us he entered upon should say: 'Did you eat maghāfir? I smell the odor of maghāfir on you!' He said: 'No, but I drank honey and I will not do it again, and I swore not to tell anyone about that.' Seeking to please his wives," meaning by his saying: 'And I will not do it again' in the sense of prohibition. And by his saying: 'I swore', that is, by God, as evidenced by the fact that God, the Most High, sent down to him a rebuke for that and directed him to expiate the oath by His saying: 'O Prophet, why do you forbid what God has made lawful for you?' He meant the forbidden honey by His saying: 'I will not do it again.' 'Seeking the pleasure of your wives.' That is, you do that seeking their pleasure. 'And God is Forgiving and Merciful.' Forgiving when He requires rebuke, Merciful, He removes blame. It has been said that this was a sin." Of the minor sins. The correct view is that it is a reproach for neglecting the first, and that he did not commit any minor or major sins.

Tafsir Ibn Kathir

Interpretation of Surat At-Tahrim

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

There is disagreement about the reason for the revelation of the beginning of this Surah. It was said

that it was revealed concerning Maria, and the Messenger of God, may God bless him and grant him peace, had forbidden her. Then the words of God Almighty were revealed: **O Prophet, why do you prohibit what God has made lawful for you, seeking the approval of your wives?**

Abu Abd al-Rahman al-Nasa'i said: Ibrahim ibn Yunus ibn Muhammad told us, my father told us, Hammad ibn Salamah told us, on the authority of Thabit, on the authority of Anas, that the Messenger of God (peace and blessings of God be upon him) had a female slave whom he would have intercourse with. Aisha and Hafsa kept at him until he forbade her. Then God, the Almighty, revealed: **O Prophet, why do you forbid what God has made lawful for you?** to the end of the verse. Ibn Jarir said: Ibn Abd al-Rahim al-Barqi told me, Ibn Abi Maryam told us, Abu Ghassan told us, Zayd ibn Aslam told me that the Messenger of God (peace and blessings of God be upon him) had intercourse with the mother of Ibrahim in the house of one of his wives. She said: O Messenger of God, in my house and on my bed? So he made her forbidden to him. She said: O Messenger of God, how do you forbid yourself what is lawful? So he swore to her by God that he would not have intercourse with her. Then God, the Almighty, revealed: **O Prophet, why do you forbid what God has made lawful for you?** Zayd ibn Aslam said: His saying, **You are forbidden to me, is meaningless.** Abd al-Rahman ibn Zayd narrated this on the authority of his father.

Ibn Jarir also said: Yunus told us, Ibn Wahb told us, on the authority of Malik, on the authority of Zayd ibn Aslam, who said: He said to her: **You are forbidden to me, by God I will not have intercourse with you.** Sufyan al-Thawri and Ibn Ulayyah said, on the authority of Dawud ibn Abi Hind, on the authority of al-Sha'bi, on the authority of Masruq, who said: The Messenger of God, may God bless him and grant him peace, swore an oath and forbade it, so he was rebuked for forbidding it and was ordered to make expiation for the oath. Narrated by Ibn Jarir, and it was also narrated on the authority of Qatada and others on the authority of al-Sha'bi himself, and more than one of the early Muslims said the same, including al-Dahhak, al-Hasan, Qatada, and Muqatil ibn Hayyan. Al-Awfi narrated a long story on the authority of Ibn Abbas.

Ibn Jarir said: Saeed bin Yahya told us, my father told us, Muhammad bin Ishaq told us, on the authority of Al-Zuhri, on the authority of Ubaydullah bin Abdullah, on the authority of Ibn Abbas, who said: I said to Umar bin Al-Khattab: Who are the two women? He said: Aisha and Hafsa. The conversation began with the matter of Umm Ibrahim, Maria the Copt, whom the Prophet (peace and blessings of God be upon him) had intercourse with in Hafsa's house during her turn. Hafsa found him and said: O Prophet of God, you have done something to me that you have not done to any of your husbands on my day, in my turn, or on my bed. He said: **Are you not pleased that I forbid her and do not approach her?** She said: Yes. So he forbade her and said to her: **Do not mention that to anyone.** She mentioned it to Aisha, and God revealed it to him, and then God revealed: **O Prophet, why do you forbid what God has made lawful for you, seeking the approval of your wives?** and all the verses. It has reached us that

the Messenger of God (peace and blessings of God be upon him) atoned for his oath and had intercourse with his slave girl. Al-Haytham ibn Kulayb said in his Musnad: Abu Qilabah Abdul-Malik ibn Muhammad al-Raqashi told us, Muslim ibn Ibrahim told us, Jarir ibn Hazim told us, on the authority of Ayyoub, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Umar, who said: The Prophet, may God bless him and grant him peace, said to Hafsa: **Do not tell anyone, for the mother of Ibrahim is forbidden to me.** She said: **Do you forbid what God has made lawful for you?** He said: **By God, I will not go near her.** He said: So he did not go near her until she told Aishah. He said: Then God, the Most High, revealed: **God has prescribed for you the expiation of your oaths.** This is a saheeh chain of narration, and none of the authors of the six books narrated it. Al-Hafiz al-Dhiya' al-Maqdisi chose it in his book al-Mustakhraj.

Ibn Jarir also said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us, Hisham al-Dastawai told us: Yahya wrote to me, narrating on the authority of Ya'la bin Hakeem, on the authority of Sa'id bin Jubayr, that Ibn Abbas used to say that there is an oath that must be expiated for something forbidden. Ibn Abbas said, **There has certainly been for you in the Messenger of God an excellent pattern,** meaning that the Messenger of God, may God bless him and grant him peace, forbade his slave girl, so God, the Most High, said, "O Prophet, why do you forbid what God has made lawful for you, seeking the approval of your wives? And God is Forgiving and Merciful. God has already prescribed for you the expiation of your oaths." So he expiated his oath, so the forbidden oath became an oath. Al-Bukhari narrated it on the authority of Mu'adh bin Fadal, on the authority of Hisham al-Dastawai, on the authority of Yahya, who is Ibn Abi Katheer, on the authority of Ibn Hakeem, who is Ya'la, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding the oath that must be expiated for something forbidden. Ibn Abbas said, **There has certainly been for you in the Messenger of God an excellent pattern,** and Muslim narrated it on the authority of Hisham al-Dastawai with it. Al-Nasa'i said: Abdullah bin Abdul Samad bin Ali informed us, Mukhallad - who is Ibn Yazid - told us, Sufyan told us, on the authority of Salim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: A man came to him and said, **I have made my wife forbidden to me.** He said, **You have lied; she is not forbidden to you.** Then he recited this verse: **O Prophet, why do you forbid what God has made lawful for you?** The most severe expiation for you is the freeing of a slave. Al-Nasa'i is the only one who transmitted it from this source with this wording.

Al-Tabarani said: Muhammad bin Zakariya told us, Abdullah bin Raja told us, Israel told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the words of God Almighty: **O Prophet, why do you forbid what God has made lawful for you?** He said: The Messenger of God, may God bless him and grant him peace, forbade his concubine. From here, some of the jurists who said that expiation is obligatory for whoever forbids his concubine or wife, or food, drink, clothing, or any of the permissible things went, and this is the view of Imam Ahmad and a group. Al-Shafi'i said that expiation is not

O Prophet, why do you prohibit what God has made lawful for you, seeking to please your wives?
And God is Oft-Forgiving, Most Merciful.

obligatory for anything other than the wife and the concubine if he forbade them specifically or made the prohibition general for them in one opinion. However, if he intended by the prohibition to divorce the wife or free the female slave, then it is valid for them.

Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, Ikrimah told us, on the authority of Ibn Abbas, who said: This verse, **O Prophet, why do you prohibit what God has made lawful for you?** was revealed about the woman who offered herself to the Prophet, may God bless him and grant him peace. This is a strange statement, but the correct view is that it was regarding his prohibition of honey, as Al-Bukhari said regarding this verse: Ibrahim bin Musa told us, Hisham bin Yusuf told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ubaid bin Umair, on the authority of Aisha, who said: The Prophet, may God bless him and grant him peace, used to drink honey at the home of Zaynab bint Jahsh and stay with her. Hafsa and I conspired that whichever of us he entered upon should say to him: I ate maghāfir, I smell the odor of maghāfir on you. He said: **No, but I used to drink honey at the home of Zaynab bint Jahsh, and I will not do it again, and I have sworn not to tell anyone about that,** "seeking to please your wives." This is how this hadith is mentioned here with this wording.

He said in the Book of Oaths and Vows: Al-Hasan bin Muhammad told us, Al-Hajjaj told us, on the authority of Ibn Jurayj, who said: Ata' claimed that he heard Ubayd bin Umair say: I heard Aisha claim that the Messenger of God, may God bless him and grant him peace, used to stay with Zaynab bint Jahsh and drink honey at her place. Hafsa and I conspired that whichever of us the Prophet, may God bless him and grant him peace, entered upon should say to him, "I smell the odor of maghāfir on you. I have eaten maghāfir." So the Prophet, may God bless him and grant him peace, entered upon one of them, and she said that to him. He said, **No, but I drank honey at the house of Zaynab bint Jahsh, and I will not do it again.** Then the verse was revealed: "O Prophet! Why do you prohibit what God has made lawful for you, seeking to please your wives? And God is Forgiving and Merciful. God has already prescribed for you the expiation of your oaths. And God is your Protector, and He is the Knowing, the Wise. And when the Prophet confided a statement to one of his wives, then when she disclosed it and God disclosed it to him, he recognized part of it and turned away from part. But when he disclosed it to her, she said, 'Who informed you of this?' He said, 'The Knowing, the Acquainted informed me. If you both repent to God, I will turn to You.'" God has made your hearts inclined" to Aisha and Hafsa **And when the Prophet confided in some of his wives a matter to say: Rather, I drank honey.** Ibrahim bin Musa said on the authority of Hisham: **And I will not return to it, and I have sworn not to tell anyone about that.** And thus he narrated it in the Book of Divorce with this chain of transmission and its wording is close to it, then he said: Al-Maghāfir is similar to gum that is found in the rimth and has sweetness, I forgive it with the

rimth if it appears in it, its singular is maghūr and it is said maghāfir, and thus al-Jawhari said. He said that al-Maghūr may also refer to the tenth, the thamām, the salm and the talh. He said that the rimth with a kasra is a pasture of camel pastures and it is from the sour. He said that the urfat is a tree from the tamarisk from which the maghūr exudes.

Muslim narrated this hadith in the Book of Divorce in his Sahih on the authority of Muhammad ibn Hatim on the authority of Hajjaj ibn Muhammad on the authority of Ibn Jurayj, who told me on the authority of Ata' on the authority of Ubayd ibn Umair on the authority of Aisha, and its wording is as Al-Bukhari included it in Oaths and Vows. Then Al-Bukhari said in the Book of al-Talaq 65: Furwah ibn Abi Al-Mughra' told us, Ali ibn Masahr told us on the authority of Hisham ibn Urwah on the authority of his father on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, loved sweets and honey, and when he finished the afternoon prayer, he would go to his wives and approach one of them. He went to Hafsa bint Umar and stayed longer than he usually stayed. I became jealous and asked about that, and it was said to me that a woman from her people had given her a gift of a bowl of honey, so she gave the Prophet, may God bless him and grant him peace, a drink of it. I said: By God, we will find a plan for him. I said to Sawdah bint Zam'ah: He will come close to you, and when he comes close to you, say, **Did you eat some saffron?** He will say, *No*. Then say to him, **What is this smell that I smell?** He will say, **You gave me some.** Hafsa gave me a drink of honey, so say, **The bees of the thorn nectar have nibbled on it,** and I will tell you. You tell him, Safiyya, that. She said, "Sawda says that. By God, he had just stood at the door, and I wanted to call him as you ordered me out of fear of you. But when he came close to her, Sawda said to him, "O Messenger of God, have you eaten maghāfir? **He said,** No. **She said,** What is this odor that I smell from you? **He said,** Hafsa gave me a drink of honey. **She said,** The bees of the thorn nectar have nibbled on it." When he came to me, I said something similar. When he came to Safiyya, she said the same to him. When he came to Hafsa, she said to him, "O Messenger of God, shall I not give you some to drink? **He said,** I have no need of it. **Sawda said,** By God, we have forbidden it. **I said to her,** Be quiet." This is the wording of Bukhari. Muslim narrated it on the authority of Suwaid bin Saeed, on the authority of Ali bin Masaher, on the authority of Abu Kurayb, Harun bin Abdullah, and Al-Hasan bin Bishr, all three of them on the authority of Abu Usamah Hammad bin Usamah, on the authority of Hisham bin Urwah, and with him she said: The Messenger of God, may God bless him and grant him peace, would be hard pressed to have a bad odor, meaning a foul odor, and for this reason they said to him, **You ate Maghafir,** because its odor has something to do with it. So when he said, **Rather, you drank honey,** they said, **His bees grazed the Arfat tree, whose gum is Maghafir, and for this reason its odor appeared in the honey they drank.** Al-Jawhari said: **The bees grazed the Arfat tree, meaning they ate it, and from this the bees are called Jawaris.** The poet

said:

They remain on the fruits of it

Al-Jaras said: Al-Jaras is a low sound. It is said: I heard the bell of a bird if you heard the sound of its beaks on something it is eating. In the hadith: **They hear the bell of the bird of Paradise.** Al-Asma'i said: I was in Shu'bah's assembly. He said: They hear the crunch of the bird of Paradise with the letter sh, so I said bell. He looked at me and said: Take it from him, for he knows this better than us. The point is that this context indicates that Hafsa was the one who brought the honey. It is from Hisham bin Urwa, from his father, from his aunt Aisha. In the chain of narration of Ibn Jurayj, from Ata', from Ubaid bin Umair, from Aisha, that Zainab bint Jahsh was the one who brought him the honey, and that Aisha and Hafsa conspired and conspired against him. And God knows best. It may be said that they both occurred, and there is nothing wrong with that, except that their being a reason for the revelation of this verse is questionable, and God knows best. What indicates that Aisha and Hafsa **may God be pleased with them** are the two who supported each other is the hadith narrated by Imam Ahmad in his Musnad, where he said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Ubayd God ibn Abdullah ibn Abi Thawr, on the authority of Ibn Abbas, who said: I was always keen to ask Umar about the two women from the wives of the Prophet (peace and blessings of God be upon him) about whom God the Most High said: **If you both repent to God, your hearts have indeed become inclined**, until Umar performed Hajj and I performed Hajj with him. When we were on the way, Umar turned aside and I turned aside with him with the water skin, so he defecated. Then he came to me and I poured water over his hands, and he performed ablution. I said: O Commander of the Faithful, who are the two women from the wives of the Prophet (peace and blessings of God be upon him) about whom God the Most High said: **If you both repent to God, your hearts have indeed become inclined**, so Umar said: How strange you are, Ibn Abbas! Al-Zuhri said: By God, he disliked what he asked him about and did not conceal it. He said: They are Aisha and Hafsa.

He said: Then he started to narrate the hadith. He said: We, the Quraysh, were a people who used to overpower women. When we came to Madinah, we found a people whose women used to overpower them, so our women began to learn from their women. He said: My house was in the house of Umayyah ibn Zayd in Al-Awali. He said: One day I became angry with my wife, and she spoke to me in a rude tone. I disapproved of her speaking to me, so she said: Why do you disapprove of my speaking to you? By God, the wives of the Messenger of God (peace and blessings of God be upon him) would speak to him in a rude tone, and one of them would ignore him from day to night. He said: So I went and entered upon Hafsa and said: Do you speak to the Messenger of God (peace and blessings of God be upon him) in a rude tone? She said: Yes. I said: And one of you would ignore him from day to night? She said: Yes. I said: He among you who did that has failed and lost. Is any of you certain that God will not be angry with her because of the anger of His Messenger, and then she will be

destroyed? Do not go back to the Messenger of God, may God bless him and grant him peace, and do not ask him for anything, but ask me for whatever you want from my money, and do not be deceived by the fact that your neighbor is more beautiful and more beloved to the Messenger of God, may God bless him and grant him peace, than you - meaning Aisha. He said: I had a neighbor from the Ansar, and we would take turns going down to the Messenger of God, may God bless him and grant him peace. He would go down one day and I would go down the next day, and he would bring me report of the revelation and other things, and I would bring him the same.

He said: We were talking about Ghassan shod the horses to attack us. One day my friend came down and came at night, knocked on my door and called me. I went out to him and he said: A great matter has happened. I said: What is it that Ghassan has come for? He said: No, it is greater than that and more prolonged. The Messenger of God, may God bless him and grant him peace, divorced his wives. I said: Hafsa has been disappointed and lost. I thought this would happen until I prayed the dawn prayer and tightened my clothes. Then I went down and entered upon Hafsa while she was crying. I said: The Messenger of God, may God bless him and grant him peace, has released you. She said: I do not know. Is he this one who is secluded in this room? So I went to a black slave of his and said: I will ask permission for Umar. The slave entered and then came out to me and said: I mentioned you to him and I was silent. So I went until I came to the pulpit and there were a group of people sitting beside him, some of them crying. I sat with him for a while and then I was overcome by what I felt. So I went to the slave and said: Ask permission for Umar. He entered and then came out and said: I mentioned you to him and I was silent. So I went out and sat by the pulpit and then I was overcome by what I felt. So I went to the slave and said: Ask permission for Umar. He entered and then came out to me and said: I mentioned you to him and I was silent. So I turned away and the slave called me and said: Come in, you have been given permission. So I entered and greeted the Messenger of God, may God bless him and grant him peace, and there he was. Leaning on the sand of a mat - Imam Ahmad said: And Yaqub narrated to us in the hadith of Salih, who said: The sand of a mat - and it left an impression on his side, so I said: O Messenger of God, have you divorced your wives? He raised his head to me and said: *No*. So I said: God is Great. And if you had seen us, O Messenger of God, we Quraysh were a people who would overpower women, but when we came to Madinah, we found a people whose women overpowered them, so our women began to learn from their women. One day, my wife became angry with me, and I found her arguing with me, so I disapproved of her arguing with me. She said: Why do you disapprove of my arguing with you? By God, the wives of the Prophet (peace and blessings of God be upon him) arguing with him, and one of them would ignore him from day to night. So I said: He who does that among you has failed and lost. Does any of you feel secure that God will not be angry with her because of the anger of the Messenger of God, and then she will be ruined?

The Messenger of God (peace and blessings be upon

Surat al-Tahrim 66:1

O Prophet, why do you prohibit what God has made lawful for you, seeking to please your wives?
And God is Oft-Forgiving, Most Merciful.

him) smiled, so I said: O Messenger of God, I entered upon Hafsa and said: Do not be deceived by the fact that your neighbor is more beautiful or more beloved to the Messenger of God (peace and blessings be upon him) than you. He smiled again, so I said: Be comforted, O Messenger of God. He said: Yes. So I sat and raised my head in the house, and by God, I did not see anything in the house that would delight the eye except the preparations for his position. I said: O Messenger of God, pray to God to grant your nation more abundantly, for He granted the Persians and Romans more abundantly, yet they did not worship God. He sat up straight and said: Are you in doubt, O son of Al-Khattab? They are a people for whom their good things have been hastened in the life of this world. I said: Ask forgiveness for me, O Messenger of God. He had sworn that he would not enter upon them for a month because of the intensity of his resentment towards them, until God, the Almighty, admonished him. Al-Bukhari, Muslim, Al-Tirmidhi and Al-Nasa'i narrated it through various chains of narration on the authority of Al-Zuhri. Al-Bukhari and Muslim narrated it on the authority of Yahya ibn Sa'id Al-Ansari on the authority of Ubayd ibn Hunayn on the authority of Ibn Abbas, who said: I spent a year wanting to ask Umar ibn Al-Khattab about a verse, but I could not ask him out of awe of him, until he went out for Hajj, so I went out with him. When we returned, and we were partway through the Hajj, he turned towards the arak tree because of some need he had. I stood until he finished, then I walked with him and said: O Commander of the Faithful, who are the two women who conspired against the Prophet (peace and blessings of God be upon him)? This is the wording of Al-Bukhari. Muslim narrated it: Who are the two women about whom God the Most High said: **And if they both conspire against him?** He said: Aisha and Hafsa. Then he narrated the hadith in full, and some of them abbreviated it.

Muslim also said: Zuhair bin Harb told me, Umar bin Yunus al-Hanafi told us, Ikrimah bin Ammar told us, on the authority of Samak bin al-Walid Abu Zamil, Abdullah bin Abbas told me, Umar bin al-Khattab told me, he said: When the Prophet of God, may God bless him and grant him peace, withdrew from his wives, I entered the mosque, and I saw the people poking stones and saying, "The Messenger of God, may God bless him and grant him peace, had divorced his wives." That was before the veil was ordered, so I said, **I will know that today.** Then he mentioned the hadith about his entering upon Aisha and Hafsa and advising them, until he said: So I entered and saw Rabah, the servant of the Messenger of God, may God bless him and grant him peace, on the threshold of the window. So I called out and said, "O Rabah, ask permission for me to see the Messenger of God, may God bless him and grant him peace." Then he mentioned something similar to what was mentioned above, until he said, "So I said, 'O Messenger of God, what is difficult for you regarding the matter of women? If you have divorced them, then God is with you, and His angels, Gabriel, Michael, Abu Bakr, and I, and the believers, and I rarely spoke—and I praise God—with anything except that I hoped that it would be...'" God confirms

my words, so this verse was revealed, the verse of choice: **Perhaps his Lord, if he divorces you all, will give him in exchange wives better than you** "And if they both back him up against him - indeed, God is his Protector and [so will] Gabriel and the righteous believers and the angels after that as support." So I said: **Have you divorced them?** He said: *No*. So I stood at the door of the mosque and called out at the top of my voice: He has not divorced his wives. And this verse was revealed: "And when there comes to them information about security or fear, they broadcast it. But if they had referred it to the Messenger or to those in authority among them, then those who can investigate it would have known about it." So I was the one who investigated that information. And this is what Saeed bin Jubair, Ikrimah, Muqatil bin Hayyan, Ad-Dahhak and others said: **And the righteous believers** means Abu Bakr and Umar. Al-Hasan Al-Basri and Uthman added. Layth bin Abi Sulaym said on the authority of Mujahid: **And the righteous believers** means Ali bin Abi Talib.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Abi Omar told us, Muhammad bin Jaafar bin Muhammad bin Al-Hussein told us, he said: A trustworthy man told me, tracing it back to Ali, he said: The Messenger of God, may God bless him and grant him peace, said regarding the words of God the Most High: **And the righteous believers**, he said: **He is Ali bin Abi Talib.** Its chain of transmission is weak and it is very objectionable. Al-Bukhari said: Umar bin Awn told us, Hisham told us, on the authority of Humayd, on the authority of Anas, he said: Umar said: The wives of the Prophet, may God bless him and grant him peace, gathered in jealousy for him, so I said to them: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you.** So this verse was revealed. It was mentioned before that it coincided with the Qur'an in several places: one of them in the revelation of the veil, one of them in the case of the captives of Badr, and one of them in His statement: **If you took the Station of Abraham as a place of prayer.** So God the Most High revealed: **And take the Station of Abraham as a place of prayer.** Ibn Abi Hatim said: My father told us, Al-Ansari told us, Humayd told us, on the authority of Anas, he said: Umar bin Al-Khattab said: I was informed of something that happened between the Mothers of the Believers and the Prophet, may God bless him and grant him peace. So I settled them down saying: Either you refrain from the Messenger of God (peace and blessings of God be upon him) or God will replace him with wives better than you, until I came to the last of the Mothers of the Believers and she said: O Umar, is there not in the Messenger of God enough to admonish his wives so that you admonish them? So I held back and God the Almighty revealed: **Perhaps if he divorces you, his Lord will give him in exchange wives better than you - Muslims, believers, obedient, repentant, worshipping God, fasting, married and virgins.** This woman who turned him away from what he was doing of admonishing women was Umm Salamah as proven in Sahih al-Bukhari.

Al-Tabarani said: Ibrahim bin Nailah Al-Asbahani narrated to us, Ismail Al-Bajali narrated to us, Abu Awanah narrated to us, on the authority of Abu Sinan, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding the statement: **And when the Prophet confided a statement to one of his wives**, he said: Hafsa entered upon the Prophet, peace and blessings be upon him, in her house while he was having intercourse with Maria. The Messenger of God, peace and blessings be upon him, said to her: "Do not tell Aisha until I give you good report: your father will succeed Abu Bakr when I die." So Hafsa went and informed Aisha, and Aisha said to the Messenger of God, peace and blessings be upon him: **Who told you this?** He said: **The All-Knowing, the All-Aware informed me.** Aisha said: **I will not look at you until you forbid Maria.** So he forbade her, and then God, the Most High, revealed: **O Prophet, why do you forbid [her]?** Its chain of transmission is questionable. The interpretation of these noble verses has become clear from what we have mentioned, and the meaning of His statement: **Muslim women, believing women, obedient, repentant, worshipping** is clear. God the Almighty says: *Travelers* meaning: fasting. This was said by Abu Hurairah, Aisha, Ibn Abbas, Ikrimah, Mujahid, Saeed bin Jubair, Ata', Muhammad bin Ka'b Al-Qurazi, Abu Abd Al-Rahman Al-Sulami, Abu Malik, Ibrahim Al-Nakha'i, Al-Hasan, Qatadah, Al-Dahhak, Al-Rabi' bin Anas, Al-Suddi and others. A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was presented in Surat Al-Bara'ah, in which the wording is: **The traveler of this nation is fasting.** Zayd bin Aslam and his son Abd Al-Rahman said: *Travelers* meaning emigrants. Abd Al-Rahman recited: *Travelers*, meaning emigrants. The first statement is better, and God knows best.

And the Almighty's saying: **Women who are married and virgins** meaning that some of them are married and some of them are virgins so that this would be more desirable to the soul, because variety expands the soul, and for this reason He said: **Women who are married and virgins.** Abu al-Qasim al-Tabarani said in his great dictionary: Abu Bakr ibn Sadaqa told us, Muhammad ibn Muhammad ibn Marzuq told us, Abdullah ibn Umayya told us, Abdul Quddus told us, on the authority of Salih ibn Hayyan, on the authority of Ibn Buraidah, on the authority of his father, **Women who are married and virgins** he said: God promised His Prophet, may God bless him and grant him peace, in this verse that He would marry him, so the married woman is Asiya, the wife of Pharaoh, and the virgins are Mary, the daughter of Imran. Al-Hafiz Ibn Asakir mentioned in the biography of Mary, peace be upon her, on the authority of Suwaid bin Saeed: Muhammad bin Salih bin Umar told us, on the authority of Ad-Dahhak and Mujahid, on the authority of Ibn Umar, who said: Gabriel came to the Messenger of God, may God bless him and grant him peace, and Khadija passed by. He said: God sends her greetings and gives her good tidings of a house in Paradise made of hollow pearls, far from play, in which there is no toil or noise.

From the hadith of Abu Bakr al-Hudhali, from Ikrimah, from Ibn Abbas, that the Prophet, may God bless him and grant him peace, entered upon Khadijah while she was dying and said: **O Khadijah, when you meet your**

co-wives, greet them from me. She said: "O Messenger of God, may God bless him and grant him peace, did you marry before me?" He said: **No, but God married me to Mary, the daughter of Imran, Asiyah, the wife of Pharaoh, and Kulthum, the sister of Moses.** This is also weak. Abu Ya'la said: Ibrahim ibn Arara told us, Abd al-Nur ibn Abdullah told us, Yusuf ibn Shu'ayb told us, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **Did you know that God married me in Paradise to Mary, the daughter of Imran, Kulthum, the sister of Moses, and Asiyah, the wife of Pharaoh?** I said: **Congratulations, O Messenger of God.** This is also weak and was narrated as a mural hadith on the authority of Ibn Abi Dawud.

Fath al-Qadir

It is twelve verses

It was revealed in Medina. Al-Qurtubi said: According to everyone's opinion, it is called Surat Al-Nabi. Ibn Al-Durais, Al-Nahhas, and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: Surat At-Tahrim was revealed in Medina. Ibn Mardawayh's wording is Surat Al-Muharram. Ibn Mardawayh narrated on the authority of Ibn Al-Zubayr that he said: Surat An-Nisa was revealed in Medina: **O Prophet, why do you prohibit yourself?**

His saying: 1- **O Prophet, why do you forbid what God has made lawful for you?** There are different opinions about the reason for the revelation of this verse: The first opinion is that of most of the commentators. Al-Wahidi said: The commentators said: The Prophet (peace and blessings of God be upon him) was in Hafsa's house when she visited her father. When she returned, she saw Maria in her house with the Prophet (peace and blessings of God be upon him). She did not enter until Maria left and then came back in. When the Prophet (peace and blessings of God be upon him) saw jealousy and sadness on Hafsa's face, he said to her: **Do not tell Aishah, and I promise that I will never come near her again.** So Hafsa told Aishah, and they had been on good terms. Aishah became angry and kept nagging the Prophet (peace and blessings of God be upon him) until he swore that he would not come near Maria. Then God revealed this Surah. Al-Qurtubi said: Most of the commentators agree that the verse was revealed about Hafsa, and he mentioned the story. It was said that the reason was that the Prophet (peace and blessings of God be upon him) was drinking honey at Zainab bint Jahsh's house, so Aisha and Hafsa conspired to say to him when he entered upon them, **We smell the odor of maghāfir a type of saffron.** It was also said that the reason was the woman who offered herself to the Prophet (peace and blessings of God be upon him). The evidence for these sayings will come at the end of the research, God willing, and you will understand how to reconcile them. The phrase **seek[ing] the pleasure of your wives** is a new sentence, or it explains the saying **you forbid**, or it is in the accusative case as a state of the subject of **you forbid**, meaning seeking thereby the pleasure of your wives. *Murdāt* is a verbal noun, which means contentment, and its root is *mardūwah*, and it is added to the object, meaning that

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O Prophet, why do you prohibit what God has made lawful for you, seeking to please your wives?
And God is Oft-Forgiving, Most Merciful.

you please your wives, or to the subject, meaning that they be pleased. **And God is Forgiving and Merciful**, meaning He is most forgiving and merciful for what you neglected in forbidding what God had made lawful for you. It was said that this was a minor sin, and that is why God rebuked him for it. It was also said that it was a rebuke for abandoning what was better.

Tafsir al-Baghawi

1- "O Prophet, why do you forbid what God has made lawful for you, seeking to please your wives? And God is Forgiving and Merciful." The reason for its revelation is what 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, Ubaidullah bin Ismail told us, Abu Usamah told us on the authority of Hisham, on the authority of his father, 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, loved sweets and loved honey. When he prayed the afternoon prayer, he would pass by his wives and approach them. He entered upon Hafsa and stayed with her longer than he usually stayed. I asked about that, and it was said to me: A woman from her people gave her a gift of a bowl of honey, so she gave the Messenger of God, may God bless him and grant him peace, a drink from it. I said: By God, we will find a plan for him. I mentioned that to Sawdah, and I said: When he enters upon you, he will approach you, so say to him: O Messenger of God, have you eaten?" Maghafir? He will say: No. So say to him: What is this smell? The Messenger of God (peace and blessings of God be upon him) was very upset when he smelled the smell, so he would say: Hafsa gave me a drink of honey. So say to him: The bees of the 'Arfaith have bitten it. I will say that and you say it, O Safiyyah. So when he entered upon Sawdah, Sawdah said: By God, there is no god but Him, I almost told him what you said to me while he was at the door, out of fear of you. So when the Messenger of God (peace and blessings of God be upon him) came near, I said: O Messenger of God, have you eaten Maghafir? He said: No. I said: What is this smell? He said: Hafsa gave me a drink of honey. She said: The bees of the 'Arfaith have bitten it. So when he entered upon me, I said to him the same thing, and he entered upon Safiyyah and she said the same thing to him. So when he entered upon Hafsa, she said to him: O Messenger of God, shall I not give you some to drink? He said: I have no need of it. Sawdah said: Glory be to God, we have forbidden it. She said: I told her to be quiet.

Abdul Wahid Al-Malihi told us, Ibn Abdullah Al-Nuaimi told us, Muhammad Ibn Yusuf told us, Muhammad Ibn Ismail told us, Al-Hasan Ibn Muhammad Al-Sabah told us, Al-Hajjaj told us on the authority of Ibn Jurayj who said: Ata' claimed that he heard Ubaid Ibn Umair say, "I heard Aisha, may God be pleased with her, say that the Prophet, may God bless him and grant him peace, used to stay with Zaynab Bint Jahsh and drink honey

at her place. Hafsa and I advised each other that whichever of us the Prophet, may God bless him and grant him peace, enters upon should say, 'I smell the odor of maghafir on you.' I ate maghafir. So he entered upon one of them and she told him that, so he said, 'There is nothing wrong with that. I drank honey at Zaynab Bint Jahsh's place and I will not do it again.' Then this verse was revealed: 'O Prophet! Why do you prohibit what God has made lawful for you, seeking the approval of your wives?' until His saying: 'If you both repent to God' for Aisha and Hafsa, 'And when the Prophet confided a statement to one of his wives,' for His saying: 'Rather, I drank honey.' "

And with this chain of transmission he said: Muhammad bin Ismail told us, Ibrahim bin Musa told us, Hisham bin Yusuf told us, on the authority of Ibn Jurayj, on the authority of Ata' with his chain of transmission and he said: He said: No, but I used to drink honey at Zainab bint Jahsh's house and I will not do it again, and I have sworn not to tell anyone about that, seeking thereby to please his wives.

The commentators said: The Messenger of God (peace and blessings of God be upon him) used to divide his time among his wives. When Hafsa's day came, she asked the Messenger of God (peace and blessings of God be upon him) for permission to visit her father, and he gave her permission. When she left, the Messenger of God (peace and blessings of God be upon him) sent for his slave girl, Mariyah al-Qibtiyyah, and brought her into Hafsa's house. He had intercourse with her. When Hafsa returned, she found the door closed, so she sat by the door. The Messenger of God (peace and blessings of God be upon him) came out with sweat dripping from his face, and Hafsa was crying. He said: What makes you cry? She said: This is why you gave me permission. You brought your slave girl into my house, and then I had intercourse with her on my day and in my bed. Don't you see that I have a right and a sanctity? You would not do this to any of their women. The Messenger of God (peace and blessings of God be upon him) said: Isn't she my slave girl, whom God has made lawful for me? Be quiet, for she is forbidden to me. I seek your pleasure by doing that, so do not tell this to any of their women. When the Messenger of God (peace and blessings of God be upon him) left, Hafsa knocked on the wall between her and Aisha and said: Shall I not give you good report that the Messenger of God (peace and blessings of God be upon him) has forbidden his slave girl, Maria, to him, and God has relieved us of her? She told Aisha what she had seen, and they were at peace with each other and were supporting each other against the rest of the wives of the Prophet (peace and blessings of God be upon him). Aisha became angry and kept on attacking the Prophet (peace and blessings of God be upon him) until he swore that he would not come near her. Then God, the Almighty, revealed: **O Prophet, why do you forbid what God has made lawful for you?** meaning honey and Maria, **seek[ing] the approval of your wives? And God is Forgiving and Merciful.**

Tafsir al-Baidawi

1- "O Prophet, why do you forbid what God has made lawful for you? **It was narrated that** the Prophet (peace and blessings be upon him) was alone with Maria during the turn of Aisha **may God be pleased with her** or Hafsa. Hafsa found out about that and reprimanded him, so he forbade Maria, so this was revealed. **It was also said that** He drank honey in Hafsa's house, so Aisha conspired with Sawda and Safiyya, so they said to him, 'We smell the odor of perfumes from you, so he forbade honey.' So this was revealed: **Seeking the pleasure of your wives**, as an explanation of *forbid* or a state of the doer or a resumption to clarify the motive for it. **And God is Forgiving** for you for this slip, as it is not permissible to forbid what God has made lawful. *Merciful* He was merciful to you since He did not hold you accountable for it and reprimanded you to protect your chastity.

Surat al-Tahrim 66:2

God has prescribed for you the expiation of your oaths. And God is your Protector, and He is the Knowing, the Wise.

Surat al-Tahrim 66:2

God has prescribed for you the expiation of your oaths. And God is your Protector, and He is the Knowing, the Wise.

Tafsir al-Jalalayn

2 - **God has ordained** He has legislated **for you the expiation of your oaths** its expiation by the expiation mentioned in Surat Al-Ma'idah. Among the oaths is the prohibition of the female slave. Did the Prophet, may God bless him and grant him peace, disbelieve? Muqatil said: He freed a slave in the prohibition of Maria. Al-Hasan said: He did not disbelieve because the Prophet, may God bless him and grant him peace, was forgiven. **And God is your Protector** your Supporter **and He is the Knowing, the Wise**.

Tafsir al-Suyuti

And Al-Dhiya' included in Al-Mukhtara from the hadith of Ibn Umar on the authority of Umar who said: The Messenger of God, may God bless him and grant him peace, said to Hafsa: Do not tell anyone that the mother of Ibrahim is forbidden to me. So he did not approach her until Aisha told him. Then God revealed: God has imposed on you the expiation of your oaths.

K and Al-Tabarani narrated with a weak chain of transmission from the hadith of Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, entered Hafsa's house with his concubine, Maria. She came and found her with him, so she said: O Messenger of God, in my house, not in the houses of your wives. He said: It is forbidden to me to touch her, O Hafsa. Write this down for me. So she went out until she came to Aisha and informed her. Then God revealed: O Prophet, why do the verses forbid?

Al-Bazzar narrated with a sound chain of transmission on the authority of Ibn Abbas, who said: **O Prophet, why did you forbid your concubine?** Al-Tabarani narrated with a sound chain of transmission on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, was drinking honey at Sawdah's house. Then he entered upon Aisha and she said: 'I smell an odor from you.' Then he entered upon Hafsa and she said the same thing. Then he said: 'I think it is from a drink I drank at Sawdah's house. By God, I will not drink it.' So this verse was revealed: 'O Prophet, why do you forbid what God has made lawful for you?'" And it has a corroborating evidence in the two Sahihs. Al-Hafiz Ibn Hajar said: **It is possible that the verse was revealed for both reasons together.**

Ibn Saad narrated on the authority of Abdullah bin Rafi' who said: I asked Umm Salamah about this verse: **O Prophet, why do you forbid what God has made lawful for you?** She said: "I had a bowl of white honey, and the Prophet, may God bless him and grant him peace, used to lick some of it and he loved it." Aisha said to

him: **Its honey makes a jug of honey.** So he forbade it, and this verse was revealed.

K and Al-Harith bin Osama narrated in his Musnad on the authority of Aisha who said: When Abu Bakr swore that he would not spend on Mistah, God revealed: God has imposed on you the expiation of your oaths, so he spent on him. The reason for its revelation is very strange.

Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: This verse was revealed: **O Prophet, why do you forbid what God has made lawful for you?** Regarding the woman who offered herself to the Prophet, may God bless him and grant him peace. It is also strange and its chain of transmission is weak.

Tafsir al-Tabari

God Almighty says: God Almighty has made clear to you the way to dissolve your oaths, and He alone is for you, O people, **and God is your protector** who supports you with His victory, O believers, **and He is the All-Knowing** of your interests, **the All-Wise** in His management of you and directing you in what He knows best.

Tafsir al-Qurtubi

There are three issues: First: The Almighty's statement: **God has prescribed for you the expiation of your oaths.** The expiation of an oath is its expiation. That is, if you wish to make permissible what was sworn to, which is His statement in Surat al-Ma'idah 5: **Then its expiation is the feeding of ten poor people.** (al-Ma'idah 5:89). From this we conclude that whoever forbids something of food or drink, it is not forbidden according to him, because the expiation is for an oath, not for the prohibition, as we have explained. Abu Hanifa considers it an oath in everything, and considers the intended benefit of what is forbidden. So, if he forbids food, he has sworn to eat it, or his mother, he has sworn to have intercourse with her, or his wife, he has sworn to divorce her if he had no intention of doing so. If he intended to pronounce Zihar, then it is a Zihar, and if he intended to divorce, then it is an irrevocable divorce. The same applies if he intended two or three. If he says, **I intended to lie**, it is a debt between him and God Almighty. He does not owe a court to invalidate the oath. If he says: **Everything permissible to him is forbidden**, then he is liable for food and drink if he did not intend it that way. Otherwise, he is liable for what he intended. Al-Shafi'i does not consider it an oath, but rather a reason for expiation for women only. If he intended divorce, then it is revocable in his view, as explained above. If he swears that he will not eat it, he has broken his oath and must fulfill his obligation by offering expiation.

Second: If he forbids his female slave or wife, then he must make expiation for an oath, as in Sahih Muslim on the authority of Ibn Abbas, who said: If a man forbids his wife, then it is an oath for which he must

make expiation. And he said: Indeed in the Messenger of God you have an excellent example to follow.

Third: It was said that the Prophet (peace and blessings of God be upon him) atoned for his oath. Al-Hasan said: He did not atone because the Prophet (peace and blessings of God be upon him) had forgiven him for his past and future sins. The expiation for an oath in this Surah was only commanded to the Ummah, but the first is more correct, and that what is meant by that is the Prophet (peace and blessings of God be upon him). Then the Ummah follows his example in that. We have already mentioned from Zayd ibn Aslam that he (peace be upon him) atoned by freeing a slave. And from Muqatil that the Messenger of God (peace and blessings of God be upon him) freed a slave in order to forbid Mariyah. And God knows best. It was said: That is, God has made permissible for you the right hand to possess, so He explained in His statement, **There is no blame upon the Prophet for what God has made obligatory for him** (al-Ahzab 33:38), that is, in what He has made permissible for him regarding permissible women. That is, He made permissible for you the right hand to possess, so Mariyah was not forbidden to you even though God had made her permissible for you. It was said: The permissibility of an oath is the exception, that is, God has made the exception for you that which removes an oath. Then, according to some people, it is permissible to make an exception from oaths whenever he wishes, even if he is permissible for a period. According to most scholars, it is not permissible except when connected, so it is as if he said: Make an exception after this regarding what you swear. And the dissolution of an oath is its dissolution by expiation, and the original is tahlila, but it was assimilated. And tafila is from the verbal nouns of fa'ala, like naming and recommending. So, the dissolution is the dissolution of an oath. So, the oath is a contract and expiation is a solution. And it was said: the dissolution is expiation, meaning that it makes permissible for the one who swears what he has forbidden for himself, meaning if he expiates, he becomes as if he has not made it permissible. **And God is your Master** is your Guardian and Supporter by removing the prohibition on what you forbid for yourselves, and by granting you permission to dissolution your oaths by expiation and by rewarding you for what you give in expiation.

Tafsir Ibn Kathir

There is disagreement about the reason for the revelation of the beginning of this Surah. It has been said that it was revealed concerning Maria, and the Messenger of God, may God bless him and grant him peace, had forbidden her. Then the words of God Almighty were revealed: **O Prophet, why do you prohibit what God has made lawful for you, seeking the approval of your wives?**

Abu Abd al-Rahman al-Nasa'i said: Ibrahim ibn Yunus ibn Muhammad told us, my father told us, Hammad ibn Salamah told us, on the authority of Thabit, on the authority of Anas, that the Messenger of God (peace and blessings of God be upon him) had a female slave

whom he would have intercourse with. Aisha and Hafsa kept at him until he forbade her. Then God, the Almighty, revealed: **O Prophet, why do you forbid what God has made lawful for you?** to the end of the verse. Ibn Jarir said: Ibn Abd al-Rahim al-Barqi told me, Ibn Abi Maryam told us, Abu Ghassan told us, Zayd ibn Aslam told me that the Messenger of God (peace and blessings of God be upon him) had intercourse with the mother of Ibrahim in the house of one of his wives. She said: O Messenger of God, in my house and on my bed? So he made her forbidden to him. She said: O Messenger of God, how do you forbid yourself what is lawful? So he swore to her by God that he would not have intercourse with her. Then God, the Almighty, revealed: **O Prophet, why do you forbid what God has made lawful for you?** Zayd ibn Aslam said: His saying, **You are forbidden to me**, is meaningless. Abd al-Rahman ibn Zayd narrated this on the authority of his father.

Ibn Jarir also said: Yunus told us, Ibn Wahb told us, on the authority of Malik, on the authority of Zayd ibn Aslam, who said: He said to her: **You are forbidden to me, by God I will not have intercourse with you.** Sufyan al-Thawri and Ibn Ulayyah said, on the authority of Dawud ibn Abi Hind, on the authority of al-Sha'bi, on the authority of Masruq, who said: The Messenger of God, may God bless him and grant him peace, swore an oath and forbade it, so he was rebuked for forbidding it and was ordered to make expiation for the oath. Narrated by Ibn Jarir, and it was also narrated on the authority of Qatada and others on the authority of al-Sha'bi himself, and more than one of the early Muslims said the same, including al-Dahhak, al-Hasan, Qatada, and Muqatil ibn Hayyan. Al-Awfi narrated a long story on the authority of Ibn Abbas.

Ibn Jarir said: Saeed bin Yahya told us, my father told us, Muhammad bin Ishaq told us, on the authority of Al-Zuhri, on the authority of Ubaydullah bin Abdullah, on the authority of Ibn Abbas, who said: I said to Umar bin Al-Khattab: Who are the two women? He said: Aisha and Hafsa. The conversation began with the matter of Umm Ibrahim, Maria the Copt, whom the Prophet (peace and blessings of God be upon him) had intercourse with in Hafsa's house during her turn. Hafsa found him and said: O Prophet of God, you have done something to me that you have not done to any of your husbands on my day, in my turn, or on my bed. He said: **Are you not pleased that I forbid her and do not approach her?** She said: *Yes.* So he forbade her and said to her: **Do not mention that to anyone.** She mentioned it to Aisha, and God revealed it to him, and then God revealed: **O Prophet, why do you forbid what God has made lawful for you, seeking the approval of your wives?** and all the verses. It has reached us that the Messenger of God (peace and blessings of God be upon him) atoned for his oath and had intercourse with his slave girl. Al-Haytham ibn Kulayb said in his Musnad: Abu Qilabah Abdul-Malik ibn Muhammad al-Raqashi told us, Muslim ibn Ibrahim told us, Jarir ibn Hazim told us, on the authority of Ayoub, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Umar, who said: The Prophet, may God bless him and grant him peace, said to Hafsa: **Do not tell anyone, for the mother of Ibrahim is forbidden to me.** She said: **Do you forbid what God has made lawful for you?** He said: **By God, I will not go near her.**

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God has prescribed for you the expiation of your oaths. And God is your Protector, and He is the Knowing, the Wise.

He said: So he did not go near her until she told Aishah. He said: Then God, the Most High, revealed: **God has prescribed for you the expiation of your oaths.** This is a saheeh chain of narration, and none of the authors of the six books narrated it. Al-Hafiz al-Dhiya' al-Maqdisi chose it in his book al-Mustakhraj.

Ibn Jarir also said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us, Hisham al-Dastawai told us: Yahya wrote to me, narrating on the authority of Ya'la bin Hakeem, on the authority of Sa'id bin Jubayr, that Ibn Abbas used to say that there is an oath that must be expiated for something forbidden. Ibn Abbas said, **There has certainly been for you in the Messenger of God an excellent pattern**, meaning that the Messenger of God, may God bless him and grant him peace, forbade his slave girl, so God, the Most High, said, "O Prophet, why do you forbid what God has made lawful for you, seeking the approval of your wives? And God is Forgiving and Merciful. God has already prescribed for you the expiation of your oaths." So he expiated his oath, so the forbidden oath became an oath. Al-Bukhari narrated it on the authority of Mu'adh bin Fadalah, on the authority of Hisham al-Dastawai, on the authority of Yahya, who is Ibn Abi Katheer, on the authority of Ibn Hakeem, who is Ya'la, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding the oath that must be expiated for something forbidden. Ibn Abbas said, **There has certainly been for you in the Messenger of God an excellent pattern**, and Muslim narrated it on the authority of Hisham al-Dastawai with it. Al-Nasa'i said: Abdullah bin Abdul Samad bin Ali informed us, Mukhallad - who is Ibn Yazid - told us, Sufyan told us, on the authority of Salim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: A man came to him and said, **I have made my wife forbidden to me.** He said, **You have lied; she is not forbidden to you.** Then he recited this verse: **O Prophet, why do you forbid what God has made lawful for you?** The most severe expiation for you is the freeing of a slave. Al-Nasa'i is the only one who transmitted it from this source with this wording.

Al-Tabarani said: Muhammad bin Zakariya told us, Abdullah bin Raja told us, Israel told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the words of God Almighty: **O Prophet, why do you forbid what God has made lawful for you?** He said: The Messenger of God, may God bless him and grant him peace, forbade his concubine. From here, some of the jurists who said that expiation is obligatory for whoever forbids his concubine or wife, or food, drink, clothing, or any of the permissible things went, and this is the view of Imam Ahmad and a group. Al-Shafi'i said that expiation is not obligatory for anything other than the wife and the concubine if he forbade them specifically or made the prohibition general for them in one opinion. However, if he intended by the prohibition to divorce the wife or free the female slave, then it is valid for them.

Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, Ikrimah told us, on the authority of Ibn Abbas,

who said: This verse, **O Prophet, why do you prohibit what God has made lawful for you?** was revealed about the woman who offered herself to the Prophet, may God bless him and grant him peace. This is a strange statement, but the correct view is that it was regarding his prohibition of honey, as Al-Bukhari said regarding this verse: Ibrahim bin Musa told us, Hisham bin Yusuf told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ubaid bin Umair, on the authority of Aisha, who said: The Prophet, may God bless him and grant him peace, used to drink honey at the home of Zaynab bint Jahsh and stay with her. Hafsa and I conspired that whichever of us he entered upon should say to him: I ate maghāfir, I smell the odor of maghāfir on you. He said: **No, but I used to drink honey at the home of Zaynab bint Jahsh, and I will not do it again, and I have sworn not to tell anyone about that,** "seeking to please your wives." This is how this hadith is mentioned here with this wording.

He said in the Book of Oaths and Vows: Al-Hasan bin Muhammad told us, Al-Hajjaj told us, on the authority of Ibn Jurayj, who said: Ata' claimed that he heard Ubayd bin Umair say: I heard Aisha claim that the Messenger of God, may God bless him and grant him peace, used to stay with Zaynab bint Jahsh and drink honey at her place. Hafsa and I conspired that whichever of us the Prophet, may God bless him and grant him peace, entered upon should say to him, "I smell the odor of maghāfir on you. I have eaten maghāfir." So the Prophet, may God bless him and grant him peace, entered upon one of them, and she said that to him. He said, **No, but I drank honey at the house of Zaynab bint Jahsh, and I will not do it again.** Then the verse was revealed: "O Prophet! Why do you prohibit what God has made lawful for you, seeking to please your wives? And God is Forgiving and Merciful. God has already prescribed for you the expiation of your oaths. And God is your Protector, and He is the Knowing, the Wise. And when the Prophet confided a statement to one of his wives, then when she disclosed it and God disclosed it to him, he recognized part of it and turned away from part. But when he disclosed it to her, she said, 'Who informed you of this?' He said, 'The Knowing, the Acquainted informed me. If you both repent to God, I will turn to You.'" God has made your hearts inclined" to Aisha and Hafsa **And when the Prophet confided in some of his wives a matter** to say: **Rather, I drank honey.** Ibrahim bin Musa said on the authority of Hisham: **And I will not return to it, and I have sworn not to tell anyone about that.** And thus he narrated it in the Book of Divorce with this chain of transmission and its wording is close to it, then he said: Al-Maghāfir is similar to gum that is found in the rimth and has sweetness, I forgive it with the rimth if it appears in it, its singular is maghūr and it is said maghāfir, and thus al-Jawhari said. He said that al-Maghūr may also refer to the tenth, the thamām, the salm and the talh. He said that the rimth with a kasra is a pasture of camel pastures and it is from the sour. He said that the urfat is a tree from the tamarisk from which the maghūr exudes.

Muslim narrated this hadith in the Book of Divorce in

his Sahih on the authority of Muhammad ibn Hatim on the authority of Hajjaj ibn Muhammad on the authority of Ibn Jurayj, who told me on the authority of Ata' on the authority of Ubayd ibn Umair on the authority of Aisha, and its wording is as Al-Bukhari included it in Oaths and Vows. Then Al-Bukhari said in the Book of al-Talaq 65: Furwah ibn Abi Al-Mughra' told us, Ali ibn Masahr told us on the authority of Hisham ibn Urwah on the authority of his father on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, loved sweets and honey, and when he finished the afternoon prayer, he would go to his wives and approach one of them. He went to Hafsa bint Umar and stayed longer than he usually stayed. I became jealous and asked about that, and it was said to me that a woman from her people had given her a gift of a bowl of honey, so she gave the Prophet, may God bless him and grant him peace, a drink of it. I said: By God, we will find a plan for him. I said to Sawdah bint Zam'ah: He will come close to you, and when he comes close to you, say, **Did you eat some saffron?** He will say, *No*. Then say to him, **What is this smell that I smell?** He will say, **You gave me some.** Hafsa gave me a drink of honey, so say, **The bees of the thorn nectar have nibbled on it,** and I will tell you. You tell him, Safiyya, that. She said, "Sawdah says that. By God, he had just stood at the door, and I wanted to call him as you ordered me out of fear of you. But when he came close to her, Sawdah said to him, "O Messenger of God, have you eaten maghāfir? **He said, No. She said,** What is this odor that I smell from you? **He said,** Hafsa gave me a drink of honey. **She said,** The bees of the thorn nectar have nibbled on it." When he came to me, I said something similar. When he came to Safiyya, she said the same to him. When he came to Hafsa, she said to him, "O Messenger of God, shall I not give you some to drink? **He said,** I have no need of it. **Sawdah said,** By God, we have forbidden it. **I said to her,** Be quiet." This is the wording of Bukhari. Muslim narrated it on the authority of Suwaid bin Saeed, on the authority of Ali bin Masaher, on the authority of Abu Kurayb, Harun bin Abdullah, and Al-Hasan bin Bishr, all three of them on the authority of Abu Usamah Hammad bin Usamah, on the authority of Hisham bin Urwah, and with him she said: The Messenger of God, may God bless him and grant him peace, would be hard pressed to have a bad odor, meaning a foul odor, and for this reason they said to him, **You ate Maghafir,** because its odor has something to do with it. So when he said, **Rather, you drank honey,** they said, **His bees grazed the Arfat tree, whose gum is Maghafir, and for this reason its odor appeared in the honey they drank.** Al-Jawhari said: **The bees grazed the Arfat tree, meaning they ate it, and from this the bees are called Jawaris.** The poet said:

They remain on the fruits of it

Al-Jaras said: Al-Jaras is a low sound. It is said: I heard the bell of a bird if you heard the sound of its beaks on something it is eating. In the hadith: **They hear the bell of the bird of Paradise.** Al-Asma'i said: I was in Shu'bah's assembly. He said: They hear the crunch of the bird of Paradise with the letter sh, so I said bell. He looked at me and said: Take it from him, for he knows this better than us. The point is that this context indicates that Hafsa was the one who brought

the honey. It is from Hisham bin Urwa, from his father, from his aunt Aisha. In the chain of narration of Ibn Jurayj, from Ata', from Ubaid bin Umair, from Aisha, that Zainab bint Jahsh was the one who brought him the honey, and that Aisha and Hafsa conspired and conspired against him. And God knows best. It may be said that they both occurred, and there is nothing wrong with that, except that their being a reason for the revelation of this verse is questionable, and God knows best. What indicates that Aisha and Hafsa **may God be pleased with them** are the two who supported each other is the hadith narrated by Imam Ahmad in his Musnad, where he said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Ubayd God ibn Abdullah ibn Abi Thawr, on the authority of Ibn Abbas, who said: I was always keen to ask Umar about the two women from the wives of the Prophet (peace and blessings of God be upon him) about whom God the Most High said: **If you both repent to God, your hearts have indeed become inclined,** until Umar performed Hajj and I performed Hajj with him. When we were on the way, Umar turned aside and I turned aside with him with the water skin, so he defecated. Then he came to me and I poured water over his hands, and he performed ablution. I said: O Commander of the Faithful, who are the two women from the wives of the Prophet (peace and blessings of God be upon him) about whom God the Most High said: **If you both repent to God, your hearts have indeed become inclined,** so Umar said: How strange you are, Ibn Abbas! Al-Zuhri said: By God, he disliked what he asked him about and did not conceal it. He said: They are Aisha and Hafsa.

He said: Then he started to narrate the hadith. He said: We, the Quraysh, were a people who used to overpower women. When we came to Madinah, we found a people whose women used to overpower them, so our women began to learn from their women. He said: My house was in the house of Umayyah ibn Zayd in Al-Awali. He said: One day I became angry with my wife, and she spoke to me in a rude tone. I disapproved of her speaking to me, so she said: Why do you disapprove of my speaking to you? By God, the wives of the Messenger of God (peace and blessings of God be upon him) would speak to him in a rude tone, and one of them would ignore him from day to night. He said: So I went and entered upon Hafsa and said: Do you speak to the Messenger of God (peace and blessings of God be upon him) in a rude tone? She said: Yes. I said: And one of you would ignore him from day to night? She said: Yes. I said: He among you who did that has failed and lost. Is any of you certain that God will not be angry with her because of the anger of His Messenger, and then she will be destroyed? Do not go back to the Messenger of God, may God bless him and grant him peace, and do not ask him for anything, but ask me for whatever you want from my money, and do not be deceived by the fact that your neighbor is more beautiful and more beloved to the Messenger of God, may God bless him and grant him peace, than you - meaning Aisha. He said: I had a neighbor from the Ansar, and we would take turns going down to the Messenger of God, may God bless him and grant him peace. He would go down one day and I would go down the next day, and he would bring me report of the revelation and other

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God has prescribed for you the expiation of your oaths. And God is your Protector, and He is the Knowing, the Wise.

things, and I would bring him the same.

He said: We were talking about Ghassan shod the horses to attack us. One day my friend came down and came at night, knocked on my door and called me. I went out to him and he said: A great matter has happened. I said: What is it that Ghassan has come for? He said: No, it is greater than that and more prolonged. The Messenger of God, may God bless him and grant him peace, divorced his wives. I said: Hafsa has been disappointed and lost. I thought this would happen until I prayed the dawn prayer and tightened my clothes. Then I went down and entered upon Hafsa while she was crying. I said: The Messenger of God, may God bless him and grant him peace, has released you. She said: I do not know. Is he this one who is secluded in this room? So I went to a black slave of his and said: I will ask permission for Umar. The slave entered and then came out to me and said: I mentioned you to him and I was silent. So I went until I came to the pulpit and there were a group of people sitting beside him, some of them crying. I sat with him for a while and then I was overcome by what I felt. So I went to the slave and said: Ask permission for Umar. He entered and then came out and said: I mentioned you to him and I was silent. So I went out and sat by the pulpit and then I was overcome by what I felt. So I went to the slave and said: Ask permission for Umar. He entered and then came out to me and said: I mentioned you to him and I was silent. So I turned away and the slave called me and said: Come in, you have been given permission. So I entered and greeted the Messenger of God, may God bless him and grant him peace, and there he was. Leaning on the sand of a mat - Imam Ahmad said: And Yaqub narrated to us in the hadith of Salih, who said: The sand of a mat - and it left an impression on his side, so I said: O Messenger of God, have you divorced your wives? He raised his head to me and said: *No*. So I said: God is Great. And if you had seen us, O Messenger of God, we Quraysh were a people who would overpower women, but when we came to Madinah, we found a people whose women overpowered them, so our women began to learn from their women. One day, my wife became angry with me, and I found her arguing with me, so I disapproved of her arguing with me. She said: Why do you disapprove of my arguing with you? By God, the wives of the Prophet (peace and blessings of God be upon him) arguing with him, and one of them would ignore him from day to night. So I said: He who does that among you has failed and lost. Does any of you feel secure that God will not be angry with her because of the anger of the Messenger of God, and then she will be ruined?

The Messenger of God (peace and blessings be upon him) smiled, so I said: O Messenger of God, I entered upon Hafsa and said: Do not be deceived by the fact that your neighbor is more beautiful or more beloved to the Messenger of God (peace and blessings be upon him) than you. He smiled again, so I said: Be comforted, O Messenger of God. He said: Yes. So I sat and raised my head in the house, and by God, I did not see anything in the house that would delight the

eye except the preparations for his position. I said: O Messenger of God, pray to God to grant your nation more abundantly, for He granted the Persians and Romans more abundantly, yet they did not worship God. He sat up straight and said: Are you in doubt, O son of Al-Khattab? They are a people for whom their good things have been hastened in the life of this world. I said: Ask forgiveness for me, O Messenger of God. He had sworn that he would not enter upon them for a month because of the intensity of his resentment towards them, until God, the Almighty, admonished him. Al-Bukhari, Muslim, Al-Tirmidhi and Al-Nasa'i narrated it through various chains of narration on the authority of Al-Zuhri. Al-Bukhari and Muslim narrated it on the authority of Yahya ibn Sa'id Al-Ansari on the authority of Ubayd ibn Hunayn on the authority of Ibn Abbas, who said: I spent a year wanting to ask Umar ibn al-Khattab about a verse, but I could not ask him out of awe of him, until he went out for Hajj, so I went out with him. When we returned, and we were partway through the Hajj, he turned towards the arak tree because of some need he had. I stood until he finished, then I walked with him and said: O Commander of the Faithful, who are the two women who conspired against the Prophet (peace and blessings of God be upon him)? This is the wording of Al-Bukhari. Muslim narrated it: Who are the two women about whom God the Most High said: **And if they both conspire against him?** He said: Aisha and Hafsa. Then he narrated the hadith in full, and some of them abbreviated it.

Muslim also said: Zuhair bin Harb told me, Umar bin Yunus al-Hanafi told us, Ikrimah bin Ammar told us, on the authority of Samak bin al-Walid Abu Zamil, Abdullah bin Abbas told me, Umar bin al-Khattab told me, he said: When the Prophet of God, may God bless him and grant him peace, withdrew from his wives, I entered the mosque, and I saw the people poking stones and saying, "The Messenger of God, may God bless him and grant him peace, had divorced his wives." That was before the veil was ordered, so I said, **I will know that today**. Then he mentioned the hadith about his entering upon Aisha and Hafsa and advising them, until he said: So I entered and saw Rabah, the servant of the Messenger of God, may God bless him and grant him peace, on the threshold of the window. So I called out and said, "O Rabah, ask permission for me to see the Messenger of God, may God bless him and grant him peace." Then he mentioned something similar to what was mentioned above, until he said, "So I said, 'O Messenger of God, what is difficult for you regarding the matter of women? If you have divorced them, then God is with you, and His angels, Gabriel, Michael, Abu Bakr, and I, and the believers, and I rarely spoke—and I praise God—with anything except that I hoped that it would be...'" God confirms my words, so this verse was revealed, the verse of choice: **Perhaps his Lord, if he divorces you all, will give him in exchange wives better than you** "And if they both back him up against him - indeed, God is his Protector and [so will] Gabriel and the righteous believers and the angels after that as support." So I said: **Have you divorced them?** He said: *No*. So I stood at the door of the mosque and called out at the top of

my voice: He has not divorced his wives. And this verse was revealed: "And when there comes to them information about security or fear, they broadcast it. But if they had referred it to the Messenger or to those in authority among them, then those who can investigate it would have known about it." So I was the one who investigated that information. And this is what Saeed bin Jubair, Ikrimah, Muqatil bin Hayyan, Ad-Dahhak and others said: **And the righteous believers** means Abu Bakr and Umar. Al-Hasan Al-Basri and Uthman added. Layth bin Abi Sulaym said on the authority of Mujahid: **And the righteous believers** means Ali bin Abi Talib.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Abi Omar told us, Muhammad bin Jaafar bin Muhammad bin Al-Hussein told us, he said: A trustworthy man told me, tracing it back to Ali, he said: The Messenger of God, may God bless him and grant him peace, said regarding the words of God the Most High: **And the righteous believers**, he said: **He is Ali bin Abi Talib**. Its chain of transmission is weak and it is very objectionable. Al-Bukhari said: Umar bin Awn told us, Hisham told us, on the authority of Humayd, on the authority of Anas, he said: Umar said: The wives of the Prophet, may God bless him and grant him peace, gathered in jealousy for him, so I said to them: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you**. So this verse was revealed. It was mentioned before that it coincided with the Qur'an in several places: one of them in the revelation of the veil, one of them in the case of the captives of Badr, and one of them in His statement: **If you took the Station of Abraham as a place of prayer**. So God the Most High revealed: **And take the Station of Abraham as a place of prayer**. Ibn Abi Hatim said: My father told us, Al-Ansari told us, Humayd told us, on the authority of Anas, he said: Umar bin Al-Khattab said: I was informed of something that happened between the Mothers of the Believers and the Prophet, may God bless him and grant him peace. So I settled them down saying: Either you refrain from the Messenger of God (peace and blessings of God be upon him) or God will replace him with wives better than you, until I came to the last of the Mothers of the Believers and she said: O Umar, is there not in the Messenger of God enough to admonish his wives so that you admonish them? So I held back and God the Almighty revealed: **Perhaps if he divorces you, his Lord will give him in exchange wives better than you - Muslims, believers, obedient, repentant, worshipping God, fasting, married and virgins**. This woman who turned him away from what he was doing of admonishing women was Umm Salamah as proven in Sahih al-Bukhari.

Al-Tabarani said: Ibrahim bin Nailah Al-Asbahani narrated to us, Ismail Al-Bajali narrated to us, Abu Awanah narrated to us, on the authority of Abu Sinan, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding the statement: **And when the Prophet confided a statement to one of his wives**, he said: Hafsah entered upon the Prophet, peace and blessings be upon him, in her house while he was having intercourse with Maria. The Messenger of God, peace and blessings be upon him, said to her: "Do not tell Aisha until I give you good report: your father will succeed Abu Bakr when I die." So Hafsah went and

informed Aisha, and Aisha said to the Messenger of God, peace and blessings be upon him: **Who told you this?** He said: **The All-Knowing, the All-Aware informed me**. Aisha said: **I will not look at you until you forbid Maria**. So he forbade her, and then God, the Most High, revealed: **O Prophet, why do you forbid [her]?** Its chain of transmission is questionable. The interpretation of these noble verses has become clear from what we have mentioned, and the meaning of His statement: **Muslim women, believing women, obedient, repentant, worshipping** is clear. God the Almighty says: *Travelers* meaning: fasting. This was said by Abu Hurairah, Aisha, Ibn Abbas, Ikrimah, Mujahid, Saeed bin Jubair, Ata', Muhammad bin Ka'b Al-Qurazi, Abu Abd Al-Rahman Al-Sulami, Abu Malik, Ibrahim Al-Nakha'i, Al-Hasan, Qatadah, Al-Dahhak, Al-Rabi' bin Anas, Al-Suddi and others. A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was presented in Surat Al-Bara'ah, in which the wording is: **The traveler of this nation is fasting**. Zayd bin Aslam and his son Abd Al-Rahman said: *Travelers* meaning emigrants. Abd Al-Rahman recited: *Travelers*, meaning emigrants. The first statement is better, and God knows best.

And the Almighty's saying: **Women who are married and virgins** meaning that some of them are married and some of them are virgins so that this would be more desirable to the soul, because variety expands the soul, and for this reason He said: **Women who are married and virgins**. Abu al-Qasim al-Tabarani said in his great dictionary: Abu Bakr ibn Sadaqa told us, Muhammad ibn Muhammad ibn Marzuq told us, Abdullah ibn Umayya told us, Abdul Quddus told us, on the authority of Salih ibn Hayyan, on the authority of Ibn Buraidah, on the authority of his father, **Women who are married and virgins** he said: God promised His Prophet, may God bless him and grant him peace, in this verse that He would marry him, so the married woman is Asiyah, the wife of Pharaoh, and the virgins are Mary, the daughter of Imran. Al-Hafiz Ibn Asakir mentioned in the biography of Mary, peace be upon her, on the authority of Suwaid bin Saeed: Muhammad bin Salih bin Umar told us, on the authority of Ad-Dahhak and Mujahid, on the authority of Ibn Umar, who said: Gabriel came to the Messenger of God, may God bless him and grant him peace, and Khadija passed by. He said: God sends her greetings and gives her good tidings of a house in Paradise made of hollow pearls, far from play, in which there is no toil or noise.

From the hadith of Abu Bakr al-Hudhali, from Ikrimah, from Ibn Abbas, that the Prophet, may God bless him and grant him peace, entered upon Khadijah while she was dying and said: **O Khadijah, when you meet your co-wives, greet them from me**. She said: "O Messenger of God, may God bless him and grant him peace, did you marry before me?" He said: **No, but God married me to Mary, the daughter of Imran, Asiyah, the wife of Pharaoh, and Kulthum, the sister of Moses**. This is also weak. Abu Ya'la said: Ibrahim ibn Arara told us, Abd al-Nur ibn Abdullah told us, Yusuf ibn Shu'ayb told us, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **Did you know that God married me in Paradise to Mary, the daughter of Imran, Kulthum, the sister of Moses, and Asiyah, the wife of**

Surat al-Tahrim 66:2

God has prescribed for you the expiation of your oaths. And God is your Protector, and He is the Knowing, the Wise.

Pharaoh? I said: **Congratulations, O Messenger of God.** This is also weak and was narrated as a mursal hadith on the authority of Ibn Abi Dawud.

Fath al-Qadir

2- "God has ordained for you the expiation of your oaths" meaning He has prescribed for you the expiation of your oaths and made that clear to you. The root of "halala **is** tahlila" but it was assimilated. It is a verbal noun derived from the verb "ta'ila **like** tasyadah **and** tasmiyah", so it is as if an oath is a contract, and expiation is a solution, because it makes permissible for the one who swears to do what he has forbidden to himself. Muqatil said: The meaning is that God has explained the expiation of your oaths in Surat Al-Ma'idah. God commanded His Prophet (peace and blessings of God be upon him) to expiate his oath and take back his female slave, so he freed a slave. Al-Zajaj said: No one has the right to forbid what God has permitted.

I said: This is the truth, that prohibiting what God has permitted is not binding and is not binding upon its doer. What is permissible and what is forbidden is up to God, the Exalted, and no one else. His rebuke to His Prophet, may God bless him and grant him peace, in this Surah is the most eloquent proof of that. The discussion is lengthy, the schools of thought regarding it are many, and the articles on it are lengthy. We have examined it in our books to satisfactory effect.

Scholars differed as to whether merely forbidding something constitutes an oath that requires expiation or not. There is disagreement on this point, and there is nothing in the verse to indicate that it is an oath, because God, the Exalted, rebuked him for forbidding something that He had made permissible for him, then He said: **God has already prescribed for you the expiation of your oaths.** It was mentioned in the story that most commentators believe was the reason for the revelation of the verse that he first forbade something, then swore a second time, as we mentioned. **And God is your Protector**, meaning your Guardian, Supporter, and the One in charge of your affairs. **And He is the Knowing**, of what is best for you and your success. **The Wise** in His actions and words.

Tafsir al-Baghawi

And he ordered him to atone for his oath and return to his nation, so he said:

2- **God has prescribed for you the expiation of your oaths**, meaning He has made clear and made it obligatory that you expiate them if you break them, which is what is mentioned in Surat Al-Ma'idah. **And God is your Protector**, your Guardian and Supporter, **and He is the Knowing, the Wise.**

Scholars differed regarding the wording of the oath. Some said: It is not an oath. If he says to his wife: **You are forbidden to me** or **I have forbidden you**, if he

intended it as a divorce, then it is a divorce. If he intended it as a zihar **pronouncement of divorce**, then it is a zihar **pronouncement of divorce**. If he intended to forbid her or made general statements, then he must pay the expiation for an oath using the same wording. If he says that to his female slave, if he intended to free her, then she is freed. If he intended to forbid her or made general statements, then he must pay the expiation for an oath. If he says about food: **I have forbidden it to myself**, then he does not have to do anything. This is the opinion of Ibn Mas'ud, and Al-Shafi'i agreed with it.

A group of scholars held that it is an oath. If he said that to his wife or his female slave, then he is not required to make expiation unless he approaches her, just as if he swore not to have intercourse with her. If he forbade a food, then it is as if he swore not to eat it, so he is not required to make expiation unless he eats it. This was narrated from Abu Bakr and Aisha, and Al-Awza'i and Abu Hanifa **may God be pleased with them** said the same.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muadh bin Fadala told us, Hisham told us, on the authority of Yahya, on the authority of Ibn Hakim, who is Ya'la bin Hakim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said regarding the forbidden: He disbelieves. And Ibn Abbas said: **There has certainly been for you in the Messenger of God an excellent pattern** (al-Ahzab 33:21).

Tafsir al-Baidawi

2- "God has prescribed for you the expiation of your oaths." He has prescribed for you the expiation of your oaths, which is the expiation of what you have bound by expiation, or the exception in it by the will so that you do not break your oath, from their saying: He made his oath expiated if he made an exception in it. It was used as evidence by those who saw the prohibition absolutely or the prohibition of a woman by an oath, and it is weak because the obligation of expiation for an oath in it does not necessarily mean that it is an oath, with the possibility that he, peace and blessings be upon him, used the wording of the oath, as it was said: "And God is your Master, the Guardian of your affairs, and He is the All-Knowing, what is good for you, the Wise," the Perfect in His actions and rulings.

Surat al-Tahrim 66:3

And when the Prophet confided a statement to one of his wives, and when she informed him of it and God made it known to him, he made known part of it and ignored part. So when he informed her of it, she said, **Who informed you of this?** He said, **The Knowing, the Acquainted informed me.**

Tafsir al-Jalalayn

3 - And remember **and when the Prophet confided in one of his wives** that is, Hafsa **a statement** that he forbade Maria and told her not to divulge it **and when she informed him of it** Aishah, thinking that there was no harm in that **and God made it known** He informed him **of it** to the one who informed him of it **he recognized some of it** to Hafsa **and ignored some** out of generosity from Him (and when he informed her of it, she said, **Who informed you of this?** He said, **The Knowing, the Acquainted informed me** that is, God

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, "And when the Prophet Muhammad, may God bless him and grant him peace, confided in one of his wives," and according to Ibn Abbas, Qatada, Zayd ibn Aslam and his son Abd al-Rahman ibn Zayd, al-Sha'bi, and al-Dahhak ibn Muzahim, it was Hafsa. We have already mentioned the narration on this matter.

His saying: **A recent hadith.** The hadith that he confided in her, according to these people, is his saying to whomever he confided in of his wives, that his girl was forbidden, or what he had forbidden himself from what God, the Most High, had made permissible for him, and his swearing on that and his saying, **Do not mention that to anyone.**

And His statement: **So when she informed him of it,** God Almighty says: So when she informed her companion of the hadith that the Messenger of God, may God bless him and grant him peace, had confided in her, **and God made it manifest to him,** meaning: God made His Prophet Muhammad, may God bless him and grant him peace, manifest, because she had informed her companion of that.

His saying: **He knew some of it and ignored some of it.** The reciters differed in their recitation of that. The majority of reciters in the regions, except for Al-Kisa'i, recited it as **he knew** with a shaddah on the *ra*, meaning: The Prophet, may God bless him and grant him peace, knew some of that hadith from Hafsa and informed her of it.

Al-Kisa'i mentioned on the authority of Al-Hasan Al-Basri, Abu Abd Al-Rahman Al-Sulami and Qatada that they read it as ('arfa) with a light ra', meaning: He knew to Hafsa some of that action that she had done by revealing his secret, and he had kept it a secret from her, meaning that the Messenger of God, may

God bless him and grant him peace, became angry with her and punished her for it, like the saying of one who wronged him, **I will surely know for you, O so-and-so, what you did,** meaning: I will punish you for it. They said: And the Messenger of God, may God bless him and grant him peace, punished her for that action of hers by divorcing her.

The first of the two readings in this regard, in my opinion, is the correct reading of the one who read it as **Arafat Ba'dhu** with a shaddah on the *ra*, meaning: The Prophet, may God bless him and grant him peace, knew Hafsa, meaning what God revealed to him of her hadith, her companion, due to the consensus of the authoritative reciters on this.

And his saying: **And he turned away from some** means: And he left out telling her about some of it.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And when the Prophet confided a statement to one of his wives,** his saying to her: **Do not mention it.** "But when she informed him of it and God made it manifest to him, he recognized part of it and ignored part." And he was generous, may God bless him and grant him peace.

And His statement: **So when he informed her of it,** meaning when Hafsa informed the Prophet of God, may God bless him and grant him peace, of what God had revealed to him of her divulging the secret of the Messenger of God, may God bless him and grant him peace, to Aisha, **She said, 'Who informed you of this?'** He says: Hafsa said to the Messenger of God: **Who informed you of this report and told you about it?** "He said, 'The All-Knowing, All-Aware informed me.'" God Almighty says: Muhammad, the Prophet of God, said to Hafsa: **The All-Knowing informed me of it, the One who knows the secrets of His servants and the innermost thoughts of their hearts, the All-Aware of their affairs, from whom nothing is hidden.**

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So when he informed her of it, she said, 'Who informed you of this?'** and she had no doubt that her companion had informed her, **He said, 'The All-Knowing, the All-Aware informed me.'**

Tafsir al-Qurtubi

God the Almighty said: **And when the Prophet confided a statement to one of his wives.** That is, remember when the Prophet confided a statement to Hafsa, meaning that he forbade Maria to himself and kept it a secret from her. Al-Kalbi said: He confided in her that your father and Aisha's father would be the successors over my nation after me. Ibn Abbas said the same. He

Surat al-Tahrim 66:3

And when the Prophet confided a statement to one of his wives, and when she informed him of it and God made it known to him, he made known part of it and ignored part. So when he informed her of it, she said, "Who informed you of this?" He said, "The Knowing, the Acquainted informed me."

said: He confided the matter of the caliphate after him to Hafsa, and she mentioned it to him. Al-Daraqutni narrated in his Sunan on the authority of Al-Kalbi on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the words of God the Almighty: **And when the Prophet confided a statement to one of his wives**, he said: "Hafsa informed the Prophet (peace and blessings of God be upon him) from Umm Ibrahim, so he said: 'Do not inform Aisha.' He also said to her: 'Your father and her father will rule or will be separated after me, so do not inform Aisha.'" Hafsa went and informed Aisha, and God revealed it to him. He recognized some of it and ignored some of it. He said: He ignored his statement: 'Your father and her father will be separated after me.' The Messenger of God (peace and blessings of God be upon him) disliked for that to be spread among the people. **So when she informed him of it** means that Aisha informed him of it because of the reconciliation that had existed between them, and they were both supporting each other against the wives of the Prophet (peace and blessings of God be upon him). **And God revealed it to him** means that God informed him that she had informed him of it. Talhah ibn Musarraf read **So when he informed**, and they are two languages: anba' and naba'. The meaning of **He knew some of it and ignored some of it** is that Hafsa knew some of what was revealed to him, that she had told Aisha what he had forbidden her to tell her, and he ignored some of it out of generosity, as al-Suddi said.

Al-Hasan said: No generous person has ever fully understood the meaning of the verse: **He recognized some of it and ignored some**. Muqatil said: Meaning, he informed her of some of what she said to Aisha, which is the hadith of his concubine, but he did not inform her of some of it, which is the statement of Hafsa to Aisha: **Abu Bakr and Umar will rule later**. The common people read **upon him** with a shaddah, and its meaning is what we have mentioned. Abu Ubaid and Abu Hatim preferred this, as indicated by the statement of God: **And ignored some**, meaning he did not inform her of it. If it was with a shaddah, he would have said the opposite and denied some. Ali, Talha bin Musarraf, Abu Abd al-Rahman as-Sulami, al-Hasan, Qatadah, al-Kalbi, al-Kisa'i, and al-A'mash, on the authority of Abu Bakr, read **he recognized with a shaddah**. Ata' said: When Abu Abd al-Rahman as-Sulami read it to a man, he would stone him with stones. Al-Farra' said: The interpretation of God's statement: **He recognized some of it** with a shaddah means he became angry and punished him. It is like saying to someone who wronged you: **I will not let you know what you did**, meaning I will punish you for it. The Prophet (peace and blessings be upon him) rewarded her by divorcing her once. Umar said, "If there had been any good in the family of Al-Khattab, the Messenger of God (peace and blessings be upon him) would not have divorced her." Gabriel then ordered him to take her back and intercede on her behalf. The Prophet (peace and blessings be upon him)

kept away from his wives for a month and sat in the drinking place of Maria, the mother of Ibrahim, until the verse of prohibition was revealed, as mentioned above. It was also said that he then divorced her until Gabriel said to him, **Do not divorce her, for she fasts and prays regularly, and she is one of your wives in Paradise**. But he did not divorce her. **When he informed her of it**, meaning he informed Hafsa of what God had revealed to him, **she said, 'Who told you this, O Messenger of God, about me?'** She thought that Aisha had told him, so he (peace and blessings be upon him) said, **The All-Knowing, All-Aware informed me**, meaning the One from whom nothing is hidden. This is a substitute for the two objects of anba' and naba', the first of which is transitive to an object, and the second of which is transitive to one object, because if naba' and anba' do not precede the subject and predicate, it is permissible to suffice with one object and two objects. But if they precede the subject and predicate, each one of them is transitive to three objects, and it is not permissible to limit oneself to the two without the third, because the third is the predicate of the subject in the original, so it is not limited to less than it, just as it is not limited to the subject without the predicate.

Tafsir Ibn Kathir

There is disagreement about the reason for the revelation of the beginning of this Surah. It has been said that it was revealed concerning Maria, and the Messenger of God, may God bless him and grant him peace, had forbidden her. Then the words of God Almighty were revealed: **O Prophet, why do you prohibit what God has made lawful for you, seeking the approval of your wives?**

Abu Abd al-Rahman al-Nasa'i said: Ibrahim ibn Yunus ibn Muhammad told us, my father told us, Hammad ibn Salamah told us, on the authority of Thabit, on the authority of Anas, that the Messenger of God (peace and blessings of God be upon him) had a female slave whom he would have intercourse with. Aisha and Hafsa kept at him until he forbade her. Then God, the Almighty, revealed: **O Prophet, why do you forbid what God has made lawful for you?** to the end of the verse. Ibn Jarir said: Ibn Abd al-Rahim al-Barqi told me, Ibn Abi Maryam told us, Abu Ghassan told us, Zayd ibn Aslam told me that the Messenger of God (peace and blessings of God be upon him) had intercourse with the mother of Ibrahim in the house of one of his wives. She said: O Messenger of God, in my house and on my bed? So he made her forbidden to him. She said: O Messenger of God, how do you forbid yourself what is lawful? So he swore to her by God that he would not have intercourse with her. Then God, the Almighty, revealed: **O Prophet, why do you forbid what God has made lawful for you?** Zayd ibn Aslam said: His saying, **You are forbidden to me**, is meaningless. Abd al-Rahman ibn Zayd narrated this on the authority of

his father.

Ibn Jarir also said: Yunus told us, Ibn Wahb told us, on the authority of Malik, on the authority of Zayd ibn Aslam, who said: He said to her: **You are forbidden to me, by God I will not have intercourse with you.** Sufyan al-Thawri and Ibn Ulayyah said, on the authority of Dawud ibn Abi Hind, on the authority of al-Sha'bi, on the authority of Masruq, who said: The Messenger of God, may God bless him and grant him peace, swore an oath and forbade it, so he was rebuked for forbidding it and was ordered to make expiation for the oath. Narrated by Ibn Jarir, and it was also narrated on the authority of Qatada and others on the authority of al-Sha'bi himself, and more than one of the early Muslims said the same, including al-Dahhak, al-Hasan, Qatada, and Muqatil ibn Hayyan. Al-Awfi narrated a long story on the authority of Ibn Abbas.

Ibn Jarir said: Saeed bin Yahya told us, my father told us, Muhammad bin Ishaq told us, on the authority of Al-Zuhri, on the authority of Ubaydullah bin Abdullah, on the authority of Ibn Abbas, who said: I said to Umar bin Al-Khattab: Who are the two women? He said: Aisha and Hafsa. The conversation began with the matter of Umm Ibrahim, Maria the Copt, whom the Prophet (peace and blessings of God be upon him) had intercourse with in Hafsa's house during her turn. Hafsa found him and said: O Prophet of God, you have done something to me that you have not done to any of your husbands on my day, in my turn, or on my bed. He said: **Are you not pleased that I forbid her and do not approach her?** She said: Yes. So he forbade her and said to her: **Do not mention that to anyone.** She mentioned it to Aisha, and God revealed it to him, and then God revealed: **O Prophet, why do you forbid what God has made lawful for you, seeking the approval of your wives?** and all the verses. It has reached us that the Messenger of God (peace and blessings of God be upon him) atoned for his oath and had intercourse with his slave girl. Al-Haytham ibn Kulayb said in his Musnad: Abu Qilabah Abdul-Malik ibn Muhammad al-Raqashi told us, Muslim ibn Ibrahim told us, Jarir ibn Hazim told us, on the authority of Ayoub, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Umar, who said: The Prophet, may God bless him and grant him peace, said to Hafsa: **Do not tell anyone, for the mother of Ibrahim is forbidden to me.** She said: **Do you forbid what God has made lawful for you?** He said: **By God, I will not go near her.** He said: So he did not go near her until she told Aishah. He said: Then God, the Most High, revealed: **God has prescribed for you the expiation of your oaths.** This is a saheeh chain of narration, and none of the authors of the six books narrated it. Al-Hafiz al-Dhiya' al-Maqdisi chose it in his book al-Mustakhraj.

Ibn Jarir also said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us, Hisham al-Dastawai told us: Yahya wrote to me, narrating on the authority of Ya'la bin Hakeem, on the authority of Sa'id bin Jubayr, that Ibn Abbas used to say that there is an oath that must be expiated for something forbidden. Ibn Abbas said, **There has certainly been for you in the Messenger of God an excellent pattern**, meaning that the Messenger of God, may God bless him and grant him peace, forbade his slave girl, so God, the Most High, said, "O Prophet, why do you forbid what God has made lawful

for you, seeking the approval of your wives? And God is Forgiving and Merciful. God has already prescribed for you the expiation of your oaths." So he expiated his oath, so the forbidden oath became an oath.

Al-Bukhari narrated it on the authority of Mu'adh bin Fadal, on the authority of Hisham al-Dastawai, on the authority of Yahya, who is Ibn Abi Katheer, on the authority of Ibn Hakeem, who is Ya'la, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding the oath that must be expiated for something forbidden. Ibn Abbas said, **There has certainly been for you in the Messenger of God an excellent pattern**, and Muslim narrated it on the authority of Hisham al-Dastawai with it. Al-Nasa'i said: Abdullah bin Abdul Samad bin Ali informed us, Mukhallad - who is Ibn Yazid - told us, Sufyan told us, on the authority of Salim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: A man came to him and said, **I have made my wife forbidden to me.** He said, **You have lied; she is not forbidden to you.** Then he recited this verse: **O Prophet, why do you forbid what God has made lawful for you?** The most severe expiation for you is the freeing of a slave. Al-Nasa'i is the only one who transmitted it from this source with this wording.

Al-Tabarani said: Muhammad bin Zakariya told us, Abdullah bin Raja told us, Israel told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the words of God Almighty: **O Prophet, why do you forbid what God has made lawful for you?** He said: The Messenger of God, may God bless him and grant him peace, forbade his concubine. From here, some of the jurists who said that expiation is obligatory for whoever forbids his concubine or wife, or food, drink, clothing, or any of the permissible things went, and this is the view of Imam Ahmad and a group. Al-Shafi'i said that expiation is not obligatory for anything other than the wife and the concubine if he forbade them specifically or made the prohibition general for them in one opinion. However, if he intended by the prohibition to divorce the wife or free the female slave, then it is valid for them.

Ibn Abi Hatim said: Abu Abdullah Al-Daharani told me, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, Ikrimah told us, on the authority of Ibn Abbas, who said: This verse, **O Prophet, why do you prohibit what God has made lawful for you?** was revealed about the woman who offered herself to the Prophet, may God bless him and grant him peace. This is a strange statement, but the correct view is that it was regarding his prohibition of honey, as Al-Bukhari said regarding this verse: Ibrahim bin Musa told us, Hisham bin Yusuf told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ubaid bin Umair, on the authority of Aisha, who said: The Prophet, may God bless him and grant him peace, used to drink honey at the home of Zaynab bint Jahsh and stay with her. Hafsa and I conspired that whichever of us he entered upon should say to him: I ate maghāfir, I smell the odor of maghāfir on you. He said: **No, but I used to drink honey at the home of Zaynab bint Jahsh, and I will not do it again, and I have sworn not to tell anyone about that,** "seeking to please your wives." This is how this hadith is mentioned here with this wording.

He said in the Book of Oaths and Vows: Al-Hasan bin

Surat al-Tahrim 66:3

And when the Prophet confided a statement to one of his wives, and when she informed him of it and God made it known to him, he made known part of it and ignored part. So when he informed her of it, she said, "Who informed you of this?" He said, "The Knowing, the Acquainted informed me."

Muhammad told us, Al-Hajjaj told us, on the authority of Ibn Jurayj, who said: Ata' claimed that he heard Ubayd bin Umair say: I heard Aisha claim that the Messenger of God, may God bless him and grant him peace, used to stay with Zaynab bint Jahsh and drink honey at her place. Hafsa and I conspired that whichever of us the Prophet, may God bless him and grant him peace, entered upon should say to him, "I smell the odor of maghāfir on you. I have eaten maghāfir." So the Prophet, may God bless him and grant him peace, entered upon one of them, and she said that to him. He said, **No, but I drank honey at the house of Zaynab bint Jahsh, and I will not do it again.** Then the verse was revealed: "O Prophet! Why do you prohibit what God has made lawful for you, seeking to please your wives? And God is Forgiving and Merciful. God has already prescribed for you the expiation of your oaths. And God is your Protector, and He is the Knowing, the Wise. And when the Prophet confided a statement to one of his wives, then when she disclosed it and God disclosed it to him, he recognized part of it and turned away from part. But when he disclosed it to her, she said, 'Who informed you of this?' He said, 'The Knowing, the Acquainted informed me. If you both repent to God, I will turn to You.'" God has made your hearts inclined" to Aisha and Hafsa **And when the Prophet confided in some of his wives a matter to say: Rather, I drank honey.** Ibrahim bin Musa said on the authority of Hisham: **And I will not return to it, and I have sworn not to tell anyone about that.** And thus he narrated it in the Book of Divorce with this chain of transmission and its wording is close to it, then he said: Al-Maghāfir is similar to gum that is found in the rimth and has sweetness, I forgive it with the rimth if it appears in it, its singular is maghūr and it is said maghāfir, and thus al-Jawhari said. He said that al-Maghūr may also refer to the tenth, the thamām, the salm and the talh. He said that the rimth with a kasra is a pasture of camel pastures and it is from the sour. He said that the urfat is a tree from the tamarisk from which the maghūr exudes.

Muslim narrated this hadith in the Book of Divorce in his Sahih on the authority of Muhammad ibn Hatim on the authority of Hajjaj ibn Muhammad on the authority of Ibn Jurayj, who told me on the authority of Ata' on the authority of Ubayd ibn Umair on the authority of Aisha, and its wording is as Al-Bukhari included it in Oaths and Vows. Then Al-Bukhari said in the Book of al-Talaq 65: Furwah ibn Abi Al-Mughra' told us, Ali ibn Masahr told us on the authority of Hisham ibn Urwah on the authority of his father on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, loved sweets and honey, and when he finished the afternoon prayer, he would go to his wives and approach one of them. He went to Hafsa bint Umar and stayed longer than he usually stayed. I became jealous and asked about that, and it was said to me that a woman from her people had given her a gift of a bowl of honey, so she gave the Prophet, may God bless him and grant him peace, a

drink of it. I said: By God, we will find a plan for him. I said to Sawdah bint Zam'ah: He will come close to you, and when he comes close to you, say, **Did you eat some saffron?** He will say, *No.* Then say to him, **What is this smell that I smell?** He will say, **You gave me some.** Hafsa gave me a drink of honey, so say, **The bees of the thorn nectar have nibbled on it,** and I will tell you. You tell him, Safiyya, that. She said, "Sawda says that. By God, he had just stood at the door, and I wanted to call him as you ordered me out of fear of you. But when he came close to her, Sawda said to him, "O Messenger of God, have you eaten maghāfir? **He said, No. She said,** What is this odor that I smell from you? **He said,** Hafsa gave me a drink of honey. **She said,** The bees of the thorn nectar have nibbled on it." When he came to me, I said something similar. When he came to Safiyya, she said the same to him. When he came to Hafsa, she said to him, "O Messenger of God, shall I not give you some to drink? **He said,** I have no need of it. **Sawda said,** By God, we have forbidden it. **I said to her,** Be quiet." This is the wording of Bukhari. Muslim narrated it on the authority of Suwaid bin Saeed, on the authority of Ali bin Masaher, on the authority of Abu Kurayb, Harun bin Abdullah, and Al-Hasan bin Bishr, all three of them on the authority of Abu Usamah Hammad bin Usamah, on the authority of Hisham bin Urwah, and with him she said: The Messenger of God, may God bless him and grant him peace, would be hard pressed to have a bad odor, meaning a foul odor, and for this reason they said to him, **You ate Maghafir,** because its odor has something to do with it. So when he said, **Rather, you drank honey,** they said, **His bees grazed the Arfat tree, whose gum is Maghafir, and for this reason its odor appeared in the honey they drank.** Al-Jawhari said: **The bees grazed the Arfat tree, meaning they ate it, and from this the bees are called Jawaris.** The poet said:

They remain on the fruits of it

Al-Jaras said: Al-Jaras is a low sound. It is said: I heard the bell of a bird if you heard the sound of its beaks on something it is eating. In the hadith: **They hear the bell of the bird of Paradise.** Al-Asma'i said: I was in Shu'bah's assembly. He said: They hear the crunch of the bird of Paradise with the letter sh, so I said bell. He looked at me and said: Take it from him, for he knows this better than us. The point is that this context indicates that Hafsa was the one who brought the honey. It is from Hisham bin Urwa, from his father, from his aunt Aisha. In the chain of narration of Ibn Jurayj, from Ata', from Ubaid bin Umair, from Aisha, that Zainab bint Jahsh was the one who brought him the honey, and that Aisha and Hafsa conspired and conspired against him. And God knows best. It may be said that they both occurred, and there is nothing wrong with that, except that their being a reason for the revelation of this verse is questionable, and God knows best. What indicates that Aisha and Hafsa **may God be pleased with them** are the two who supported each other is the hadith narrated by Imam Ahmad in

his Musnad, where he said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Ubayd God ibn Abdullah ibn Abi Thawr, on the authority of Ibn Abbas, who said: I was always keen to ask Umar about the two women from the wives of the Prophet (peace and blessings of God be upon him) about whom God the Most High said: **If you both repent to God, your hearts have indeed become inclined**, until Umar performed Hajj and I performed Hajj with him. When we were on the way, Umar turned aside and I turned aside with him with the water skin, so he defecated. Then he came to me and I poured water over his hands, and he performed ablution. I said: O Commander of the Faithful, who are the two women from the wives of the Prophet (peace and blessings of God be upon him) about whom God the Most High said: **If you both repent to God, your hearts have indeed become inclined**, so Umar said: How strange you are, Ibn Abbas! Al-Zuhri said: By God, he disliked what he asked him about and did not conceal it. He said: They are Aisha and Hafsa.

He said: Then he started to narrate the hadith. He said: We, the Quraysh, were a people who used to overpower women. When we came to Madinah, we found a people whose women used to overpower them, so our women began to learn from their women. He said: My house was in the house of Umayyah ibn Zayd in Al-Awali. He said: One day I became angry with my wife, and she spoke to me in a rude tone. I disapproved of her speaking to me, so she said: Why do you disapprove of my speaking to you? By God, the wives of the Messenger of God (peace and blessings of God be upon him) would speak to him in a rude tone, and one of them would ignore him from day to night. He said: So I went and entered upon Hafsa and said: Do you speak to the Messenger of God (peace and blessings of God be upon him) in a rude tone? She said: Yes. I said: And one of you would ignore him from day to night? She said: Yes. I said: He among you who did that has failed and lost. Is any of you certain that God will not be angry with her because of the anger of His Messenger, and then she will be destroyed? Do not go back to the Messenger of God, may God bless him and grant him peace, and do not ask him for anything, but ask me for whatever you want from my money, and do not be deceived by the fact that your neighbor is more beautiful and more beloved to the Messenger of God, may God bless him and grant him peace, than you - meaning Aisha. He said: I had a neighbor from the Ansar, and we would take turns going down to the Messenger of God, may God bless him and grant him peace. He would go down one day and I would go down the next day, and he would bring me report of the revelation and other things, and I would bring him the same.

He said: We were talking about Ghassan shod the horses to attack us. One day my friend came down and came at night, knocked on my door and called me. I went out to him and he said: A great matter has happened. I said: What is it that Ghassan has come for? He said: No, it is greater than that and more prolonged. The Messenger of God, may God bless him and grant him peace, divorced his wives. I said: Hafsa has been disappointed and lost. I thought this would happen until I prayed the dawn prayer and tightened my clothes. Then I went down and entered upon Hafsa

while she was crying. I said: The Messenger of God, may God bless him and grant him peace, has released you. She said: I do not know. Is he this one who is secluded in this room? So I went to a black slave of his and said: I will ask permission for Umar. The slave entered and then came out to me and said: I mentioned you to him and I was silent. So I went until I came to the pulpit and there were a group of people sitting beside him, some of them crying. I sat with him for a while and then I was overcome by what I felt. So I went to the slave and said: Ask permission for Umar. He entered and then came out and said: I mentioned you to him and I was silent. So I went out and sat by the pulpit and then I was overcome by what I felt. So I went to the slave and said: Ask permission for Umar. He entered and then came out to me and said: I mentioned you to him and I was silent. So I turned away and the slave called me and said: Come in, you have been given permission. So I entered and greeted the Messenger of God, may God bless him and grant him peace, and there he was. Leaning on the sand of a mat - Imam Ahmad said: And Yaqub narrated to us in the hadith of Salih, who said: The sand of a mat - and it left an impression on his side, so I said: O Messenger of God, have you divorced your wives? He raised his head to me and said: *No*. So I said: God is Great. And if you had seen us, O Messenger of God, we Quraysh were a people who would overpower women, but when we came to Madinah, we found a people whose women overpowered them, so our women began to learn from their women. One day, my wife became angry with me, and I found her arguing with me, so I disapproved of her arguing with me. She said: Why do you disapprove of my arguing with you? By God, the wives of the Prophet (peace and blessings of God be upon him) arguing with him, and one of them would ignore him from day to night. So I said: He who does that among you has failed and lost. Does any of you feel secure that God will not be angry with her because of the anger of the Messenger of God, and then she will be ruined?

The Messenger of God (peace and blessings be upon him) smiled, so I said: O Messenger of God, I entered upon Hafsa and said: Do not be deceived by the fact that your neighbor is more beautiful or more beloved to the Messenger of God (peace and blessings be upon him) than you. He smiled again, so I said: Be comforted, O Messenger of God. He said: Yes. So I sat and raised my head in the house, and by God, I did not see anything in the house that would delight the eye except the preparations for his position. I said: O Messenger of God, pray to God to grant your nation more abundantly, for He granted the Persians and Romans more abundantly, yet they did not worship God. He sat up straight and said: Are you in doubt, O son of Al-Khattab? They are a people for whom their good things have been hastened in the life of this world. I said: Ask forgiveness for me, O Messenger of God. He had sworn that he would not enter upon them for a month because of the intensity of his resentment towards them, until God, the Almighty, admonished him. Al-Bukhari, Muslim, Al-Tirmidhi and Al-Nasa'i narrated it through various chains of narration on the authority of Al-Zuhri. Al-Bukhari and Muslim narrated it on the authority of Yahya ibn Sa'id Al-Ansari on the authority of Ubayd ibn Hunayn on the authority of Ibn

Surat al-Tahrim 66:3

And when the Prophet confided a statement to one of his wives, and when she informed him of it and God made it known to him, he made known part of it and ignored part. So when he informed her of it, she said, "Who informed you of this?" He said, "The Knowing, the Acquainted informed me."

Abbas, who said: I spent a year wanting to ask Umar ibn Al-Khattab about a verse, but I could not ask him out of awe of him, until he went out for Hajj, so I went out with him. When we returned, and we were partway through the Hajj, he turned towards the arak tree because of some need he had. I stood until he finished, then I walked with him and said: O Commander of the Faithful, who are the two women who conspired against the Prophet (peace and blessings of God be upon him)? This is the wording of Al-Bukhari. Muslim narrated it: Who are the two women about whom God the Most High said: **And if they both conspire against him?** He said: Aisha and Hafsa. Then he narrated the hadith in full, and some of them abbreviated it.

Muslim also said: Zuhair bin Harb told me, Umar bin Yunus al-Hanafi told us, Ikrimah bin Ammar told us, on the authority of Samak bin al-Walid Abu Zamil, Abdullah bin Abbas told me, Umar bin al-Khattab told me, he said: When the Prophet of God, may God bless him and grant him peace, withdrew from his wives, I entered the mosque, and I saw the people poking stones and saying, "The Messenger of God, may God bless him and grant him peace, had divorced his wives." That was before the veil was ordered, so I said, **I will know that today.** Then he mentioned the hadith about his entering upon Aisha and Hafsa and advising them, until he said: So I entered and saw Rabah, the servant of the Messenger of God, may God bless him and grant him peace, on the threshold of the window. So I called out and said, "O Rabah, ask permission for me to see the Messenger of God, may God bless him and grant him peace." Then he mentioned something similar to what was mentioned above, until he said, "So I said, 'O Messenger of God, what is difficult for you regarding the matter of women? If you have divorced them, then God is with you, and His angels, Gabriel, Michael, Abu Bakr, and I, and the believers, and I rarely spoke—and I praise God—with anything except that I hoped that it would be...'" God confirms my words, so this verse was revealed, the verse of choice: **Perhaps his Lord, if he divorces you all, will give him in exchange wives better than you** "And if they both back him up against him - indeed, God is his Protector and [so will] Gabriel and the righteous believers and the angels after that as support." So I said: **Have you divorced them?** He said: *No.* So I stood at the door of the mosque and called out at the top of my voice: He has not divorced his wives. And this verse was revealed: "And when there comes to them information about security or fear, they broadcast it. But if they had referred it to the Messenger or to those in authority among them, then those who can investigate it would have known about it." So I was the one who investigated that information. And this is what Saeed bin Jubair, Ikrimah, Muqatil bin Hayyan, Ad-Dahhak and others said: **And the righteous believers** means Abu Bakr and Umar. Al-Hasan Al-Basri and Uthman added. Layth bin Abi Sulaym said on the authority of Mujahid: **And the righteous believers** means Ali bin Abi Talib.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Abi Omar told us, Muhammad bin Jaafar bin Muhammad bin Al-Hussein told us, he said: A trustworthy man told me, tracing it back to Ali, he said: The Messenger of God, may God bless him and grant him peace, said regarding the words of God the Most High: **And the righteous believers**, he said: **He is Ali bin Abi Talib.** Its chain of transmission is weak and it is very objectionable. Al-Bukhari said: Umar bin Awn told us, Hisham told us, on the authority of Humayd, on the authority of Anas, he said: Umar said: The wives of the Prophet, may God bless him and grant him peace, gathered in jealousy for him, so I said to them: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you.** So this verse was revealed. It was mentioned before that it coincided with the Qur'an in several places: one of them in the revelation of the veil, one of them in the case of the captives of Badr, and one of them in His statement: **If you took the Station of Abraham as a place of prayer.** So God the Most High revealed: **And take the Station of Abraham as a place of prayer.** Ibn Abi Hatim said: My father told us, Al-Ansari told us, Humayd told us, on the authority of Anas, he said: Umar bin Al-Khattab said: I was informed of something that happened between the Mothers of the Believers and the Prophet, may God bless him and grant him peace. So I settled them down saying: Either you refrain from the Messenger of God (peace and blessings of God be upon him) or God will replace him with wives better than you, until I came to the last of the Mothers of the Believers and she said: O Umar, is there not in the Messenger of God enough to admonish his wives so that you admonish them? So I held back and God the Almighty revealed: **Perhaps if he divorces you, his Lord will give him in exchange wives better than you - Muslims, believers, obedient, repentant, worshipping God, fasting, married and virgins.** This woman who turned him away from what he was doing of admonishing women was Umm Salamah as proven in Sahih al-Bukhari.

Al-Tabarani said: Ibrahim bin Nailah Al-Asbahani narrated to us, Ismail Al-Bajali narrated to us, Abu Awanah narrated to us, on the authority of Abu Sinan, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding the statement: **And when the Prophet confided a statement to one of his wives**, he said: Hafsa entered upon the Prophet, peace and blessings be upon him, in her house while he was having intercourse with Maria. The Messenger of God, peace and blessings be upon him, said to her: "Do not tell Aisha until I give you good report: your father will succeed Abu Bakr when I die." So Hafsa went and informed Aisha, and Aisha said to the Messenger of God, peace and blessings be upon him: **Who told you this?** He said: **The All-Knowing, the All-Aware informed me.** Aisha said: **I will not look at you until you forbid Maria.** So he forbade her, and then God, the Most High, revealed: **O Prophet, why do you forbid [her]?** Its chain of transmission is questionable. The

interpretation of these noble verses has become clear from what we have mentioned, and the meaning of His statement: **Muslim women, believing women, obedient, repentant, worshipping** is clear. God the Almighty says: *Travelers* meaning: fasting. This was said by Abu Hurairah, Aisha, Ibn Abbas, Ikrimah, Mujahid, Saeed bin Jubair, Ata', Muhammad bin Ka'b Al-Qurazi, Abu Abd Al-Rahman Al-Sulami, Abu Malik, Ibrahim Al-Nakha'i, Al-Hasan, Qatadah, Al-Dahhak, Al-Rabi' bin Anas, Al-Suddi and others. A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was presented in Surat Al-Bara'ah, in which the wording is: **The traveler of this nation is fasting**. Zayd bin Aslam and his son Abd Al-Rahman said: *Travelers* meaning emigrants. Abd Al-Rahman recited: *Travelers*, meaning emigrants. The first statement is better, and God knows best.

And the Almighty's saying: **Women who are married and virgins** meaning that some of them are married and some of them are virgins so that this would be more desirable to the soul, because variety expands the soul, and for this reason He said: **Women who are married and virgins**. Abu al-Qasim al-Tabarani said in his great dictionary: Abu Bakr ibn Sadaqa told us, Muhammad ibn Muhammad ibn Marzuq told us, Abdullah ibn Umayya told us, Abdul Quddus told us, on the authority of Salih ibn Hayyan, on the authority of Ibn Buraidah, on the authority of his father, **Women who are married and virgins** he said: God promised His Prophet, may God bless him and grant him peace, in this verse that He would marry him, so the married woman is Asiyah, the wife of Pharaoh, and the virgins are Mary, the daughter of Imran. Al-Hafiz Ibn Asakir mentioned in the biography of Mary, peace be upon her, on the authority of Suwaid bin Saeed: Muhammad bin Salih bin Umar told us, on the authority of Ad-Dahhak and Mujahid, on the authority of Ibn Umar, who said: Gabriel came to the Messenger of God, may God bless him and grant him peace, and Khadija passed by. He said: God sends her greetings and gives her good tidings of a house in Paradise made of hollow pearls, far from play, in which there is no toil or noise.

From the hadith of Abu Bakr al-Hudhali, from Ikrimah, from Ibn Abbas, that the Prophet, may God bless him and grant him peace, entered upon Khadijah while she was dying and said: **O Khadijah, when you meet your co-wives, greet them from me**. She said: "O Messenger of God, may God bless him and grant him peace, did you marry before me?" He said: **No, but God married me to Mary, the daughter of Imran, Asiyah, the wife of Pharaoh, and Kulthum, the sister of Moses**. This is also weak. Abu Ya'la said: Ibrahim ibn Arara told us, Abd al-Nur ibn Abdullah told us, Yusuf ibn Shu'ayb told us, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **Did you know that God married me in Paradise to Mary, the daughter of Imran, Kulthum, the sister of Moses, and Asiyah, the wife of Pharaoh?** I said: **Congratulations, O Messenger of God**. This is also weak and was narrated as a mursal hadith on the authority of Ibn Abi Dawud.

Fath al-Qadir

3- And when the Prophet confided in one of his wives a statement. Most of the commentators said: It was Hafsa, as mentioned previously, and the statement was about the prohibition of Maria, or honey, or the prohibition of the one who offered herself to him, and the agent in the circumstance is an implied verb: that is, mention when he confided. Al-Kalbi said: He confided in her that your father and Aisha's father would be my successors over my nation after me. **So when she informed of it** that is, she told others about it **and God made it manifest to him** that is, God informed His Prophet of that fact from her of informing others about it. **He knew some of it** that is, Hafsa knew some of what she had informed him about. The majority read "arfa" with a shaddah from the definite article, while Ali, Talha bin Musarraf, Abu Abd al-Rahman al-Sulami, al-Hasan, Qatadah, and al-Kisa'i read it with a tafsir. Abu Ubaid and Abu Hatim chose the first reading because of his statement, "And he turned away from some," meaning he did not make it known to her. If it had been with a tafsir, he would have said the opposite: "And he denied some. And he turned away from some," meaning he turned away from defining some of it, not wanting it to spread among the people. It was said that what he turned away from was the hadith of Maria. The commentators have made some confusion and ambiguity here, and each group of them interpreted the definite article and turning away in a way that matches some of what was mentioned in the reason for revelation. We will explain that to you, God willing. "So when He informed her of it, **meaning He informed her of what she had divulged of the hadith**, She said, 'Who informed you of this?'" meaning who informed you of it. "He said, 'The Knowing, the Aware informed me,'" meaning He from whom nothing is hidden.

Tafsir al-Baghawi

3- And when the Prophet confided a matter to one of his wives, which was that he forbade his girl to himself, and his saying to Hafsa: Do not tell anyone about that.

Saeed bin Jubair said on the authority of Ibn Abbas: The matter of the caliphate after him was kept secret and Hafsa was told about it. Al-Kalbi said: He confided in her that your father and Aisha's father would be the caliphs over my nation after me. Maymun bin Mihran said: He confided in her that Abu Bakr would be my caliph after me.

When she informed him of it, Hafsa informed Aishah of it, **and God revealed it to him**, meaning God informed His Prophet that she had informed him of it, **he knew some of it**, Abd al-Rahman al-Sulami and al-Kisa'i read it as: he knew some of the action that she had done in revealing his secret, meaning he became angry with her for it and punished her for it, like the saying of someone who has wronged him: I will surely make known to you what you did, meaning I will punish you for it, and he punished her for it by divorcing her. When this reached 'Umar, he said: If there had been any good in the family of al-Khattab, the Messenger of God (blessings and peace of God be

Surat al-Tahrim 66:3

And when the Prophet confided a statement to one of his wives, and when she informed him of it and God made it known to him, he made known part of it and ignored part. So when he informed her of it, she said, "Who informed you of this?" He said, "The Knowing, the Acquainted informed me."

upon him) would not have divorced you. Then Gabriel came and ordered him to take her back, so the Messenger of God (blessings and peace of God be upon him) kept away from his wives for a month and sat in the drinking place of Maria, the mother of Ibrahim, until the verse of choice was revealed.

Muqatil ibn Hayyan said: The Messenger of God, may God bless him and grant him peace, did not divorce Hafsa. Rather, he intended to divorce her, but Gabriel, peace be upon him, came to him and said: Do not divorce her, for she fasts and prays, and she is one of your wives in Paradise. But he did not divorce her.

Others read *Araf* with emphasis, meaning: He knew Hafsa after that conversation, meaning he told her some of what she had said.

"And he ignored some of it," meaning he did not tell her about it, nor did he inform her of it. Al-Hasan said: No noble person ever fully understood it. God Almighty said: "He acknowledged some of it and ignored some of it," because when the Prophet (peace and blessings of God be upon him) saw the hatred on Hafsah's face, he wanted to appease her, so he confided two things in her: He prohibited the Ummah for himself, and he gave her the good report that the caliphate after him would be in Abu Bakr and her father, Umar **may God be pleased with them**. Hafsah informed Aisha of it, and God Almighty informed His Prophet of it. He informed Hafsah of some of it and informed her of some of what Aisha had informed him of, which was the prohibition of the Ummah, and he ignored some of it, meaning the mention of the caliphate. The Messenger of God (peace and blessings of God be upon him) did not want that to spread among the people. "So when he informed her of it, **meaning he informed Hafsah of what God had revealed to him**, she said, **Hafsah**, Who told you this," meaning: Who told you that I had divulged the secret? "He said, The All-Knowing, All-Aware informed me.

anything else here, but the heavy vowel is from the category of using the name of the effect to the cause, and the light vowel is the opposite. The first is supported by his statement: "And when he informed her of it, she said, 'Who informed you of this?' He said, 'The Knowing, the Acquainted informed me.'" This is more in keeping with Islam.

Tafsir al-Baidawi

3- And when the Prophet confided in one of his wives **meaning Hafsah** a statement" about the prohibition of Maria or honey, or that the caliphate after him would be for Abu Bakr and Umar, may God be pleased with them both. "And when she informed him of it" meaning when Hafsah informed Aisha, may God be pleased with them both, about the statement. "And God revealed it to him" and the Prophet, peace and blessings be upon him, learned about the statement, meaning about its disclosure. "He knew some of it" the Messenger, peace and blessings be upon him, knew some of what Hafsah did. "And he ignored some" about some of the signs out of generosity, or he rewarded her for some by divorcing her and overlooked some. This is supported by Al-Kisa'i's reading with the light vowel, as it does not allow for

Surat al-Tahrim 66:4

If you both repent to God, then indeed your hearts have inclined. But if you both conspire against him, then indeed God is his Protector, and Gabriel and the righteous among the believers and the angels after that are assistants.

Tafsir al-Jalalayn

4 - **If you both repent** meaning Hafsa and Aishah **to God, your hearts have already inclined** to forbid Maria, meaning that it pleased you both despite the Prophet's (peace and blessings of God be upon him) disliking it, and that is a sin. The answer to the condition is omitted, meaning you accept. He used the word *hearts* to mean two hearts, but did not express it because of the difficulty of combining two duals in what is like a single word. **And if you both cooperate** by assimilating the second *ta* in the original into the *dha* and in a reading without it, you cooperate **against him** meaning the Prophet in what he dislikes. **Then God is separated his Protector** his Supporter. **And Gabriel and the righteous believers** Abu Bakr and Umar, may God be pleased with them, are connected to the place of the name of *if*, so they will be his supporters. **And the angels after that** after God's support and the ones mentioned **are his supporters** supporters, helpers for him in his support against you.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: If you both repent to God, O women, your hearts have inclined toward loving what the Messenger of God, may God bless him and grant him peace, hated, which was his avoiding his concubine and forbidding her to himself, or forbidding what was lawful for him from what he forbade himself because of Hafsa.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **If you both repent to God, then your hearts have indeed deviated**, meaning: Your hearts have deviated, meaning: Your hearts have sinned.

Ibn Hamid told us: Yahya bin Wadh told us: Muhammad bin Talha told us, on the authority of Zubayd, on the authority of Mujahid, who said: We used to think that his statement, **For your hearts have indeed deviated**, was something insignificant, until I heard Ibn Masoud recite: **If you both repent to God, then your hearts have indeed deviated**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **For your hearts**

have turned away means your hearts have turned away.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Qatada: **Your hearts have become inclined**.

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, **For your hearts have turned away**, meaning: they have deviated.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **Your hearts have become corrupted**. He said: Your hearts have deviated.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: God Almighty said: **If you both repent to God, your hearts have already become corrupted**. He said: It pleased them that the Messenger of God, may God bless him and grant him peace, would avoid his slave girl, and that was in accordance with them. **Your hearts have already become corrupted** until what the Messenger of God, may God bless him and grant him peace, disliked pleased them.

And His statement, **And if they both conspire against him**, God Almighty says to the one to whom the Messenger of God, may God bless him and grant him peace, confided his hadith, and the one to whom she divulged his hadith, and they are Aisha and Hafsa, may God be pleased with them.

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

Who said that?

Ibn Abd al-A'la narrated: Ibn Thawr narrated to us, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Ubayd God ibn Abdullah ibn Abi Thawr, on the authority of Ibn Abbas, who said: I was always keen to ask Umar about the two women from the wives of the Messenger of God (blessings and peace of God be upon him) about whom God, the Most High, said: **If you both repent to God, your hearts have indeed become inclined**. So Umar performed Hajj, and I performed Hajj with him. When we were on the way, Umar turned aside, and I turned aside with him by bringing a water skin. Then he came to me, and I poured water over his hand and performed ablution. Then I said: O Commander of the Faithful, who are the two women from the wives of the Prophet (blessings and peace of God be upon him) about whom God said: **If you both repent to God, your hearts have indeed become inclined**. Umar said: How strange you are, Ibn Abbas. Al-Zuhri said: By God, he disliked what he asked him and did not conceal it. He said: They are Hafsa and Aishah. Then he began to narrate the hadith, saying: We, the Quraysh, used to dominate women, but when we came to Madinah... Then he mentioned the hadith in full.

Yunus told me: Ibn Ashhab told us, on the authority of Malik, on the authority of Abu al-Nadr, on the authority of Ali ibn Husayn, on the authority of Ibn Abbas, that Umar ibn al-Khattab, may God be pleased with him, asked him about the two women who conspired against the Messenger of God, may God bless him

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If you both repent to God, then indeed your hearts have inclined. But if you both conspire against him, then indeed God is his Protector, and Gabriel and the righteous among the believers and the angels after that are assistants.

and grant him peace. He said: Aisha and Hafsa.

Yunus narrated: Ibn Wahb narrated: Sufyan narrated: Yahya ibn Sa'id narrated: Ubayd ibn Hunayn narrated that he heard Ibn Abbas say: I spent a year wanting to ask Umar ibn al-Khattab about the two women who had conspired against the Messenger of God (peace and blessings of God be upon him), but I could not find a place to ask him, until he went out for Hajj. I accompanied him until he reached Marr al-Dhahran. He went to relieve himself and said: Bring me a water skin. When he had relieved himself and returned, I brought him the water skin to pour it over him. I saw a place and said: O Commander of the Faithful, who are the two women who conspired against the Messenger of God (peace and blessings of God be upon him)? I had not finished speaking when he said: Aisha and Hafsa **may God be pleased with them both**.

Ibn Bashar and Ibn Al-Muthanna told us: Umar bin Yunus told us: Ikrimah bin Ammar told us: Samak Abu Zamil told us: Abdullah bin Abbas told us: Umar bin Al-Khattab told us: When the Prophet of God (peace and blessings of God be upon him) withdrew from his wives, I went to him and I saw anger on his face. I said: O Messenger of God, what is so difficult for you regarding women? If you divorced them, then God and His angels, Gabriel and Michael, and I and Abu Bakr are with you. I rarely spoke and praised God except that I hoped that God would confirm my words. Then this verse was revealed, the verse of choice: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you.** "And if they both back him up against him - then indeed, God is his Protector, and so is Gabriel and the righteous believers."... The verse. Aisha, the daughter of Abu Bakr, and Hafsa used to back each other up against the rest of the wives of the Prophet (peace and blessings of God be upon him).

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Al-Dahhak say regarding His statement, **And if they both back up one another against him**, meaning: to disobey the Prophet, may God bless him and grant him peace, and harm him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, Ibn Abbas said to Umar: O Commander of the Faithful, I want to ask you about something and I fear you. He said: Do not fear me. He said: Who are the two who conspired against the Messenger of God, may God bless him and grant him peace? He said: Aisha and Hafsa.

And his saying: **Then God is his Guardian and Gabriel and the righteous believers** means: Then God is his Guardian and Supporter, **and the righteous believers**: and the best of the believers are also his Guardian and Supporter.

It was said: What is meant by the righteous believers in this place are: Abu Bakr and Omar, may God be pleased with them.

Who said that?

Ali bin Al-Hasan Al-Azdi told me: Yahya bin Yaman told us, on the authority of Abdul-Wahhab, on the authority of Mujahid, regarding his statement, **and the righteous believers**, he said: Abu Bakr and Umar.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaid bin Sulayman told us, on the authority of Ad-Dahhak, regarding his statement, **and the righteous believers**, he said: The best of the believers are Abu Bakr Al-Siddiq and Umar.

Ishaq bin Israel told us: Al-Fadl bin Musa Al-Sinani **from a village in Marv called Sinan** told us on the authority of Ubaid bin Sulayman, who said: I heard Al-Dahhak bin Muzahim say regarding His statement, **and the righteous believers**, he said: Abu Bakr and Umar.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **and the righteous believers**, that he said: The best of the believers.

Others said: What is meant by the righteous believers are the prophets, may God's prayers be upon them.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **and the righteous believers**, he said: They are the prophets.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **and the righteous believers**, he said: They are the prophets.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **And the righteous believers** means the prophets.

The correct statement in this regard, in my opinion, is that his statement, **and the righteous believers**, even if it is in one wording, has the meaning of all, and it is in the same sense as his statement, **Indeed, mankind is in loss** (Al-'Asr: 2). So, even if the word *human* is in one wording, it has the meaning of all, and it is similar to a man saying, **Do not recite except to the reciter of the Qur'an**. It is said, **the reciter of the Qur'an**. Even if it is in one wording, its meaning is the plural, because he has given permission to every reciter of the Qur'an to recite it, whether it is one or a group.

His statement, **And the angels after that will be a support**, means: The angels, along with Gabriel and the righteous believers, will be helpers for the Messenger of God, may God bless him and grant him peace, against those who harmed him, meaning those who offended him. The support in this instance is in one word with the meaning of a group, and if it had been presented in the wording of all, it would have been said: And the angels after that will be a support.

Ibn Zayd used to say about this:

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And if they both back up one another against him - then indeed, God is his Protector, and so is Gabriel and the righteous believers**, he said: And He began with the righteous believers here before the angels, and said, **And the angels after that are supporters**.

Tafsir al-Qurtubi

The Almighty's statement: **If you both repent to God** refers to Hafsa and Aishah, and He urged them to repent for their inclination towards disliking the Messenger of God (peace and blessings be upon him). **Your hearts have indeed turned away** means they have deviated and deviated from the truth. That is, they loved what the Prophet (peace and blessings be upon him) disliked, namely avoiding his concubine and avoiding honey. The Prophet (peace and blessings be upon him) loved honey and women. Ibn Zayd said that their hearts were inclined because they were pleased that he was kept away from the mother of his concubine, and what the Messenger of God (peace and blessings be upon him) disliked pleased them. It was also said: **Your hearts have indeed turned away from repentance**. He said: **Your hearts have indeed turned away**, and did not say: **Your two hearts have indeed turned away**. It is the custom of the Arabs when they mention two things from two people to pluralize them because it is not difficult. This meaning was previously mentioned in Al-Ma'idah in the statement of God (peace and blessings be upon him): **Then cut off their hands** (Al-Ma'idah 5:38). It was also said: whenever the addition is established in a dual form, the plural form is more appropriate because it is more possible and lighter. His statement, **For your hearts have been corrupted**, is not a consequence of the condition, because this corruption had already occurred, so the answer to the condition has been omitted because it was known. That is, if you repent, it would be better for you both, because your hearts have been corrupted.

God the Almighty said: {And if they both conspire against him} meaning, you conspire and cooperate against the Prophet (peace and blessings of God be upon him) by disobeying and harming him. In Sahih Muslim, it is narrated on the authority of Ibn Abbas who said: I spent a year wanting to ask Umar ibn al-Khattab about a verse, but I was unable to ask him out of awe of him, until he went out for Hajj, so I went with him. When he returned, we were part of the way there, and he turned to the arak tree for some need, so I stopped until he finished, then I walked with him and said: O Commander of the Faithful, who were the two wives who conspired against the Messenger of God (peace and blessings of God be upon him)? He said: Those were Hafsa and Aishah. I said to him: By God, I have wanted to ask you about this for a year, but I could not out of awe of you. He said: Do not do that. Whatever you think someone has knowledge of, ask me about it, and if I know it, I will inform you... And he mentioned the hadith. {For God is his Guardian} meaning his Guardian and Supporter, so their conspiring against him will not harm him. **And Gabriel**

and the righteous believers. Ikrimah and Sa'id ibn Jubayr said: Abu Bakr and Umar, because they were the fathers of Aisha and Hafsa, and they were his helpers against them. It was also said: The righteous believers are Ali, may God be pleased with him. It was also said: The best of the believers. *Salih* is a generic name, as in the saying of God the Almighty: **By time, indeed, mankind is in loss**. (Al-'Asr: 1-2) This was said by Al-Tabari. It was also said: **The righteous believers** are the prophets, as was said by Al-Ala' ibn Ziyadah, Qatadah, and Sufyan. Ibn Zayd said: They are the angels. Al-Suddi said: They are the companions of Muhammad, may God bless him and grant him peace. It was also said: **And the righteous believers** is not the singular form, but rather the righteous believers, so he added the righteous to the believers, and wrote without a *waw* on the form because the singular and plural forms are the same in it. There are also things in the Qur'an in which the ruling on the form varies but not the placement of the script. In Sahih Muslim, on the authority of Ibn Abbas, he said: Umar ibn al-Khattab, may God be pleased with him, told me: "When the Prophet of God, may God bless him and grant him peace, withdrew from his wives, I entered the mosque and saw people poking stones at him and saying: The Messenger of God, may God bless him and grant him peace, divorced his wives - and that was before they were commanded to wear the hijab."

Omar said: I said, **I will know that day**. He said, "So I went to Aisha and said, 'O daughter of Abu Bakr, has your status reached such that you harm the Messenger of God (peace and blessings be upon him)?' I said, 'What do you have to do with me, O son of Al-Khattab? Mind your own fault!' He said, "So I went to Hafsa bint Omar and said to her, 'O Hafsa, has your status reached such that you harm the Messenger of God (peace and blessings be upon him)?' By God, I know that the Messenger of God (peace and blessings be upon him) does not love you, and were it not for me, the Messenger of God (peace and blessings be upon him) would have divorced you.' She cried bitterly. So I said to her, 'Where is the Messenger of God (peace and blessings be upon him)?' She said, 'He is in his closet in the living room.' So I went in and saw Rabah, the servant of the Messenger of God (peace and blessings be upon him), sitting on the lintel of the living room, dangling his legs over a wooden stump, which is a tree trunk that the Messenger of God (peace and blessings be upon him) used to climb up and down. I called, 'O Rabah, ask permission for me to see the Messenger of God (peace and blessings be upon him).' Rabah looked at the room and then at me but did not say anything." Then I said: O Rabah, ask permission for me to see the Messenger of God (peace and blessings of God be upon him). Rabah looked at the room, then at me, but did not say anything. Then I raised my voice and said: O Rabah, ask permission for me to see the Messenger of God (peace and blessings of God be upon him), for I think that the Messenger of God (peace and blessings of God be upon him) thought that I came because of Hafsa. By God, if the Messenger of God (peace and blessings of God be upon him) orders me to strike her neck, I will strike her neck. I raised my voice, and he motioned to me to lower it. I entered upon the Messenger of God (peace and blessings of God be

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If you both repent to God, then indeed your hearts have inclined. But if you both conspire against him, then indeed God is his Protector, and Gabriel and the righteous among the believers and the angels after that are assistants.

upon him) and he was lying on a mat. I sat down, and he pulled his lower garment down over him, and he was not wearing anything else. The mat had left marks on his side. I looked into the Messenger of God's (peace and blessings of God be upon him) treasury and saw a handful of barley, about a sa', and the same amount of dates in a corner of the room. I saw a fistful of barley, about a sa', and a similar amount of dates in a corner of the room. I woke up, hanging up - he said - and my eyes filled with tears. He said: What makes you cry, O son of Al-Khattab? I said: O Prophet of God, why should I not cry while this mat has left marks on your side, and this is your closet and I see nothing in it except what I see! And that one is short and Khosrau is among the fruits and rivers, and you are the Messenger of God, may God bless him and grant him peace, and His chosen one, and this is your closet! He said: O son of Al-Khattab, are you not satisfied that we have the Hereafter and they have this world? I said: Yes. He said: When I entered, I saw anger on his face and said: O Messenger of God, what is difficult for you regarding women? If you divorce them, then God is with you and His angels and Gabriel and Michael and I and Abu Bakr and the believers are with you. And I rarely spoke - and I praise God - except that I hoped that God, the Almighty, would confirm what I said and revealed this verse, the verse of choice: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you.** "And if they both conspire against him, then indeed, God is his Protector, and [so will] Gabriel and the righteous believers and the angels after that, [will be] your helpers." Aisha bin Abi Bakr and Hafsa used to conspire against the other wives of the Messenger of God (peace and blessings of God be upon him). I said: O Messenger of God, have you divorced them? He said: No. I said: O Messenger of God, I entered the mosque and the Muslims were kicking themselves with pebbles saying: The Messenger of God (peace and blessings of God be upon him) has divorced his wives. Should I go down and tell them that you have not divorced them? He said: Yes, if you wish. I kept talking to him until the anger disappeared from his face and he grimaced and smiled, and he had the most handsome smile of people. Then the Prophet of God (peace and blessings of God be upon him) came down and I went down. I went down holding onto the tree trunk, and the Messenger of God (peace and blessings of God be upon him) came down as if he was walking on the ground, not touching it with his hand. I said: O Messenger of God, I was only in the room for twenty-nine days. He said: The month is twenty-nine days. So I stood at the door of the mosque and called out at the top of my voice: The Messenger of God (peace and blessings of God be upon him) has not divorced his wives. And this verse was revealed: "And when there comes to them information about security or fear, they broadcast it. But if they had referred it back to the Messenger or to those in authority among them, then those among them who can extract information from it would have known about it." (An-Nisa': 83). So I was the one who extracted that

information, and God revealed the verse of choice.

God's statement, **and Gabriel** has various meanings that were mentioned previously in Surat Al-Baqarah. It is also possible that it is in apposition to **his Master Mawla**, and the meaning is: God is his Master and Gabriel is his Master. So, one should not stop at **his Master** but stop at Gabriel, and **and the righteous believers** would be the subject and **and the angels** would be in apposition to it. *Backup* is the predicate, and it has the meaning of plural. The righteous believers are Abu Bakr, as stated by Al-Musayyab ibn Sharik. Sa'id ibn Jubayr said: *Umar*. Ikrimah said: **Abu Bakr and Umar**. Shaiq narrated from Abdullah: "On the authority of the Prophet (peace and blessings of God be upon him) regarding God's statement, 'Indeed, God is his Master and Gabriel and the righteous believers,' he said: The righteous believers are Abu Bakr and Umar." It was also said: It is Ali. Asma' bint Umays said: "I heard the Messenger of God (peace and blessings of God be upon him) say: "And the righteous believers **is Ali ibn Abi Talib**. Other statements were made regarding what was previously mentioned. It is possible that **and Gabriel** is the subject, and what follows it is in apposition to it. The predicate is *backup*, and it also has the meaning of plural. So, one should stop at **his Master**. It is possible that **and Gabriel and the righteous believers** is in apposition to his master, so it stops at the believers, and **and the angels after that are a support** is a subject and predicate. The meaning of support is helpers. It means supporters, like the Almighty's saying: **And excellent are those as companions** (An-Nisa': 69). Abu Ali said: The word *fa'il* is used to indicate abundance, like the Almighty's saying: "And no close friend will ask about a close friend. They will see them" (al-Ma'arj 70:10). It was said that the support from them was to control the Prophet (peace and blessings of God be upon him) in spending, and for this reason he swore off from them for a month and kept away from them. In Sahih Muslim, on the authority of Jabir ibn Abdullah, he said: "Abu Bakr entered seeking permission to see the Messenger of God (peace and blessings of God be upon him) and found the people sitting at his door, and he had not given permission to any of them. He said: So he gave permission to Abu Bakr and he entered. Then Umar came and sought permission and he was given permission. He found the Prophet (peace and blessings of God be upon him) sitting surrounded by his wives, silent and gloomy. He said: I will say something that will make the Prophet (peace and blessings of God be upon him) laugh. He said: O Messenger of God, if you saw the daughter of Kharijah asking me for maintenance. So I went to her and slapped her on the neck. The Messenger of God (peace and blessings of God be upon him) laughed and said: They are around me as you see, asking me for maintenance. So Abu Bakr went to Aisha and slapped her on the neck, and Umar went to Hafsa and slapped her on the neck, both of them saying: You are asking the Messenger of God (peace and blessings of God be upon him) for something he does not have! They said: By God, we will never ask the Messenger of

God (peace and blessings of God be upon him) for anything he does not have. Then he kept away from them for a month or twenty-nine." Then this verse was revealed to him: **O Prophet, tell your wives - until he reached - For the good among you is a great reward.** We have already mentioned it in Surat Al-Ahzab.

Tafsir Ibn Kathir

There is disagreement about the reason for the revelation of the beginning of this Surah. It has been said that it was revealed concerning Maria, and the Messenger of God, may God bless him and grant him peace, had forbidden her. Then the words of God Almighty were revealed: **O Prophet, why do you prohibit what God has made lawful for you, seeking the approval of your wives?**

Abu Abd al-Rahman al-Nasa'i said: Ibrahim ibn Yunus ibn Muhammad told us, my father told us, Hammad ibn Salamah told us, on the authority of Thabit, on the authority of Anas, that the Messenger of God (peace and blessings of God be upon him) had a female slave whom he would have intercourse with. Aisha and Hafsa kept at him until he forbade her. Then God, the Almighty, revealed: **O Prophet, why do you forbid what God has made lawful for you?** to the end of the verse. Ibn Jarir said: Ibn Abd al-Rahim al-Barqi told me, Ibn Abi Maryam told us, Abu Ghassan told us, Zayd ibn Aslam told me that the Messenger of God (peace and blessings of God be upon him) had intercourse with the mother of Ibrahim in the house of one of his wives. She said: O Messenger of God, in my house and on my bed? So he made her forbidden to him. She said: O Messenger of God, how do you forbid yourself what is lawful? So he swore to her by God that he would not have intercourse with her. Then God, the Almighty, revealed: **O Prophet, why do you forbid what God has made lawful for you?** Zayd ibn Aslam said: His saying, **You are forbidden to me**, is meaningless. Abd al-Rahman ibn Zayd narrated this on the authority of his father.

Ibn Jarir also said: Yunus told us, Ibn Wahb told us, on the authority of Malik, on the authority of Zayd ibn Aslam, who said: He said to her: **You are forbidden to me, by God I will not have intercourse with you.** Sufyan al-Thawri and Ibn Ulayyah said, on the authority of Dawud ibn Abi Hind, on the authority of al-Sha'bi, on the authority of Masruq, who said: The Messenger of God, may God bless him and grant him peace, swore an oath and forbade it, so he was rebuked for forbidding it and was ordered to make expiation for the oath. Narrated by Ibn Jarir, and it was also narrated on the authority of Qatada and others on the authority of al-Sha'bi himself, and more than one of the early Muslims said the same, including al-Dahhak, al-Hasan, Qatada, and Muqatil ibn Hayyan. Al-Awfi narrated a long story on the authority of Ibn Abbas.

Ibn Jarir said: Saeed bin Yahya told us, my father told us, Muhammad bin Ishaq told us, on the authority of Al-Zuhri, on the authority of Ubaydullah bin Abdullah, on the authority of Ibn Abbas, who said: I said to Umar bin Al-Khattab: Who are the two women? He said: Aisha and Hafsa. The conversation began with the

matter of Umm Ibrahim, Maria the Copt, whom the Prophet (peace and blessings of God be upon him) had intercourse with in Hafsa's house during her turn. Hafsa found him and said: O Prophet of God, you have done something to me that you have not done to any of your husbands on my day, in my turn, or on my bed. He said: **Are you not pleased that I forbid her and do not approach her?** She said: *Yes.* So he forbade her and said to her: **Do not mention that to anyone.** She mentioned it to Aisha, and God revealed it to him, and then God revealed: **O Prophet, why do you forbid what God has made lawful for you, seeking the approval of your wives?** and all the verses. It has reached us that the Messenger of God (peace and blessings of God be upon him) atoned for his oath and had intercourse with his slave girl. Al-Haytham ibn Kulayb said in his Musnad: Abu Qilabah Abdul-Malik ibn Muhammad al-Raqashi told us, Muslim ibn Ibrahim told us, Jarir ibn Hazim told us, on the authority of Ayoub, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Umar, who said: The Prophet, may God bless him and grant him peace, said to Hafsa: **Do not tell anyone, for the mother of Ibrahim is forbidden to me.** She said: **Do you forbid what God has made lawful for you?** He said: **By God, I will not go near her.** He said: So he did not go near her until she told Aishah. He said: Then God, the Most High, revealed: **God has prescribed for you the expiation of your oaths.** This is a saheeh chain of narration, and none of the authors of the six books narrated it. Al-Hafiz al-Dhiya' al-Maqdisi chose it in his book al-Mustakhraj.

Ibn Jarir also said: Yaqub ibn Ibrahim told me, Ibn Ulayyah told us, Hisham al-Dastawai told us: Yahya wrote to me, narrating on the authority of Ya'la bin Hakeem, on the authority of Sa'id bin Jubayr, that Ibn Abbas used to say that there is an oath that must be expiated for something forbidden. Ibn Abbas said, **There has certainly been for you in the Messenger of God an excellent pattern**, meaning that the Messenger of God, may God bless him and grant him peace, forbade his slave girl, so God, the Most High, said, "O Prophet, why do you forbid what God has made lawful for you, seeking the approval of your wives? And God is Forgiving and Merciful. God has already prescribed for you the expiation of your oaths." So he expiated his oath, so the forbidden oath became an oath. Al-Bukhari narrated it on the authority of Mu'adh bin Fadal, on the authority of Hisham al-Dastawai, on the authority of Yahya, who is Ibn Abi Katheer, on the authority of Ibn Hakeem, who is Ya'la, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding the oath that must be expiated for something forbidden. Ibn Abbas said, **There has certainly been for you in the Messenger of God an excellent pattern**, and Muslim narrated it on the authority of Hisham al-Dastawai with it. Al-Nasa'i said: Abdullah bin Abdul Samad bin Ali informed us, Mukhallad - who is Ibn Yazid - told us, Sufyan told us, on the authority of Salim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: A man came to him and said, **I have made my wife forbidden to me.** He said, **You have lied; she is not forbidden to you.** Then he recited this verse: **O Prophet, why do you forbid what God has made lawful for you?** The most severe expiation for you is the freeing of a slave. Al-Nasa'i is the only one who transmitted it from this source with

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If you both repent to God, then indeed your hearts have inclined. But if you both conspire against him, then indeed God is his Protector, and Gabriel and the righteous among the believers and the angels after that are assistants.

this wording.

Al-Tabarani said: Muhammad bin Zakariya told us, Abdullah bin Raja told us, Israel told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the words of God Almighty: **O Prophet, why do you forbid what God has made lawful for you?** He said: The Messenger of God, may God bless him and grant him peace, forbade his concubine. From here, some of the jurists who said that expiation is obligatory for whoever forbids his concubine or wife, or food, drink, clothing, or any of the permissible things went, and this is the view of Imam Ahmad and a group. Al-Shafi'i said that expiation is not obligatory for anything other than the wife and the concubine if he forbade them specifically or made the prohibition general for them in one opinion. However, if he intended by the prohibition to divorce the wife or free the female slave, then it is valid for them.

Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs bin Umar Al-Adani told us, Al-Hakam bin Abaan told us, Ikrimah told us, on the authority of Ibn Abbas, who said: This verse, **O Prophet, why do you prohibit what God has made lawful for you?** was revealed about the woman who offered herself to the Prophet, may God bless him and grant him peace. This is a strange statement, but the correct view is that it was regarding his prohibition of honey, as Al-Bukhari said regarding this verse: Ibrahim bin Musa told us, Hisham bin Yusuf told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ubaid bin Umair, on the authority of Aisha, who said: The Prophet, may God bless him and grant him peace, used to drink honey at the home of Zaynab bint Jahsh and stay with her. Hafsa and I conspired that whichever of us he entered upon should say to him: I ate maghāfir, I smell the odor of maghāfir on you. He said: **No, but I used to drink honey at the home of Zaynab bint Jahsh, and I will not do it again, and I have sworn not to tell anyone about that,** "seeking to please your wives." This is how this hadith is mentioned here with this wording.

He said in the Book of Oaths and Vows: Al-Hasan bin Muhammad told us, Al-Hajjaj told us, on the authority of Ibn Jurayj, who said: Ata' claimed that he heard Ubayd bin Umair say: I heard Aisha claim that the Messenger of God, may God bless him and grant him peace, used to stay with Zaynab bint Jahsh and drink honey at her place. Hafsa and I conspired that whichever of us the Prophet, may God bless him and grant him peace, entered upon should say to him, "I smell the odor of maghāfir on you. I have eaten maghāfir." So the Prophet, may God bless him and grant him peace, entered upon one of them, and she said that to him. He said, **No, but I drank honey at the house of Zaynab bint Jahsh, and I will not do it again.** Then the verse was revealed: "O Prophet! Why do you prohibit what God has made lawful for you, seeking to please your wives? And God is Forgiving and Merciful. God has already prescribed for you the expiation of your oaths. And God is your Protector, and He is the Knowing, the Wise. And when the Prophet confided a

statement to one of his wives, then when she disclosed it and God disclosed it to him, he recognized part of it and turned away from part. But when he disclosed it to her, she said, 'Who informed you of this?' He said, 'The Knowing, the Acquainted informed me. If you both repent to God, I will turn to You.'" God has made your hearts inclined" to Aisha and Hafsa **And when the Prophet confided in some of his wives a matter to say: Rather, I drank honey.** Ibrahim bin Musa said on the authority of Hisham: **And I will not return to it, and I have sworn not to tell anyone about that.** And thus he narrated it in the Book of Divorce with this chain of transmission and its wording is close to it, then he said: Al-Maghāfir is similar to gum that is found in the rimth and has sweetness, I forgive it with the rimth if it appears in it, its singular is maghūr and it is said maghāfir, and thus al-Jawhari said. He said that al-Maghūr may also refer to the tenth, the thamām, the salm and the talh. He said that the rimth with a kasra is a pasture of camel pastures and it is from the sour. He said that the urfat is a tree from the tamarisk from which the maghūr exudes.

Muslim narrated this hadith in the Book of Divorce in his Sahih on the authority of Muhammad ibn Hatim on the authority of Hajjaj ibn Muhammad on the authority of Ibn Jurayj, who told me on the authority of Ata' on the authority of Ubayd ibn Umair on the authority of Aisha, and its wording is as Al-Bukhari included it in Oaths and Vows. Then Al-Bukhari said in the Book of al-Talaq 65: Furwah ibn Abi Al-Mughra' told us, Ali ibn Masahr told us on the authority of Hisham ibn Urwah on the authority of his father on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, loved sweets and honey, and when he finished the afternoon prayer, he would go to his wives and approach one of them. He went to Hafsa bint Umar and stayed longer than he usually stayed. I became jealous and asked about that, and it was said to me that a woman from her people had given her a gift of a bowl of honey, so she gave the Prophet, may God bless him and grant him peace, a drink of it. I said: By God, we will find a plan for him. I said to Sawdah bint Zam'ah: He will come close to you, and when he comes close to you, say, **Did you eat some saffron?** He will say, *No*. Then say to him, **What is this smell that I smell?** He will say, **You gave me some.** Hafsa gave me a drink of honey, so say, **The bees of the thorn nectar have nibbled on it,** and I will tell you. You tell him, Safiyya, that. She said, "Sawda says that. By God, he had just stood at the door, and I wanted to call him as you ordered me out of fear of you. But when he came close to her, Sawda said to him, "O Messenger of God, have you eaten maghāfir? **He said, No. She said, What is this odor that I smell from you? He said, Hafsa gave me a drink of honey. She said, The bees of the thorn nectar have nibbled on it.**" When he came to me, I said something similar. When he came to Safiyya, she said the same to him. When he came to Hafsa, she said to him, "O Messenger of God, shall I not give you some to drink? **He said, I have no need of it. Sawda said, By God, we have forbidden it. I said to her, Be quiet.**" This is the wording of Bukhari.

Muslim narrated it on the authority of Suwaid bin Saeed, on the authority of Ali bin Masaher, on the authority of Abu Kurayb, Harun bin Abdullah, and Al-Hasan bin Bishr, all three of them on the authority of Abu Usamah Hammad bin Usamah, on the authority of Hisham bin Urwah, and with him she said: The Messenger of God, may God bless him and grant him peace, would be hard pressed to have a bad odor, meaning a foul odor, and for this reason they said to him, **You ate Maghafir**, because its odor has something to do with it. So when he said, **Rather, you drank honey**, they said, **His bees grazed the Arfat tree, whose gum is Maghafir, and for this reason its odor appeared in the honey they drank**. Al-Jawhari said: **The bees grazed the Arfat tree, meaning they ate it, and from this the bees are called Jawaris**. The poet said:

They remain on the fruits of it

Al-Jaras said: Al-Jaras is a low sound. It is said: I heard the bell of a bird if you heard the sound of its beaks on something it is eating. In the hadith: **They hear the bell of the bird of Paradise**. Al-Asma'i said: I was in Shu'bah's assembly. He said: They hear the crunch of the bird of Paradise with the letter sh, so I said bell. He looked at me and said: Take it from him, for he knows this better than us. The point is that this context indicates that Hafsa was the one who brought the honey. It is from Hisham bin Urwa, from his father, from his aunt Aisha. In the chain of narration of Ibn Jurayj, from Ata', from Ubaid bin Umair, from Aisha, that Zainab bint Jahsh was the one who brought him the honey, and that Aisha and Hafsa conspired and conspired against him. And God knows best. It may be said that they both occurred, and there is nothing wrong with that, except that their being a reason for the revelation of this verse is questionable, and God knows best. What indicates that Aisha and Hafsa **may God be pleased with them** are the two who supported each other is the hadith narrated by Imam Ahmad in his Musnad, where he said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Ubayd God ibn Abdullah ibn Abi Thawr, on the authority of Ibn Abbas, who said: I was always keen to ask Umar about the two women from the wives of the Prophet (peace and blessings of God be upon him) about whom God the Most High said: **If you both repent to God, your hearts have indeed become inclined**, until Umar performed Hajj and I performed Hajj with him. When we were on the way, Umar turned aside and I turned aside with him with the water skin, so he defecated. Then he came to me and I poured water over his hands, and he performed ablution. I said: O Commander of the Faithful, who are the two women from the wives of the Prophet (peace and blessings of God be upon him) about whom God the Most High said: **If you both repent to God, your hearts have indeed become inclined**, so Umar said: How strange you are, Ibn Abbas! Al-Zuhri said: By God, he disliked what he asked him about and did not conceal it. He said: They are Aisha and Hafsa.

He said: Then he started to narrate the hadith. He said: We, the Quraysh, were a people who used to overpower women. When we came to Madinah, we found a people whose women used to overpower them, so our women began to learn from their women. He

said: My house was in the house of Umayyah ibn Zayd in Al-Awali. He said: One day I became angry with my wife, and she spoke to me in a rude tone. I disapproved of her speaking to me, so she said: Why do you disapprove of my speaking to you? By God, the wives of the Messenger of God (peace and blessings of God be upon him) would speak to him in a rude tone, and one of them would ignore him from day to night. He said: So I went and entered upon Hafsa and said: Do you speak to the Messenger of God (peace and blessings of God be upon him) in a rude tone? She said: Yes. I said: And one of you would ignore him from day to night? She said: Yes. I said: He among you who did that has failed and lost. Is any of you certain that God will not be angry with her because of the anger of His Messenger, and then she will be destroyed? Do not go back to the Messenger of God, may God bless him and grant him peace, and do not ask him for anything, but ask me for whatever you want from my money, and do not be deceived by the fact that your neighbor is more beautiful and more beloved to the Messenger of God, may God bless him and grant him peace, than you - meaning Aisha. He said: I had a neighbor from the Ansar, and we would take turns going down to the Messenger of God, may God bless him and grant him peace. He would go down one day and I would go down the next day, and he would bring me report of the revelation and other things, and I would bring him the same.

He said: We were talking about Ghassan shod the horses to attack us. One day my friend came down and came at night, knocked on my door and called me. I went out to him and he said: A great matter has happened. I said: What is it that Ghassan has come for? He said: No, it is greater than that and more prolonged. The Messenger of God, may God bless him and grant him peace, divorced his wives. I said: Hafsa has been disappointed and lost. I thought this would happen until I prayed the dawn prayer and tightened my clothes. Then I went down and entered upon Hafsa while she was crying. I said: The Messenger of God, may God bless him and grant him peace, has released you. She said: I do not know. Is he this one who is secluded in this room? So I went to a black slave of his and said: I will ask permission for Umar. The slave entered and then came out to me and said: I mentioned you to him and I was silent. So I went until I came to the pulpit and there were a group of people sitting beside him, some of them crying. I sat with him for a while and then I was overcome by what I felt. So I went to the slave and said: Ask permission for Umar. He entered and then came out and said: I mentioned you to him and I was silent. So I went out and sat by the pulpit and then I was overcome by what I felt. So I went to the slave and said: Ask permission for Umar. He entered and then came out to me and said: I mentioned you to him and I was silent. So I turned away and the slave called me and said: Come in, you have been given permission. So I entered and greeted the Messenger of God, may God bless him and grant him peace, and there he was. Leaning on the sand of a mat - Imam Ahmad said: And Yaqub narrated to us in the hadith of Salih, who said: The sand of a mat - and it left an impression on his side, so I said: O Messenger of God, have you divorced your wives? He raised his head to me and said: *No*. So I said: God is Great. And

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If you both repent to God, then indeed your hearts have inclined. But if you both conspire against him, then indeed God is his Protector, and Gabriel and the righteous among the believers and the angels after that are assistants.

if you had seen us, O Messenger of God, we Quraysh were a people who would overpower women, but when we came to Madinah, we found a people whose women overpowered them, so our women began to learn from their women. One day, my wife became angry with me, and I found her arguing with me, so I disapproved of her arguing with me. She said: Why do you disapprove of my arguing with you? By God, the wives of the Prophet (peace and blessings of God be upon him) arguing with him, and one of them would ignore him from day to night. So I said: He who does that among you has failed and lost. Does any of you feel secure that God will not be angry with her because of the anger of the Messenger of God, and then she will be ruined?

The Messenger of God (peace and blessings be upon him) smiled, so I said: O Messenger of God, I entered upon Hafsa and said: Do not be deceived by the fact that your neighbor is more beautiful or more beloved to the Messenger of God (peace and blessings be upon him) than you. He smiled again, so I said: Be comforted, O Messenger of God. He said: Yes. So I sat and raised my head in the house, and by God, I did not see anything in the house that would delight the eye except the preparations for his position. I said: O Messenger of God, pray to God to grant your nation more abundantly, for He granted the Persians and Romans more abundantly, yet they did not worship God. He sat up straight and said: Are you in doubt, O son of Al-Khattab? They are a people for whom their good things have been hastened in the life of this world. I said: Ask forgiveness for me, O Messenger of God. He had sworn that he would not enter upon them for a month because of the intensity of his resentment towards them, until God, the Almighty, admonished him. Al-Bukhari, Muslim, Al-Tirmidhi and Al-Nasa'i narrated it through various chains of narration on the authority of Al-Zuhri. Al-Bukhari and Muslim narrated it on the authority of Yahya ibn Sa'id Al-Ansari on the authority of Ubayd ibn Hunayn on the authority of Ibn Abbas, who said: I spent a year wanting to ask Umar ibn Al-Khattab about a verse, but I could not ask him out of awe of him, until he went out for Hajj, so I went out with him. When we returned, and we were partway through the Hajj, he turned towards the arak tree because of some need he had. I stood until he finished, then I walked with him and said: O Commander of the Faithful, who are the two women who conspired against the Prophet (peace and blessings of God be upon him)? This is the wording of Al-Bukhari. Muslim narrated it: Who are the two women about whom God the Most High said: **And if they both conspire against him?** He said: Aisha and Hafsa. Then he narrated the hadith in full, and some of them abbreviated it.

Muslim also said: Zuhair bin Harb told me, Umar bin Yunus al-Hanafi told us, Ikrimah bin Ammar told us, on the authority of Samak bin al-Walid Abu Zamil, Abdullah bin Abbas told me, Umar bin al-Khattab told me, he said: When the Prophet of God, may God bless him and grant him peace, withdrew from his wives, I entered the mosque, and I saw the people poking

stones and saying, "The Messenger of God, may God bless him and grant him peace, had divorced his wives." That was before the veil was ordered, so I said, **I will know that today.** Then he mentioned the hadith about his entering upon Aisha and Hafsa and advising them, until he said: So I entered and saw Rabah, the servant of the Messenger of God, may God bless him and grant him peace, on the threshold of the window. So I called out and said, "O Rabah, ask permission for me to see the Messenger of God, may God bless him and grant him peace." Then he mentioned something similar to what was mentioned above, until he said, "So I said, 'O Messenger of God, what is difficult for you regarding the matter of women? If you have divorced them, then God is with you, and His angels, Gabriel, Michael, Abu Bakr, and I, and the believers, and I rarely spoke—and I praise God—with anything except that I hoped that it would be..." God confirms my words, so this verse was revealed, the verse of choice: **Perhaps his Lord, if he divorces you all, will give him in exchange wives better than you** "And if they both back him up against him - indeed, God is his Protector and [so will] Gabriel and the righteous believers and the angels after that as support." So I said: **Have you divorced them?** He said: *No*. So I stood at the door of the mosque and called out at the top of my voice: He has not divorced his wives. And this verse was revealed: "And when there comes to them information about security or fear, they broadcast it. But if they had referred it to the Messenger or to those in authority among them, then those who can investigate it would have known about it." So I was the one who investigated that information. And this is what Saeed bin Jubair, Ikrimah, Muqatil bin Hayyan, Ad-Dahhak and others said: **And the righteous believers** means Abu Bakr and Umar. Al-Hasan Al-Basri and Uthman added. Layth bin Abi Sulaym said on the authority of Mujahid: **And the righteous believers** means Ali bin Abi Talib.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Abi Omar told us, Muhammad bin Jaafar bin Muhammad bin Al-Hussein told us, he said: A trustworthy man told me, tracing it back to Ali, he said: The Messenger of God, may God bless him and grant him peace, said regarding the words of God the Most High: **And the righteous believers**, he said: **He is Ali bin Abi Talib.** Its chain of transmission is weak and it is very objectionable. Al-Bukhari said: Umar bin Awn told us, Hisham told us, on the authority of Humayd, on the authority of Anas, he said: Umar said: The wives of the Prophet, may God bless him and grant him peace, gathered in jealousy for him, so I said to them: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you.** So this verse was revealed. It was mentioned before that it coincided with the Qur'an in several places: one of them in the revelation of the veil, one of them in the case of the captives of Badr, and one of them in His statement: **If you took the Station of Abraham as a place of prayer.** So God the Most High revealed: **And take the Station of Abraham as a place of prayer.** Ibn Abi Hatim said: My father told us, Al-Ansari told us, Humayd told us,

on the authority of Anas, he said: Umar bin Al-Khattab said: I was informed of something that happened between the Mothers of the Believers and the Prophet, may God bless him and grant him peace. So I settled them down saying: Either you refrain from the Messenger of God (peace and blessings of God be upon him) or God will replace him with wives better than you, until I came to the last of the Mothers of the Believers and she said: O Umar, is there not in the Messenger of God enough to admonish his wives so that you admonish them? So I held back and God the Almighty revealed: **Perhaps if he divorces you, his Lord will give him in exchange wives better than you - Muslims, believers, obedient, repentant, worshipping God, fasting, married and virgins.** This woman who turned him away from what he was doing of admonishing women was Umm Salamah as proven in Sahih al-Bukhari.

Al-Tabarani said: Ibrahim bin Nailah Al-Asbahani narrated to us, Ismail Al-Bajali narrated to us, Abu Awanah narrated to us, on the authority of Abu Sinan, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding the statement: **And when the Prophet confided a statement to one of his wives,** he said: Hafsa entered upon the Prophet, peace and blessings be upon him, in her house while he was having intercourse with Maria. The Messenger of God, peace and blessings be upon him, said to her: "Do not tell Aisha until I give you good report: your father will succeed Abu Bakr when I die." So Hafsa went and informed Aisha, and Aisha said to the Messenger of God, peace and blessings be upon him: **Who told you this?** He said: **The All-Knowing, the All-Aware informed me.** Aisha said: **I will not look at you until you forbid Maria.** So he forbade her, and then God, the Most High, revealed: **O Prophet, why do you forbid [her]?** Its chain of transmission is questionable. The interpretation of these noble verses has become clear from what we have mentioned, and the meaning of His statement: **Muslim women, believing women, obedient, repentant, worshipping** is clear. God the Almighty says: *Travelers* meaning: fasting. This was said by Abu Hurairah, Aisha, Ibn Abbas, Ikrimah, Mujahid, Saeed bin Jubair, Ata', Muhammad bin Ka'b Al-Qurazi, Abu Abd Al-Rahman Al-Sulami, Abu Malik, Ibrahim Al-Nakha'i, Al-Hasan, Qatadah, Al-Dahhak, Al-Rabi' bin Anas, Al-Suddi and others. A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was presented in Surat Al-Bara'ah, in which the wording is: **The traveler of this nation is fasting.** Zayd bin Aslam and his son Abd Al-Rahman said: *Travelers* meaning emigrants. Abd Al-Rahman recited: *Travelers*, meaning emigrants. The first statement is better, and God knows best.

And the Almighty's saying: **Women who are married and virgins** meaning that some of them are married and some of them are virgins so that this would be more desirable to the soul, because variety expands the soul, and for this reason He said: **Women who are married and virgins.** Abu al-Qasim al-Tabarani said in his great dictionary: Abu Bakr ibn Sadaqa told us, Muhammad ibn Muhammad ibn Marzuq told us, Abdullah ibn Umayya told us, Abdul Quddus told us, on the authority of Salih ibn Hayyan, on the authority of Ibn Buraidah, on the authority of his father, **Women who are married and virgins** he said: God promised

His Prophet, may God bless him and grant him peace, in this verse that He would marry him, so the married woman is Asiya, the wife of Pharaoh, and the virgins are Mary, the daughter of Imran. Al-Hafiz Ibn Asakir mentioned in the biography of Mary, peace be upon her, on the authority of Suwaid bin Saeed: Muhammad bin Salih bin Umar told us, on the authority of Ad-Dahhak and Mujahid, on the authority of Ibn Umar, who said: Gabriel came to the Messenger of God, may God bless him and grant him peace, and Khadija passed by. He said: God sends her greetings and gives her good tidings of a house in Paradise made of hollow pearls, far from play, in which there is no toil or noise.

From the hadith of Abu Bakr al-Hudhali, from Ikrimah, from Ibn Abbas, that the Prophet, may God bless him and grant him peace, entered upon Khadijah while she was dying and said: **O Khadijah, when you meet your co-wives, greet them from me.** She said: "O Messenger of God, may God bless him and grant him peace, did you marry before me?" He said: **No, but God married me to Mary, the daughter of Imran, Asiyah, the wife of Pharaoh, and Kulthum, the sister of Moses.** This is also weak. Abu Ya'la said: Ibrahim ibn Arara told us, Abd al-Nur ibn Abdullah told us, Yusuf ibn Shu'ayb told us, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **Did you know that God married me in Paradise to Mary, the daughter of Imran, Kulthum, the sister of Moses, and Asiyah, the wife of Pharaoh?** I said: **Congratulations, O Messenger of God.** This is also weak and was narrated as a mural hadith on the authority of Ibn Abi Dawud.

Fath al-Qadir

4- "If you both repent to God, your hearts have indeed inclined" The address is to Aisha and Hafsa: that is, if you both repent to God, then He has found in you that which necessitates repentance. The meaning of "inclined" is that they deviated and turned away from the truth, which is that they loved what the Messenger of God (peace and blessings of God be upon him) hated, which was spreading talk. It was also said that the meaning is: if you both repent to God, then your hearts have indeed inclined toward repentance. He said "your hearts **and did not say** your two hearts" because the Arabs dislike combining two dual words in one word. "And if you both support each other against it" means you support each other. The majority read "tathahara" by deleting one of the two ta's for ease. Ikrimah read "tathahara" according to the original. Al-Hasan, Abu Raja', Nafi' and Asim, in a narration from them, read it with emphasis on the dhaal and the ha' without an alif. What is meant by tadhahar is mutual support and cooperation, and the meaning is: If you support and cooperate in being jealous for him and divulging his secret, **then indeed, God is his Protector and [so will be] Gabriel and the righteous believers** meaning, God will take care of his support, as will Gabriel. And whoever among His believing servants is righteous will not lack a supporter to support him. **And the angels after that** meaning, after God's support for him and the support of Gabriel and the righteous believers. **A supporter** meaning helpers who support him. The angels are the subject and its

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If you both repent to God, then indeed your hearts have inclined. But if you both conspire against him, then indeed God is his Protector, and Gabriel and the righteous among the believers and the angels after that are assistants.

predicate is supporter. Abu Ali Al-Farisi said: Fa'il has been used for pluralism, as in His statement: **And no intimate friend will ask a intimate friend.** Al-Wahidi said: This is from the singular form that is derived from the plural, as in His statement: **And excellent are those as companions.** It has been established in the science of grammar that words such as Jareeh *wounded*, Saboor *patient* and Dhaheer *supporter* are used to describe singular, dual and plural. It was said that the dispute between Aisha and Hafsa was about controlling the Prophet, may God bless him and grant him peace, in terms of spending.

Tafsir al-Baghawi

4- "If you both repent to God," meaning from cooperating against the Prophet, may God bless him and grant him peace, by harming him. He is addressing Aisha and Hafsa, "Your hearts have indeed deviated," meaning they have strayed and turned away from the truth, and you both deserve repentance. Ibn Zayd said: Their hearts have deviated because they were pleased with what the Messenger of God, may God bless him and grant him peace, disliked regarding her avoiding his slave girl.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us, on the authority of Al-Zuhri, Ubaidullah bin Abdullah bin Abi Thawr told me, on the authority of Abdullah bin Abbas, who said: I was always keen to ask Umar bin Al-Khattab about the two women from the wives of the Prophet, may God bless him and grant him peace, to whom God Almighty said: **If you both repent to God, your hearts have indeed become inclined**, until he performed Hajj and I performed Hajj with him. He was just and I was just with him with a water skin. He relieved himself and then came back, and I poured some water over his hands, and he performed ablution. I said to him: O Commander of the Faithful, who are the two women from the wives of the Prophet, may God bless him and grant him peace, to whom God Almighty said: **If you both repent to God, your hearts have indeed become inclined**? He said: How strange you are, Ibn Abbas! They are Aisha and Hafsa.

Then Omar received the hadith and said: I and a neighbor of mine from the Ansar were in Banu Umayyah ibn Zayd, which is one of the upper reaches of Medina, and we used to take turns going down to the Prophet, may God bless him and grant him peace. He would go down one day and I would go down the next. When I went down, I would bring him what had happened of the report of that day, whether it was revelation or something else. When he went down, he would do the same.

We, the Quraysh, used to dominate women. But when we came to the Ansar, we found that they were a

people who were dominated by their women. Our women began to learn from the manners of the Ansar women. I shouted at my wife, who talked back to me, but I did not like her to talk back to me. She said, "Why do you not like me talking back to you? By God, the wives of the Prophet (peace and blessings of God be upon him) would talk back to him, and one of them would ignore him all day long until nightfall." This startled me and I said, **Whoever among them does that is doomed.**

Then I gathered my clothes, went down and entered upon Hafsa. I said to her, "O Hafsa, does any of you get angry with the Prophet (peace and blessings of God be upon him) today until nightfall?" She said, Yes. I said, "You are disappointed and you have lost. Do you feel secure that God will not be angered by the anger of His Messenger and you will be destroyed? Do not think it too much for the Prophet (peace and blessings of God be upon him), do not argue with him about anything, do not abandon him, and ask me whatever you want, and do not be deceived by the fact that your neighbor is more beautiful than you and more beloved to the Prophet (peace and blessings of God be upon him) - meaning Aisha.

Omar said: We were talking about Ghassan shod the horses to attack us. My Ansari companion came down on the day of his turn, then he came back to us in the evening and knocked on my door violently and said: Is he guilty?

I was startled and went out to him. He said: "A great event has happened today." I said: **What is it, Ghassan?** He said: "No, something greater and more terrifying. The Prophet, may God bless him and grant him peace, has divorced his wives." I said: "Hafsa has been disappointed and has lost out. I thought that this was about to happen."

So I gathered my clothes and prayed the dawn prayer with the Messenger of God, may God bless him and grant him peace. Then the Messenger of God, may God bless him and grant him peace, entered a drinking place and secluded himself there. Then I entered upon Hafsa and found her crying. I said: What makes you cry? Did I not warn you? Did the Prophet, may God bless him and grant him peace, release you?

She said: I do not know. Here he is, secluded in the window. So I went to the pulpit and found around him a group of people, some of whom were weeping. I sat with them for a while, then I was overcome by what I felt, so I went to the window where the Prophet (peace and blessings of God be upon him) was and said to a black slave of his: Ask permission for Umar. He entered and spoke to the Prophet (peace and blessings of God be upon him), then he came back and said: I spoke to the Prophet (peace and blessings of God be upon him) and mentioned you to him, but he was silent. So I went away and sat with the group who were by the pulpit, then I was overcome by what I felt, so I went to the slave and said: Ask permission. So he asked permission, then he came back to me and said:

I mentioned you to him, but I was silent. So I went back and sat with the group who were by the pulpit, then I was overcome by what I felt, so I went to the slave and said: Ask permission for Umar. So he asked permission, then he came back to me and said: I mentioned you to him, but I was silent.

When I turned away, he said, "The boy is calling me and saying, 'The Prophet (peace and blessings of God be upon him) has given you permission.' So I entered upon the Messenger of God (peace and blessings of God be upon him) and found him lying on the sand of a mat with no mattress between him and it. The sand had left traces on his side, and he was leaning on a leather pillow stuffed with palm fibres. I greeted him and then said while I was standing, 'O Messenger of God, have you divorced your wives?' He raised his eyes to me and said, 'No.' I said, 'God is Great.'" Then I said while I was standing, seeking comfort: O Messenger of God, if you had seen me. We, the Quraysh, used to dominate the women, but when we came to Madinah, we were a people whose women used to dominate them. The Prophet, may God bless him and grant him peace, smiled. Then I said: O Messenger of God, if you had seen me. I entered upon Hafsa and said to her: Do not be deceived by the fact that your neighbor is more beautiful than you and more beloved to the Prophet, may God bless him and grant him peace - meaning Aisha - so the Prophet, may God bless him and grant him peace, smiled again. I sat down when I saw him smiling, so I raised my gaze in his house, and by God I did not see anything in it that would distract the eye except three characteristics. I said: O Messenger of God, pray to God to make your nation generous, for the Persians and the Romans have been generous and given from the world, but they do not worship God.

The Prophet, may God bless him and grant him peace, sat up and said, "Is this what you are doing, O Ibn Al-Khattab? Those are people who hastened their good things in this worldly life."

I said: O Messenger of God, ask forgiveness for me.

The Prophet, may God bless him and grant him peace, withdrew from his wives because of that hadith when Hafsa revealed it to Aisha for twenty-nine nights. He had said: **I will not enter upon them for a month** - out of the intensity of his resentment towards them when God Almighty rebuked him.

When twenty-nine nights had passed, he entered upon Aisha **may God be pleased with her** and began with her. Aisha said to him: O Messenger of God, you swore that you would not enter upon us for a month, but now you have woken up after twenty-nine nights, and I am counting them! He said: The month is twenty-nine, and that month had twenty-nine nights.

Aisha said: Then God revealed the choice, so He began with me, the first of his wives, and I chose him. Then He gave a choice to all of his wives, and they said the same as Aisha said.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us on the authority of Al-Zuhri, Abu

Salamah bin Abd Al-Rahman told me that Aisha, the wife of the Prophet, peace and blessings be upon him, told him that the Messenger of God, peace and blessings be upon him, came to her when God commanded him to give his wives a choice. The Messenger of God, peace and blessings be upon him, started with me and said: I am going to mention to you something, so do not rush until you consult your parents. He knows that my parents would not command me to leave him. She said: Then he said: God said: **O Prophet, tell your wives** to the end of the two verses. I said: Is it in this that I consult my parents? For I want God, His Messenger, and the Hereafter.

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Zuhair bin Harb told us, Umar bin Yunus Al-Hanafi told us, Ikrimah bin Ammar told us, from Samak bin Zamil, Abdullah bin Abbas told us, Umar bin Al-Khattab told me, he said: "When the Prophet, may God bless him and grant him peace, withdrew from his wives and mentioned the hadith, he said: I entered upon him and said: O Messenger of God, what is difficult for you regarding women? If you divorce them, then God is with you and His angels, Gabriel, Michael, myself, Abu Bakr, and the believers are with you. And I rarely spoke - and I praise God - except that I hoped that God would confirm what I said, and this verse was revealed: 'Perhaps his Lord, if he divorces you, will give him in exchange wives better than you.' 'But if they both back him up against him - then indeed, God is his Protector, and Gabriel and the righteous believers, and the angels after that are your helpers.'"

His statement: **And if they both back up one another against him**, meaning if they both back up and cooperate in harming the Prophet, may God bless him and grant him peace. The people of Kufa read it with a soft dāl, while the others read it with a heavy dāl.

Then God is his Guardian, meaning his Guardian and Supporter. **And Gabriel and the righteous believers**, narrated on the authority of Ibn Mas'ud and Ubayy ibn Ka'b. **And the righteous believers**, meaning Abu Bakr and Umar, may God be pleased with them. Al-Kalbi said: They are the sincere ones who are not hypocrites. **And the angels after that are a support**, Muqatil said: After God and Gabriel. **And the righteous believers and the angels after that are a support**, meaning: helpers of the Prophet, may God bless him and grant him peace. This is from the singular that suffices for the plural, like His statement: **And excellent are those as companions** (An-Nisa': 69).

Tafsir al-Baidawi

4- "If you both repent to God" is addressed to Hafsa and Aisha, highlighting the exaggeration in the reproach. "Your hearts have already turned away" He found in you that which necessitates repentance, which is the inclination of your hearts from what is required of you to be sincere to the Messenger of God, peace and blessings be upon him, by loving what he loves and hating what he hates. "But if you both back

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If you both repent to God, then indeed your hearts have inclined. But if you both conspire against him, then indeed God is his Protector, and Gabriel and the righteous among the believers and the angels after that are assistants.

up against him" If you both back up against him in what they do wrong, the Kufians read it with a light pronunciation. "Then God is his Protector, and [so will be] Gabriel and the righteous believers" He will not lack those who will support him from among God, the angels, and the righteous believers, for God is his supporter, and Gabriel, the chief of the Cherubim, is his companion, and the righteous believers are his followers and helpers. "And the angels after that are supporters" Supporters, and Gabriel, peace be upon him, was singled out to glorify him, and what is meant by "righteous" is the genus, and therefore it was generalized by the addition, and by His saying after that, it is glorified by the angels' support as part of the things with which God, the Most High, supports him.

Surat al-Tahrim 66:5

It may be that his Lord, if he divorces you, will substitute for him wives better than you: submissive, believing, obedient, repentant, worshipping God, fasting, previously married and virgins.

Tafsir al-Jalalayn

5 - **Perhaps his Lord, if he divorces you** meaning the Prophet divorced his wives **will replace him with wives better than you** with emphasis and with emphasis *previously* the predicate of *perhaps* and the sentence is the answer to the condition and the replacement did not occur because the condition did not occur *Muslims* affirming Islam *believing sincere obedient* obedient **repentant, worshipping, fasting** fasting or emigrants **married women or virgins**

Tafsir al-Suyuti

God Almighty said: Perhaps his Lord, if he divorces you, will forgive you. The reason for its revelation was presented, which is the statement of Omar in Surat Al-Baqarah.

Tafsir al-Tabari

God Almighty says: Perhaps if the Lord of Muhammad divorces you, O wives of Muhammad, may God bless him and grant him peace, He will replace you with wives better than you.

It was said: This verse was revealed to the Messenger of God, may God bless him and grant him peace, as a warning from God to his wives who gathered against him in jealousy.

Who said that?

Abu Kurayb and Yaqub ibn Ibrahim told us: Hisham told us: Hamid al-Tawil told us, on the authority of Anas ibn Malik, who said: Umar ibn al-Khattab, may God be pleased with him, said: The wives of the Messenger of God, may God bless him and grant him peace, gathered around him out of jealousy, so I said to them: Perhaps if he divorces you, his Lord will replace you with wives better than you. So it was revealed thus.

Yaqub narrated to us, he said: Ibn Ulayyah narrated to us, on the authority of Humayd, on the authority of Anas, on the authority of Umar, he said: I was informed that some of our mothers, the Mothers of the Believers, were harsh with the Messenger of God (peace and blessings of God be upon him) and that they were harming him. So I asked them, woman by woman, to admonish them and forbid them from harming the Messenger of God (peace and blessings of God be upon him), and I would say: If you stay overnight, God will replace you with wives better than you, until I came. I thought that he had spoken about Zaynab, so she said: O son of Al-Khattab, is there not in the Messenger of God (peace and blessings of God be upon him) enough to admonish his wives so that you should admonish them? So I held back, and God revealed: **Perhaps his Lord, if he divorces you all, will**

give him in exchange wives better than you.

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Humayd, on the authority of Anas, who said: Umar ibn al-Khattab said: I heard something about the Mothers of the Believers, so I asked them, saying: Either you refrain from the Messenger of God, may God bless him and grant him peace, or God will replace him with wives better than you, until I came upon one of the Mothers of the Believers, and she said: O Umar, is there not in the Messenger of God, may God bless him and grant him peace, enough to admonish his wives so that you admonish them? So I refrained, and God revealed: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you, submissive and believing...** the verse.

The reciters differed in their recitation of His statement **that He replaces it**. Some of the reciters of Mecca, Medina, and Basra recited it with a shaddah on the dal **yubidluhu awwajan** from the word *tabadulu*, and the majority of the reciters of Kufa recited it *yubidluhu* with a light dal from the word *ibdal*.

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

His saying, *Muslims*, means: Submissive to God in obedience. *Believers*, meaning those who believe in God and His Messenger.

And his saying *obedient* means: obedient to God.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding God's statement *obedient*, he said: obedient.

Ibn Abd al-A'la told me: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, *obedient*, he said, *obedient*.

His saying, *repentant*, means: returning to what God loves from them in terms of obedience to Him, and away from what He hates from them. *Worshipping*, means: humbled before God in obedience to Him.

And his saying *travelers* means: fasting.

The interpreters differed about the meaning of his statement, *travelers*. Some of them said: It means: fasting.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **traveling women**, he said: fasting women.

Bishr told us, he said: Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement, **Wandering women**, he said: Fasting women.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: **The wandering ones** are the fasting ones.

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

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It may be that his Lord, if he divorces you, will substitute for him wives better than you: submissive, believing, obedient, repentant, worshipping God, fasting, previously married and virgins.

statement, *Wandering*, meaning: Fasting.

Others said: The female tourists are the female immigrants.

Who said that?

Ishaq bin Abi Israel told us: Abdul Aziz bin Muhammad Al-Darawardi told us, on the authority of Zaid bin Aslam, who said: The female travelers are the emigrants.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, *Travelers*, he said: Migrants. There is no travel in the Qur'an or in the nation of Muhammad except migration, and it is what God said, *Travelers* (al-Tawbah 9:112).

We have already explained the correct statement regarding the meaning of **the travelers** previously, with evidence, and we mentioned the statements of those who differed about it, and we disliked repeating it.

Some Arab scholars used to say: We believe that the fasting person is called a traveler because the traveler does not have any provisions with him, but rather eats wherever he finds food, so it is as if he took from that.

His saying, **those who have not had intercourse or divorced**.

Tafsir al-Qurtubi

The Almighty's saying: **Perhaps his Lord, if he divorces you women**, It has been mentioned in Sahih that this verse was revealed on the tongue of Umar **may God be pleased with him**. Then it was said: Every *perhaps* in the Quran is obligatory, except for this. It was also said: It is obligatory, but God, the Almighty, made it conditional, which is divorce, and He did not divorce them. **That He will substitute for him wives better than you**, because if you had been better than them, the Messenger of God (peace and blessings of God be upon him) would not have divorced you. As-Suddi said its meaning. It was also said: This is a promise from God, the Almighty, to His Messenger (peace and blessings of God be upon him), that if he divorced them in this world, He would marry him to better women in this world and cause them to ejaculate. God knew that he would not divorce them, but He informed of His power, that if he divorced them, He would substitute for him wives better than them, to frighten them. It is like the Almighty's saying: **But if you turn away, He will replace you with another people**, which is an explanation of the power and a frightening for them, not that there is anyone in existence better than the companions of the Messenger of God (peace and blessings of God be upon him).

God the Almighty says: *Muslims* meaning sincere, as said by Saeed bin Jubair. It was also said that it means submitting to the command of God the Almighty and the command of His Messenger. *Believers* believing in what they were commanded and forbidden to do.

Qanitan obedient. And qanut means obedience. It has been mentioned before. *Ta'ibat* meaning from their sins, as said by Al-Suddi. It was also said that they returned to the command of the Messenger of God, may God bless him and grant him peace, leaving what they fight against themselves. *Abidat* meaning they worship God the Almighty a lot. Ibn Abbas said: Every act of worship in the Quran is monotheism. *Sa'ihat* meaning correct, as said by Ibn Abbas, Al-Hasan and Ibn Jubair. Zayd bin Aslam, his son Abd Al-Rahman and Yaman said: Emigrants. Zayd said: There is no travel in the nation of Muhammad, may God bless him and grant him peace, except emigration. And no travel is roaming the earth. Al-Farra', Al-Qutbi and others said: The fasting person is called a traveler because the traveler has no provisions with him, and only he who finds food eats. It was said: They are going in the obedience of God the Almighty, from the word *saha* when it gives. It was mentioned in Surah Bara'ah, and praise be to God. **Thybaat and abkaran** meaning some of them are thaybaan and some are virgins. It was said: The thayba is called thaybaan because she returns to her husband if he stays with her, or someone else if he leaves her. It was said: Because she is fixed in her parents' house. This is more correct, because not every thaybaan returns to a husband. As for the virgin, she is the chaste woman. She was called bukr because she is in the first state in which she was created. Al-Kalbi said: By thaybaan he meant someone like Asiya, the wife of Pharaoh, and by bukr he meant someone like Mary, the daughter of Imran.

I said: This only applies to the opinion of those who said: The exchange is a promise from God to His Prophet that if he divorced them in this world, He would marry him to someone better than them in the Hereafter. And God knows best.

Tafsir Ibn Kathir

There is disagreement about the reason for the revelation of the beginning of this Surah. It has been said that it was revealed concerning Maria, and the Messenger of God, may God bless him and grant him peace, had forbidden her. Then the words of God Almighty were revealed: **O Prophet, why do you prohibit what God has made lawful for you, seeking the approval of your wives?**

Abu Abd al-Rahman al-Nasa'i said: Ibrahim bin Yunus ibn Muhammad told us, my father told us, Hammad ibn Salamah told us, on the authority of Thabit, on the authority of Anas, that the Messenger of God (peace and blessings of God be upon him) had a female slave whom he would have intercourse with. Aisha and Hafsa kept at him until he forbade her. Then God, the Almighty, revealed: **O Prophet, why do you forbid what God has made lawful for you?** to the end of the verse. Ibn Jarir said: Ibn Abd al-Rahim al-Barqi told me, Ibn Abi Maryam told us, Abu Ghassan told us, Zayd bin Aslam told me that the Messenger of God (peace and blessings of God be upon him) had intercourse with

the mother of Ibrahim in the house of one of his wives. She said: O Messenger of God, in my house and on my bed? So he made her forbidden to him. She said: O Messenger of God, how do you forbid yourself what is lawful? So he swore to her by God that he would not have intercourse with her. Then God, the Almighty, revealed: **O Prophet, why do you forbid what God has made lawful for you?** Zayd ibn Aslam said: His saying, **You are forbidden to me**, is meaningless. Abd al-Rahman ibn Zayd narrated this on the authority of his father.

Ibn Jarir also said: Yunus told us, Ibn Wahb told us, on the authority of Malik, on the authority of Zayd ibn Aslam, who said: He said to her: **You are forbidden to me, by God I will not have intercourse with you.** Sufyan al-Thawri and Ibn Ulayyah said, on the authority of Dawud ibn Abi Hind, on the authority of al-Sha'bi, on the authority of Masruq, who said: The Messenger of God, may God bless him and grant him peace, swore an oath and forbade it, so he was rebuked for forbidding it and was ordered to make expiation for the oath. Narrated by Ibn Jarir, and it was also narrated on the authority of Qatada and others on the authority of al-Sha'bi himself, and more than one of the early Muslims said the same, including al-Dahhak, al-Hasan, Qatada, and Muqatil ibn Hayyan. Al-Awfi narrated a long story on the authority of Ibn Abbas.

Ibn Jarir said: Saeed bin Yahya told us, my father told us, Muhammad bin Ishaq told us, on the authority of Al-Zuhri, on the authority of Ubaydullah bin Abdullah, on the authority of Ibn Abbas, who said: I said to Umar bin Al-Khattab: Who are the two women? He said: Aisha and Hafsa. The conversation began with the matter of Umm Ibrahim, Maria the Copt, whom the Prophet (peace and blessings of God be upon him) had intercourse with in Hafsa's house during her turn. Hafsa found him and said: O Prophet of God, you have done something to me that you have not done to any of your husbands on my day, in my turn, or on my bed. He said: **Are you not pleased that I forbid her and do not approach her?** She said: **Yes.** So he forbade her and said to her: **Do not mention that to anyone.** She mentioned it to Aisha, and God revealed it to him, and then God revealed: **O Prophet, why do you forbid what God has made lawful for you, seeking the approval of your wives?** and all the verses. It has reached us that the Messenger of God (peace and blessings of God be upon him) atoned for his oath and had intercourse with his slave girl. Al-Haytham ibn Kulayb said in his Musnad: Abu Qilabah Abdul-Malik ibn Muhammad al-Raqashi told us, Muslim ibn Ibrahim told us, Jarir ibn Hazim told us, on the authority of Ayoub, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Umar, who said: The Prophet, may God bless him and grant him peace, said to Hafsa: **Do not tell anyone, for the mother of Ibrahim is forbidden to me.** She said: **Do you forbid what God has made lawful for you?** He said: **By God, I will not go near her.** He said: So he did not go near her until she told Aishah. He said: Then God, the Most High, revealed: **God has prescribed for you the expiation of your oaths.** This is a saheeh chain of narration, and none of the authors of the six books narrated it. Al-Hafiz al-Dhiya' al-Maqdisi chose it in his book al-Mustakhraj.

Ibn Jarir also said: Yaqub bin Ibrahim told me, Ibn

Ulayyah told us, Hisham al-Dastawai told us: Yahya wrote to me, narrating on the authority of Ya'la bin Hakeem, on the authority of Sa'id bin Jubayr, that Ibn Abbas used to say that there is an oath that must be expiated for something forbidden. Ibn Abbas said, **There has certainly been for you in the Messenger of God an excellent pattern**, meaning that the Messenger of God, may God bless him and grant him peace, forbade his slave girl, so God, the Most High, said, "O Prophet, why do you forbid what God has made lawful for you, seeking the approval of your wives? And God is Forgiving and Merciful. God has already prescribed for you the expiation of your oaths." So he expiated his oath, so the forbidden oath became an oath. Al-Bukhari narrated it on the authority of Mu'adh bin Fadal, on the authority of Hisham al-Dastawai, on the authority of Yahya, who is Ibn Abi Katheer, on the authority of Ibn Hakeem, who is Ya'la, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding the oath that must be expiated for something forbidden. Ibn Abbas said, **There has certainly been for you in the Messenger of God an excellent pattern**, and Muslim narrated it on the authority of Hisham al-Dastawai with it. Al-Nasa'i said: Abdullah bin Abdul Samad bin Ali informed us, Mukhallad - who is Ibn Yazid - told us, Sufyan told us, on the authority of Salim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: A man came to him and said, **I have made my wife forbidden to me.** He said, **You have lied; she is not forbidden to you.** Then he recited this verse: **O Prophet, why do you forbid what God has made lawful for you?** The most severe expiation for you is the freeing of a slave. Al-Nasa'i is the only one who transmitted it from this source with this wording.

Al-Tabarani said: Muhammad bin Zakariya told us, Abdullah bin Raja told us, Israel told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the words of God Almighty: **O Prophet, why do you forbid what God has made lawful for you?** He said: The Messenger of God, may God bless him and grant him peace, forbade his concubine. From here, some of the jurists who said that expiation is obligatory for whoever forbids his concubine or wife, or food, drink, clothing, or any of the permissible things went, and this is the view of Imam Ahmad and a group. Al-Shafi'i said that expiation is not obligatory for anything other than the wife and the concubine if he forbade them specifically or made the prohibition general for them in one opinion. However, if he intended by the prohibition to divorce the wife or free the female slave, then it is valid for them.

Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, Ikrimah told us, on the authority of Ibn Abbas, who said: This verse, **O Prophet, why do you prohibit what God has made lawful for you?** was revealed about the woman who offered herself to the Prophet, may God bless him and grant him peace. This is a strange statement, but the correct view is that it was regarding his prohibition of honey, as Al-Bukhari said regarding this verse: Ibrahim bin Musa told us, Hisham bin Yusuf told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ubaid bin Umair, on the authority of Aisha, who said: The Prophet, may God bless him and grant him peace, used to drink

Surat al-Tahrim 66:5

It may be that his Lord, if he divorces you, will substitute for him wives better than you: submissive, believing, obedient, repentant, worshipping God, fasting, previously married and virgins.

honey at the home of Zaynab bint Jahsh and stay with her. Hafsa and I conspired that whichever of us he entered upon should say to him: I ate maghāfir, I smell the odor of maghāfir on you. He said: **No, but I used to drink honey at the home of Zaynab bint Jahsh, and I will not do it again, and I have sworn not to tell anyone about that,** "seeking to please your wives." This is how this hadith is mentioned here with this wording.

He said in the Book of Oaths and Vows: Al-Hasan bin Muhammad told us, Al-Hajjaj told us, on the authority of Ibn Jurayj, who said: Ata' claimed that he heard Ubayd bin Umair say: I heard Aisha claim that the Messenger of God, may God bless him and grant him peace, used to stay with Zaynab bint Jahsh and drink honey at her place. Hafsa and I conspired that whichever of us the Prophet, may God bless him and grant him peace, entered upon should say to him, "I smell the odor of maghāfir on you. I have eaten maghāfir." So the Prophet, may God bless him and grant him peace, entered upon one of them, and she said that to him. He said, **No, but I drank honey at the house of Zaynab bint Jahsh, and I will not do it again.** Then the verse was revealed: "O Prophet! Why do you prohibit what God has made lawful for you, seeking to please your wives? And God is Forgiving and Merciful. God has already prescribed for you the expiation of your oaths. And God is your Protector, and He is the Knowing, the Wise. And when the Prophet confided a statement to one of his wives, then when she disclosed it and God disclosed it to him, he recognized part of it and turned away from part. But when he disclosed it to her, she said, 'Who informed you of this?' He said, 'The Knowing, the Acquainted informed me. If you both repent to God, I will turn to You.'" God has made your hearts inclined" to Aisha and Hafsa **And when the Prophet confided in some of his wives a matter to say: Rather, I drank honey.** Ibrahim bin Musa said on the authority of Hisham: **And I will not return to it, and I have sworn not to tell anyone about that.** And thus he narrated it in the Book of Divorce with this chain of transmission and its wording is close to it, then he said: Al-Maghāfir is similar to gum that is found in the rimth and has sweetness, I forgive it with the rimth if it appears in it, its singular is maghūr and it is said maghāfir, and thus al-Jawhari said. He said that al-Maghfūr may also refer to the tenth, the thamām, the salm and the talh. He said that the rimth with a kasra is a pasture of camel pastures and it is from the sour. He said that the urfat is a tree from the tamarisk from which the maghūr exudes.

Muslim narrated this hadith in the Book of Divorce in his Sahih on the authority of Muhammad ibn Hatim on the authority of Hajjaj ibn Muhammad on the authority of Ibn Jurayj, who told me on the authority of Ata' on the authority of Ubayd ibn Umair on the authority of Aisha, and its wording is as Al-Bukhari included it in Oaths and Vows. Then Al-Bukhari said in the Book of al-Talaq 65: Furwah ibn Abi Al-Mughra' told us, Ali ibn Masahr told us on the authority of Hisham ibn Urwah on the authority of his father on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, loved sweets and honey, and

when he finished the afternoon prayer, he would go to his wives and approach one of them. He went to Hafsa bint Umar and stayed longer than he usually stayed. I became jealous and asked about that, and it was said to me that a woman from her people had given her a gift of a bowl of honey, so she gave the Prophet, may God bless him and grant him peace, a drink of it. I said: By God, we will find a plan for him. I said to Sawdah bint Zam'ah: He will come close to you, and when he comes close to you, say, **Did you eat some saffron?** He will say, *No*. Then say to him, **What is this smell that I smell?** He will say, **You gave me some.** Hafsa gave me a drink of honey, so say, **The bees of the thorn nectar have nibbled on it,** and I will tell you. You tell him, Safiyya, that. She said, "Sawda says that. By God, he had just stood at the door, and I wanted to call him as you ordered me out of fear of you. But when he came close to her, Sawda said to him, "O Messenger of God, have you eaten maghāfir? **He said, No. She said,** What is this odor that I smell from you? **He said,** Hafsa gave me a drink of honey. **She said,** The bees of the thorn nectar have nibbled on it." When he came to me, I said something similar. When he came to Safiyya, she said the same to him. When he came to Hafsa, she said to him, "O Messenger of God, shall I not give you some to drink? **He said,** I have no need of it. **Sawda said,** By God, we have forbidden it. **I said to her,** Be quiet." This is the wording of Bukhari. Muslim narrated it on the authority of Suwaid bin Saeed, on the authority of Ali bin Masaher, on the authority of Abu Kurayb, Harun bin Abdullah, and Al-Hasan bin Bishr, all three of them on the authority of Abu Usamah Hammad bin Usamah, on the authority of Hisham bin Urwah, and with him she said: The Messenger of God, may God bless him and grant him peace, would be hard pressed to have a bad odor, meaning a foul odor, and for this reason they said to him, **You ate Maghafir,** because its odor has something to do with it. So when he said, **Rather, you drank honey,** they said, **His bees grazed the Arfat tree, whose gum is Maghafir, and for this reason its odor appeared in the honey they drank.** Al-Jawhari said: **The bees grazed the Arfat tree, meaning they ate it, and from this the bees are called Jawaris.** The poet said:

They remain on the fruits of it

Al-Jaras said: Al-Jaras is a low sound. It is said: I heard the bell of a bird if you heard the sound of its beaks on something it is eating. In the hadith: **They hear the bell of the bird of Paradise.** Al-Asma'i said: I was in Shu'bah's assembly. He said: They hear the crunch of the bird of Paradise with the letter sh, so I said bell. He looked at me and said: Take it from him, for he knows this better than us. The point is that this context indicates that Hafsa was the one who brought the honey. It is from Hisham bin Urwa, from his father, from his aunt Aisha. In the chain of narration of Ibn Jurayj, from Ata', from Ubaid bin Umair, from Aisha, that Zainab bint Jahsh was the one who brought him the honey, and that Aisha and Hafsa conspired and conspired against him. And God knows best. It may be said that they both occurred, and there is nothing

wrong with that, except that their being a reason for the revelation of this verse is questionable, and God knows best. What indicates that Aisha and Hafsa **may God be pleased with them** are the two who supported each other is the hadith narrated by Imam Ahmad in his Musnad, where he said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Ubayd God ibn Abdullah ibn Abi Thawr, on the authority of Ibn Abbas, who said: I was always keen to ask Umar about the two women from the wives of the Prophet (peace and blessings of God be upon him) about whom God the Most High said: **If you both repent to God, your hearts have indeed become inclined**, until Umar performed Hajj and I performed Hajj with him. When we were on the way, Umar turned aside and I turned aside with him with the water skin, so he defecated. Then he came to me and I poured water over his hands, and he performed ablution. I said: O Commander of the Faithful, who are the two women from the wives of the Prophet (peace and blessings of God be upon him) about whom God the Most High said: **If you both repent to God, your hearts have indeed become inclined**, so Umar said: How strange you are, Ibn Abbas! Al-Zuhri said: By God, he disliked what he asked him about and did not conceal it. He said: They are Aisha and Hafsa.

He said: Then he started to narrate the hadith. He said: We, the Quraysh, were a people who used to overpower women. When we came to Madinah, we found a people whose women used to overpower them, so our women began to learn from their women. He said: My house was in the house of Umayyah ibn Zayd in Al-Awali. He said: One day I became angry with my wife, and she spoke to me in a rude tone. I disapproved of her speaking to me, so she said: Why do you disapprove of my speaking to you? By God, the wives of the Messenger of God (peace and blessings of God be upon him) would speak to him in a rude tone, and one of them would ignore him from day to night. He said: So I went and entered upon Hafsa and said: Do you speak to the Messenger of God (peace and blessings of God be upon him) in a rude tone? She said: Yes. I said: And one of you would ignore him from day to night? She said: Yes. I said: He among you who did that has failed and lost. Is any of you certain that God will not be angry with her because of the anger of His Messenger, and then she will be destroyed? Do not go back to the Messenger of God, may God bless him and grant him peace, and do not ask him for anything, but ask me for whatever you want from my money, and do not be deceived by the fact that your neighbor is more beautiful and more beloved to the Messenger of God, may God bless him and grant him peace, than you - meaning Aisha. He said: I had a neighbor from the Ansar, and we would take turns going down to the Messenger of God, may God bless him and grant him peace. He would go down one day and I would go down the next day, and he would bring me report of the revelation and other things, and I would bring him the same.

He said: We were talking about Ghassan shod the horses to attack us. One day my friend came down and came at night, knocked on my door and called me. I went out to him and he said: A great matter has happened. I said: What is it that Ghassan has come for? He said: No, it is greater than that and more prolonged.

The Messenger of God, may God bless him and grant him peace, divorced his wives. I said: Hafsa has been disappointed and lost. I thought this would happen until I prayed the dawn prayer and tightened my clothes. Then I went down and entered upon Hafsa while she was crying. I said: The Messenger of God, may God bless him and grant him peace, has released you. She said: I do not know. Is he this one who is secluded in this room? So I went to a black slave of his and said: I will ask permission for Umar. The slave entered and then came out to me and said: I mentioned you to him and I was silent. So I went until I came to the pulpit and there were a group of people sitting beside him, some of them crying. I sat with him for a while and then I was overcome by what I felt. So I went to the slave and said: Ask permission for Umar. He entered and then came out and said: I mentioned you to him and I was silent. So I went out and sat by the pulpit and then I was overcome by what I felt. So I went to the slave and said: Ask permission for Umar. He entered and then came out to me and said: I mentioned you to him and I was silent. So I turned away and the slave called me and said: Come in, you have been given permission. So I entered and greeted the Messenger of God, may God bless him and grant him peace, and there he was. Leaning on the sand of a mat - Imam Ahmad said: And Yaqub narrated to us in the hadith of Salih, who said: The sand of a mat - and it left an impression on his side, so I said: O Messenger of God, have you divorced your wives? He raised his head to me and said: *No*. So I said: God is Great. And if you had seen us, O Messenger of God, we Quraysh were a people who would overpower women, but when we came to Madinah, we found a people whose women overpowered them, so our women began to learn from their women. One day, my wife became angry with me, and I found her arguing with me, so I disapproved of her arguing with me. She said: Why do you disapprove of my arguing with you? By God, the wives of the Prophet (peace and blessings of God be upon him) arguing with him, and one of them would ignore him from day to night. So I said: He who does that among you has failed and lost. Does any of you feel secure that God will not be angry with her because of the anger of the Messenger of God, and then she will be ruined?

The Messenger of God (peace and blessings be upon him) smiled, so I said: O Messenger of God, I entered upon Hafsa and said: Do not be deceived by the fact that your neighbor is more beautiful or more beloved to the Messenger of God (peace and blessings be upon him) than you. He smiled again, so I said: Be comforted, O Messenger of God. He said: Yes. So I sat and raised my head in the house, and by God, I did not see anything in the house that would delight the eye except the preparations for his position. I said: O Messenger of God, pray to God to grant your nation more abundantly, for He granted the Persians and Romans more abundantly, yet they did not worship God. He sat up straight and said: Are you in doubt, O son of Al-Khattab? They are a people for whom their good things have been hastened in the life of this world. I said: Ask forgiveness for me, O Messenger of God. He had sworn that he would not enter upon them for a month because of the intensity of his resentment towards them, until God, the Almighty, admonished

Surat al-Tahrim 66:5

It may be that his Lord, if he divorces you, will substitute for him wives better than you: submissive, believing, obedient, repentant, worshipping God, fasting, previously married and virgins.

him. Al-Bukhari, Muslim, Al-Tirmidhi and Al-Nasa'i narrated it through various chains of narration on the authority of Al-Zuhri. Al-Bukhari and Muslim narrated it on the authority of Yahya ibn Sa'id Al-Ansari on the authority of Ubayd ibn Hunayn on the authority of Ibn Abbas, who said: I spent a year wanting to ask Umar ibn Al-Khattab about a verse, but I could not ask him out of awe of him, until he went out for Hajj, so I went out with him. When we returned, and we were partway through the Hajj, he turned towards the arak tree because of some need he had. I stood until he finished, then I walked with him and said: O Commander of the Faithful, who are the two women who conspired against the Prophet (peace and blessings of God be upon him)? This is the wording of Al-Bukhari. Muslim narrated it: Who are the two women about whom God the Most High said: **And if they both conspire against him?** He said: Aisha and Hafsa. Then he narrated the hadith in full, and some of them abbreviated it.

Muslim also said: Zuhair bin Harb told me, Umar bin Yunus al-Hanafi told us, Ikrimah bin Ammar told us, on the authority of Samak bin al-Walid Abu Zamil, Abdullah bin Abbas told me, Umar bin al-Khattab told me, he said: When the Prophet of God, may God bless him and grant him peace, withdrew from his wives, I entered the mosque, and I saw the people poking stones and saying, "The Messenger of God, may God bless him and grant him peace, had divorced his wives." That was before the veil was ordered, so I said, **I will know that today.** Then he mentioned the hadith about his entering upon Aisha and Hafsa and advising them, until he said: So I entered and saw Rabah, the servant of the Messenger of God, may God bless him and grant him peace, on the threshold of the window. So I called out and said, "O Rabah, ask permission for me to see the Messenger of God, may God bless him and grant him peace." Then he mentioned something similar to what was mentioned above, until he said, "So I said, 'O Messenger of God, what is difficult for you regarding the matter of women? If you have divorced them, then God is with you, and His angels, Gabriel, Michael, Abu Bakr, and I, and the believers, and I rarely spoke—and I praise God—with anything except that I hoped that it would be...'" God confirms my words, so this verse was revealed, the verse of choice: **Perhaps his Lord, if he divorces you all, will give him in exchange wives better than you** "And if they both back him up against him - indeed, God is his Protector and [so will] Gabriel and the righteous believers and the angels after that as support." So I said: **Have you divorced them?** He said: *No.* So I stood at the door of the mosque and called out at the top of my voice: He has not divorced his wives. And this verse was revealed: "And when there comes to them information about security or fear, they broadcast it. But if they had referred it to the Messenger or to those in authority among them, then those who can investigate it would have known about it." So I was the one who investigated that information. And this is what Saeed bin Jubair, Ikrimah, Muqatil bin Hayyan, Ad-Dahhak and others said: **And the righteous believers** means Abu Bakr and Umar. Al-Hasan Al-Basri and Uthman added. Layth bin Abi Sulaym

said on the authority of Mujahid: **And the righteous believers** means Ali bin Abi Talib.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Abi Omar told us, Muhammad bin Jaafar bin Muhammad bin Al-Hussein told us, he said: A trustworthy man told me, tracing it back to Ali, he said: The Messenger of God, may God bless him and grant him peace, said regarding the words of God the Most High: **And the righteous believers,** he said: **He is Ali bin Abi Talib.** Its chain of transmission is weak and it is very objectionable. Al-Bukhari said: Umar bin Awn told us, Hisham told us, on the authority of Humayd, on the authority of Anas, he said: Umar said: The wives of the Prophet, may God bless him and grant him peace, gathered in jealousy for him, so I said to them: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you.** So this verse was revealed. It was mentioned before that it coincided with the Qur'an in several places: one of them in the revelation of the veil, one of them in the case of the captives of Badr, and one of them in His statement: **If you took the Station of Abraham as a place of prayer.** So God the Most High revealed: **And take the Station of Abraham as a place of prayer.** Ibn Abi Hatim said: My father told us, Al-Ansari told us, Humayd told us, on the authority of Anas, he said: Umar bin Al-Khattab said: I was informed of something that happened between the Mothers of the Believers and the Prophet, may God bless him and grant him peace. So I settled them down saying: Either you refrain from the Messenger of God (peace and blessings of God be upon him) or God will replace him with wives better than you, until I came to the last of the Mothers of the Believers and she said: O Umar, is there not in the Messenger of God enough to admonish his wives so that you admonish them? So I held back and God the Almighty revealed: **Perhaps if he divorces you, his Lord will give him in exchange wives better than you - Muslims, believers, obedient, repentant, worshipping God, fasting, married and virgins.** This woman who turned him away from what he was doing of admonishing women was Umm Salamah as proven in Sahih al-Bukhari.

Al-Tabarani said: Ibrahim bin Nailah Al-Asbahani narrated to us, Ismail Al-Bajali narrated to us, Abu Awanah narrated to us, on the authority of Abu Sinan, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding the statement: **And when the Prophet confided a statement to one of his wives,** he said: Hafsa entered upon the Prophet, peace and blessings be upon him, in her house while he was having intercourse with Maria. The Messenger of God, peace and blessings be upon him, said to her: "Do not tell Aisha until I give you good report: your father will succeed Abu Bakr when I die." So Hafsa went and informed Aisha, and Aisha said to the Messenger of God, peace and blessings be upon him: **Who told you this?** He said: **The All-Knowing, the All-Aware informed me.** Aisha said: **I will not look at you until you forbid Maria.** So he forbade her, and then God, the Most High, revealed: **O Prophet, why do you forbid [her]?** Its chain of transmission is questionable. The

interpretation of these noble verses has become clear from what we have mentioned, and the meaning of His statement: **Muslim women, believing women, obedient, repentant, worshipping** is clear. God the Almighty says: *Travelers* meaning: fasting. This was said by Abu Hurairah, Aisha, Ibn Abbas, Ikrimah, Mujahid, Saeed bin Jubair, Ata', Muhammad bin Ka'b Al-Qurazi, Abu Abd Al-Rahman Al-Sulami, Abu Malik, Ibrahim Al-Nakha'i, Al-Hasan, Qatadah, Al-Dahhak, Al-Rabi' bin Anas, Al-Suddi and others. A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was presented in Surat Al-Bara'ah, in which the wording is: **The traveler of this nation is fasting**. Zayd bin Aslam and his son Abd Al-Rahman said: *Travelers* meaning emigrants. Abd Al-Rahman recited: *Travelers*, meaning emigrants. The first statement is better, and God knows best.

And the Almighty's saying: **Women who are married and virgins** meaning that some of them are married and some of them are virgins so that this would be more desirable to the soul, because variety expands the soul, and for this reason He said: **Women who are married and virgins**. Abu al-Qasim al-Tabarani said in his great dictionary: Abu Bakr ibn Sadaqa told us, Muhammad ibn Muhammad ibn Marzuq told us, Abdullah ibn Umayya told us, Abdul Quddus told us, on the authority of Salih ibn Hayyan, on the authority of Ibn Buraidah, on the authority of his father, **Women who are married and virgins** he said: God promised His Prophet, may God bless him and grant him peace, in this verse that He would marry him, so the married woman is Asiya, the wife of Pharaoh, and the virgins are Mary, the daughter of Imran. Al-Hafiz Ibn Asakir mentioned in the biography of Mary, peace be upon her, on the authority of Suwaid bin Saeed: Muhammad bin Salih bin Umar told us, on the authority of Ad-Dahhak and Mujahid, on the authority of Ibn Umar, who said: Gabriel came to the Messenger of God, may God bless him and grant him peace, and Khadija passed by. He said: God sends her greetings and gives her good tidings of a house in Paradise made of hollow pearls, far from play, in which there is no toil or noise.

From the hadith of Abu Bakr al-Hudhali, from Ikrimah, from Ibn Abbas, that the Prophet, may God bless him and grant him peace, entered upon Khadijah while she was dying and said: **O Khadijah, when you meet your co-wives, greet them from me**. She said: "O Messenger of God, may God bless him and grant him peace, did you marry before me?" He said: **No, but God married me to Mary, the daughter of Imran, Asiyah, the wife of Pharaoh, and Kulthum, the sister of Moses**. This is also weak. Abu Ya'la said: Ibrahim ibn Arara told us, Abd al-Nur ibn Abdullah told us, Yusuf ibn Shu'ayb told us, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **Did you know that God married me in Paradise to Mary, the daughter of Imran, Kulthum, the sister of Moses, and Asiyah, the wife of Pharaoh?** I said: **Congratulations, O Messenger of God**. This is also weak and was narrated as a mursal hadith on the authority of Ibn Abi Dawud.

Fath al-Qadir

5- **Perhaps his Lord, if he divorces you all, will give him in exchange wives better than you**. That is, He will give him in your place wives better than you. God the Almighty knows that he will not divorce them, but He has informed them of His power that if he divorces them, He will replace them with better ones to frighten them. This is like His statement: **And if you turn away, He will replace you with another people**. This is a statement of His power and a frightening measure for them. Then God the Almighty described the wives by saying: **Muslims, believers**. That is, those who fulfill the obligations of Islam and believe in God, His angels, His books, His messengers, and in destiny, both the good and the bad. Saeed bin Jubair said: Muslims means sincere. It has also been said that its meaning is: those who submit to the command of God and His Messenger. *Obedient* means obedient to God. *Qanāt* means obedience. It has also been said that they pray: *Repentant* means from sins. *Worshipping* God and submitting to Him. Al-Hasan and Saeed bin Jubair said: **Women who worship a lot are "saihat** meaning fasting. Zaid bin Aslam said: **They are emigrants**. There is no travel in the nation of Muhammad (peace be upon him) except emigration. Ibn Qutaybah, Al-Farra' and others said: Fasting was called *saihat* because the traveler has no provisions with him. It was also said that the meaning is: **They go in the obedience of God**, from *sahah* if the water goes. The origin of *saihat* is roaming on the earth. We have already discussed *saihat* in Surah At-Tawbah. *Thybat* and *abkaran* virgins are separated from each other because of their contradiction. *Thybat* is the plural of *thayyib*, which is a woman who has been married and then divorced, so she returns to being as she was, not having a husband. *Abkar* is the plural of *bakr*, which means virgin. She was called this because she was in the first state in which she was created.

Al-Bukhari and others narrated on the authority of Aisha that the Messenger of God, may God bless him and grant him peace, used to stay with Zainab bint Jahsh and drink milk or honey at her place. Hafsa and I advised each other that if the Prophet, may God bless him and grant him peace, enters upon any of us, she should say, **I detect the odor of maghāfir on you**. So he entered upon one of them and she said that to him. He said, **No, rather I drank honey at the house of Zainab bint Jahsh and I will not do it again**. Then this verse was revealed: **O Prophet, why do you forbid what God has made lawful for you?** until His saying: **If you both repent to God for Aisha and Hafsa. And when the Prophet confided a statement to one of his wives for his saying: Rather, I drank honey**. Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, and Ibn Mardawayh narrated. Al-Suyuti said, with a saheeh chain of narration, on the authority of Ibn Abbas, who said: "The Messenger of God (peace and blessings of God be upon him) drank a drink of honey at Sawdah's, and he went to Aisha, and she said: 'I smell a foul odor from you.' He went to Hafsa, and she said: 'I smell a foul odor from you.' He said: 'I think it is from a drink I drank at Sawdah's, and by God, I will never drink it again.' Then God revealed the verse, 'O Prophet, why have you forbidden?'" Ibn Sa'd narrated on the authority of Abdullah ibn Rafi' who said: I asked Umm

It may be that his Lord, if he divorces you, will substitute for him wives better than you: submissive, believing, obedient, repentant, worshipping God, fasting, previously married and virgins.

Salamah about this verse, **O Prophet, why have you forbidden?** She said: I had a bowl of white honey with me, and the Prophet (peace and blessings of God be upon him) used to lick some of it and he loved it. Aisha said to him: 'We have honey that has a strong scent,' so he forbade it. Then the verse was revealed." Al-Nasa'i, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Anas that: "The Messenger of God (peace and blessings of God be upon him) had a female slave whom he would have intercourse with. They kept on having intercourse with Aisha and Hafsa until he made her forbidden to him. Then God revealed this verse: 'O Prophet, why do you forbid?'" Al-Bazzar Al-Tabarani narrated. Al-Suyuti said: With a sound chain of transmission on the authority of Ibn Abbas, he said: I said to Umar ibn Al-Khattab: Who are the two women who declared their divorce? He said: Aisha and Hafsa. The beginning of the hadith was about Mariyah Al-Qibtiyyah, the mother of Ibrahim, whom the Prophet (peace and blessings of God be upon him) had intercourse with in Hafsa's house on her day. She found Hafsa and said: O Messenger of God, you have brought me something that you have not brought to any of your husbands on my day or in my turn on my bed. He said: Are you not satisfied that I make her forbidden and never approach her again? She said: Yes. So he forbade her and said: Do not mention that to anyone. So I mentioned it to Aisha and God revealed it to him. Then God revealed: {O Prophet, why do you forbid} all the verses. We have been informed that the Messenger of God (peace and blessings of God be upon him) atoned for his oath and had intercourse with Maria. Ibn Sa'd and Ibn Mardawayh narrated it from him in a longer version than this. Ibn Mardawayh also narrated it from another chain of transmission from him in a shorter version. Ibn al-Mundhir, al-Tabarani and Ibn Mardawayh narrated it from him in an abbreviated version with the wording: He forbade his concubine and made that the reason for revelation in all that was narrated from him through these chains of transmission. Al-Haytham ibn Kulayb narrated in his Musnad and al-Dhiya' al-Maqdisi in al-Mukhtara from the chain of transmission of Nafi' from Ibn 'Umar who said: The Prophet (peace and blessings of God be upon him) said to Hafsa: Do not tell anyone, for the mother of Ibrahim is forbidden to me. She said: Do you forbid what God has made lawful for you? He said: By God, I will not approach her. So he did not approach her until Aisha informed him. Then God revealed: {God has prescribed for you the expiation of your oaths.} At-Tabarani narrated in Al-Awsat and Ibn Mardawayh on the authority of Abu Hurayrah that the reason for the revelation of the verse was the prohibition of Maria as mentioned above, but its chain of transmission is weak. So these are two correct reasons for the revelation of the verse, and reconciling them is possible due to the occurrence of the two al-Qasas 28: the story of the honey and the story of Maria, and that the Qur'an was revealed regarding both of them, and in each of them that he confided the conversation to some of his wives. As for what was said that the reason was the prohibition of the woman who offered herself, there is no difference

in that except what Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas who said: This verse: {O Prophet, why do you forbid what God has made lawful for you?} was revealed regarding the woman who offered herself to the Prophet (peace and blessings of God be upon him). As-Suyuti said: Its chain of transmission is weak. This also applies to the Prophet (peace and blessings of God be upon him), who did not accept that woman who offered herself to him. How can it be said that the verse **O Prophet, why do you forbid what God has made lawful for you** was revealed about her? Because if someone rejects what was given to him, it cannot be said that he forbade it for himself. Also, the saying **And when the Prophet confided a matter to one of his wives** and so on, as God narrated, does not apply to this reason. As for what is proven in the two Sahihs and others, that Ibn Abbas asked Omar bin Al-Khattab about the two women who conspired against the Messenger of God (peace and blessings of God be upon him), and he told him that they were Aisha and Hafsa, then he mentioned the story of the oath as in the long hadith, this does not negate the fact that the reason was what we mentioned about the story of the honey and the story of the concubine, because he only told him about the two women who conspired, and he mentioned in it that the wives of the Prophet (peace and blessings of God be upon him) would return to him and one of them would abandon him day and night, and that this was the reason for seclusion and not the reason for the revelation of **O Prophet, why do you forbid what God has made lawful for you?** This is supported by what we mentioned about Ibn Abbas, who said to Omar, **Who were the two women who conspired?** So he told him that they were Hafsa and Aisha, and explained to him that the reason was the story of Maria. This is what was possible to summarize the reason for the revelation of the verse, and to remove the differences concerning it, so be firm on it to save yourself from the confusion and mess that occurred to the commentators. Abd al-Razzaq, al-Bukhari, and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: "Indeed, in the Messenger of God (peace and blessings of God be upon him) there is an excellent pattern for you." Ibn al-Mundhir, al-Tabarani, al-Hakim, and Ibn Mardawayh narrated on his authority that a man came to him and said: **I have made my wife forbidden to me.** He said: **You have lied; she is not forbidden to you.** Then he recited: **Why do you forbid what God has made lawful for you?** He said: **Upon you is the most severe expiation, which is the freeing of a slave.** Al-Harith ibn Abi Usamah narrated on the authority of Aisha, who said: When Abu Bakr swore that he would not spend on Mistah, God revealed: **God has already prescribed for you the expiation of your oaths**, so he absolved his oath and spent on him. Ibn Adi and Abu Asakir narrated on the authority of Aisha regarding his statement, **And when the Prophet confided a statement to one of his wives**, she said: **He confided in her that Abu Bakr would be my successor after me.** Ibn Adi and Abu Nu'aym in **Wa al-Sahaba**, and al-'Ash'ari in **Fada'il as-Siddiq**, and Ibn Mardawayh and Ibn Asakir narrated through various chains of narration on the authority of Ali and

Ibn Abbas who said: **By God, the leadership of Abu Bakr and Umar is in the Book.** "And when the Prophet confided a statement to one of his wives," he said to Hafsa: **Your father and the father of Aisha are the rulers of the people after me, so beware of telling anyone about this.** I said: This does not indicate that it was the reason for the revelation of his statement, **O Prophet, why do you forbid what God has made lawful for you?** Rather, it indicates that the statement that the Messenger of God (peace and blessings of God be upon him) confided was this. Even if we assume that it has a chain of narration that is valid for consideration, it contradicts what was previously mentioned from those authentic narrations, which take precedence over it and are preferred to it. Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement, **But your hearts have already deviated,** he said: They have deviated and sinned. Ibn al-Mundhir narrated on his authority that he said: They have deviated. Ibn Asakir narrated from God ibn Buraydah on the authority of his father, regarding His statement: **And the righteous believers,** he said: Abu Bakr and Umar. Ibn Asakir narrated something similar on the authority of Ibn Masud. At-Tabarani, Ibn Mardawayh, and Abu Nu'aym narrated something similar in Fadha'il al-Sahaba from another chain of transmission on his authority. Ibn Mardawayh narrated something similar on the authority of Ibn Umar and Ibn Abbas. Al-Hakim narrated something similar on the authority of Abu Umamah, with a chain of transmission traceable to the Prophet. Ibn Abi Hatim narrated something similar. As-Suyuti said, with a weak chain of transmission, on the authority of Ali, with a chain of transmission traceable to the Prophet, he said: He is Ali ibn Abi Talib. Ibn Mardawayh narrated on the authority of Asma' bint Umays, "I heard the Messenger of God, may God bless him and grant him peace, say: 'And the righteous believers,' he said: He is Ali ibn Abi Talib." Ibn Mardawayh, Ibn Mardawayh, and Ibn Asakir narrated on the authority of Ibn Abbas, regarding His statement: **And the righteous believers,** he said: He is Ali ibn Abi Talib. At-Tabarani and Ibn Mardawayh narrated on the authority of Buraydah, regarding His statement: **Wives and virgins,** he said: God promised His Prophet, may God bless him and grant him peace, in this regard that He would marry him to a widow, Asiya, the wife of Pharaoh, and to a virgin, Mary, daughter of Imran.

Tafsir al-Baghawi

5- **Perhaps his Lord, if he divorces you,** meaning: it is obligatory from God if His Messenger divorces you, **will substitute for him wives better than you, submissive,** submissive to God in obedience, *believing*, believing in the Oneness of God, *obedient*, obedient, and it was said: supplicants. And it was said: praying, **repentant, worshipping, traveling,** fasting. Zayd ibn Aslam said: emigrants. And it was said: they travel with him wherever he travels, **married and virgins.** This is in reporting the ability, not the existence, because He said: **if he divorces you,** and it is known that He will not divorce them. This is like His saying: **And if you turn away, He will replace you with another people; then they will not be the likes of you.** (Muhammad

47:38) This is in reporting the ability because there is no nation in existence better than the nation of Muhammad, may God bless him and grant him peace.

Tafsir al-Baidawi

5- "Perhaps if he divorces you, his Lord will substitute for him wives better than you" based on the majority, or the general address, and there is nothing in it to indicate that he did not divorce Hafsa and that there are better women than them because the condition of divorcing all of them does not contradict the divorce of one, and what is conditional on what has not happened does not have to happen. Nafi' and Abu Amr read "He will substitute him" with a light pronunciation. "Muslim women, believers" affirming, sincere, or submissive, believing. "Qanitat" praying or regularly performing acts of obedience. "Repentant" for sins. "Abidat" devoutly or humbled to the command of the Messenger, peace and blessings be upon him. "Sa'ihat" fasting. The fasting person is called a traveler because he glorifies God during the day without food, or emigrants. "Married women and virgins" the conjunction is in the middle because of their contradiction because they are ruled by the same description since the meaning includes married women and virgins.

Surat al-Tahrim 66:6

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are angels stern and severe. They do not disobey God in what He commands them but do what they are commanded.

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Tafsir al-Jalalayn

6 - **O you who have believed, protect yourselves and your families** by carrying on obeying God **from a Fire whose fuel is people** the disbelievers **and stones** like their idols, meaning that it is extremely hot and burns with what was mentioned, unlike the fire of this world which burns with wood and the like **over which are angels** its guardians, their number being nineteen, as will come in Al-Muddaththir *harsh* from the hardness of the heart *strong* in striking **themselves, they do not disobey God in what He commands them** instead of majesty, meaning they do not disobey God's command **and they do what they are commanded** emphasis, and the verse is to frighten the believers from apostasy and to warn the hypocrites who believe with their tongues but not with their hearts

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O you who have believed in God and His Messenger, **Protect yourselves** meaning: Teach one another what the one you know will say about the Fire, and ward it off from him if he acts in obedience to God, and act in obedience to God.

His saying, **And your families, a Fire**, means: Teach your families to do acts of obedience to God that will protect them from the Fire.

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

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of a man, on the authority of Ali ibn Abi Talib, may God be pleased with him, regarding his statement, **Protect yourselves and your families from a Fire whose fuel is people and stones**, he said: Teach them, educate them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of a man, on the authority of Ali: **Protect yourselves and your families from a Fire**. He said: Discipline them, teach them.

Al-Husayn bin Yazid Al-Tahhan told me: Saeed bin Khathim told us, on the authority of Muhammad bin

Khalid Al-Dhabi, on the authority of Al-Hakam, on the authority of Ali, similarly.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Protect yourselves and your families from a Fire**, meaning: Do what God commands, avoid what God commands, and command your families to remember God, and God will save you from the Fire.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **Protect yourselves and your families from a Fire**, he said: Fear God, and advise your families to fear God.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Protect yourselves and your families from a Fire whose fuel is people and stones**. He said: He protects them by ordering them to obey God and forbidding them from disobeying Him, and by carrying out God's command over them, ordering them to do it and helping them to do it. So if you see God being disobeyed, he deters them from it and warns them against it.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar, on the authority of Qatada, regarding his statement, **Protect yourselves and your families from a Fire**, he said: Command them to obey God and forbid them from disobeying Him.

His saying, **Its fuel is people**, means: Its firewood that is lit on this fire is the children of Adam and sulfur stones.

And His statement, **Over it are angels, stern and severe**, meaning: Over this fire are angels from the angels of God, stern and severe towards the people of the fire. **They do not disobey God in what He commands them**, meaning: They do not disobey God in what He commands them. **They do what they are commanded**, meaning: They adhere to what their Lord commands them to do.

Tafsir al-Qurtubi

There is only one issue - the command to protect oneself and one's family from the Fire. Ad-Dahhak said: Its meaning is protect yourselves and your families, so protect themselves from the Fire. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas: Protect yourselves and command your families to remember God and supplicate so that God may protect them through you. Ali **may God be pleased with him**, Qatadah, and Mujahid said: Protect yourselves with your actions and protect your families with your advice. Ibn al-Arabi said: This is correct, and the understanding that it gives is the conjunction that

requires sharing between the conjoined and the conjoined to it in the meaning of the verb, like his saying: I fed her straw and cold water

And as he said: I saw your husband in the battlefield, carrying a sword and a spear.

A man should reform himself through obedience and reform his family as a shepherd reforms his flock. In the authentic hadith, the Prophet (peace and blessings of God be upon him) said: "Each of you is a shepherd and each of you is responsible for his flock. The ruler over the people is a shepherd and is responsible for them. A man is a shepherd over his family and is responsible for them." Al-Hasan expressed this in this verse by saying: **He commands them and forbids them.** Some scholars said that when God said, **Protect yourselves**, it includes children because children are part of him. It also includes children in His statement, **And there is no blame upon you if you eat from your houses** (An-Nur 24:61). They did not mention them individually like all other relatives. He teaches him what is permissible and what is forbidden, and keeps him away from sins and wrongdoings, and other rulings.

He, peace be upon him, said: **The right of the child over the father is that he should give him a good name, teach him how to write, and marry him off when he reaches maturity.**

The Prophet (peace be upon him) said: **Nothing a father can give his son is better than good manners.** Umar ibn Shuaib narrated on the authority of his father, on the authority of his grandfather, on the authority of the Prophet (peace and blessings be upon him):

Command your children to pray when they are seven, and beat them if they do not pray when they are ten, and separate them in their beds. This was narrated by a group of hadith scholars. This is the wording of Abu Dawud. It was also narrated on the authority of Samurah ibn Jundub who said: The Prophet (peace and blessings be upon him) said: **Command the boy to pray when he reaches the age of seven, and beat him if he does not pray when he reaches the age of ten.** He also informs his family of the time of prayer, the obligation of fasting, and the obligation of breaking the fast when it is obligatory, based on the narration of the crescent moon. It was narrated on the authority of Muslim: "When the Prophet (peace and blessings be upon him) performed the witr prayer, he would say: 'Get up and perform the witr prayer, Aisha.'" It was also narrated that the Prophet (peace and blessings be upon him) said: "May God have mercy on a man who gets up at night to pray, then wakes his family up. If they do not get up, he sprinkles water on their face. May God have mercy on a woman who gets up at night to pray and wakes her husband up. If he does not get up, she sprinkles water on his face."

And from this is his saying, may God's prayers and peace be upon him: **Wake up the women of the chamber.** This is included in the general meaning of the saying of God the Almighty: **And cooperate in righteousness and piety.** (al-Ma'idah 5:2) Al-Qushayri mentioned that when this verse was revealed, 'Umar may God be pleased with him said: **O Messenger of God, we purify ourselves, but what about our families?** He said: **You forbid them from what He forbade you**

and command them to do what God has commanded. Muqatil said: **That is a duty upon him regarding himself, his children, his family, his male and female slaves.**

Al-Kiya said: **It is upon us to teach our children and families religion and goodness, and the indispensable good manners they need.** This is the saying of God the Almighty: **And enjoin prayer upon your family and be constant therein.** (Ta-Ha: 132) Similar to the saying of God the Almighty to the Prophet (peace and blessings of God be upon him): **And warn your nearest relatives.** And in the hadith: **And command them to pray when they are seven years old. Its fuel is men and stones.**

This is mentioned in Surat Al-Baqarah. **Over it are angels, harsh and severe.** That is, the guardian angels are harsh-hearted and show no mercy when asked for mercy. They were created from wrath, and they are made to love punishing people just as eating food and drinking is made beloved to the children of Adam.

Strong means strong in body. It was also said: harsh in speech and severe in action. It was also said: harsh in taking the people of Hell and severe with them. It is said that someone is harsh with someone, meaning he is strong against him and tortures him with various types of torture. It was also said: harsh means the size of their bodies, and severe means strength. Ibn Abbas said: The distance between the shoulders of one of them is a year's journey, and the strength of one of them is such that he can strike with a whip and push seventy thousand people into the depths of Hell with that strike. Ibn Wahb said: Abd al-Rahman ibn Zayd narrated to us that the Messenger of God (peace and blessings be upon him) said about the keepers of Hell: **The distance between the shoulders of one of you is like the distance between the east and the west.**

God the Almighty says: **They do not disobey God in what He commands them.** That is, they do not disobey Him in His command, whether by adding or subtracting from it. **And they do what they are commanded.** That is, at the appointed time, neither delaying nor advancing it. It was also said that their pleasure is in obeying God's command, just as the joy of the people of Paradise in being in Paradise was mentioned after the Mu'tazila. They believe that it is impossible to be tasked tomorrow. The belief of the people of truth is well known that God tasks the servant today and tomorrow, and the task is not denied with regard to the angels. And God can do whatever He wills.

Tafsir Ibn Kathir

Sufyan al-Thawri said on the authority of Mansur on the authority of a man on the authority of Ali **may God be pleased with him** regarding the verse: **Save yourselves and your families from a Fire**, meaning: educate them and teach them. Ali bin Abi Talha said on the authority of Ibn Abbas: **Save yourselves and your families from a Fire**, meaning: obey God and avoid disobeying God, and command your families to remember God, and God will save you from the Fire. Mujahid said: **Save yourselves and your families from a Fire**, meaning: fear God and advise your families to fear God. Qatada said: command them to obey God and forbid them from disobeying God, and that you carry out God's command over them, command them

Surat al-Tahrim 66:6

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are angels stern and severe. They do not disobey God in what He commands them but do what they are commanded.

to do it, and help them do it. If you see something disobeying God, deter them from it and warn them against it. Ad-Dahhak and Muqatil said the same: It is the duty of a Muslim to teach his family, whether relatives, female slaves, or male slaves, what God has enjoined upon them and what God has forbidden them.

Concerning the meaning of this verse is the hadith narrated by Ahmad, Abu Dawud and al-Tirmidhi on the authority of Abd al-Malik ibn al-Rabi' ibn Sabra 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: **Command the boy to pray when he reaches the age of seven, and when he reaches the age of ten, beat him for it.** This is the wording of Abu Dawud. Al-Tirmidhi said: This is a hasan hadith. Abu Dawud narrated on the authority of Amr ibn Shu'ayb on the authority of his father on the authority of his grandfather on the authority of the Messenger of God (peace and blessings of God be upon him) something similar. The jurists said: The same applies to fasting, so that it may be training for him in worship so that he may reach puberty while continuing in worship and obedience, avoiding sin and abandoning evil. And God is the Grantor of success.

God the Almighty said: **Its fuel is people and stones.** Its fuel means its wood which is thrown into it, the corpses of the sons of Adam. **And the stones** It was said that what is meant by them are the idols that are worshipped, based on His Almighty saying: **Indeed, you and what you worship besides God are fuel for Hellfire.** Ibn Mas'ud, Mujahid, Abu Ja'far al-Baqir, and al-Suddi said: They are stones of sulfur. Mujahid added: More putrid than a carcass. Ibn Abi Hatim, may God have mercy on him, narrated that, and then he said: My father told us, 'Abd al-Rahman ibn Sinan al-Manqari told us, 'Abd al-'Aziz told us - meaning Ibn Abi Rawad - he said: It reached me that the Messenger of God, may God bless him and grant him peace, recited this verse: **O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones.** And some of his companions were with him, among them an old man. The old man said: O Messenger of God, are the stones of Hellfire like the stones of this world? The Prophet, may God bless him and grant him peace, said, **By the One in Whose Hand is my soul, a rock from the rocks of Hell is greater than all the mountains of the world.** The old man fell unconscious, and the Prophet, may God bless him and grant him peace, placed his hand on his heart and behold, he was alive. He called out to him and said, **O old man, say 'There is no god but God.'** He said it, and he gave him the good report of Paradise. His companions said, **O Messenger of God, are you safe among us?** He said, **Yes.** God Almighty says, **That is for him who fears standing before Me and fears My threat.** This is a strange mursal hadith.

God the Almighty says: {Over it are angels, stern and

severe} meaning their natures are stern, mercy for the disbelievers in God has been removed from their hearts. *Severe* meaning their composition is extremely stern, dense and disturbing in appearance. As Ibn Abi Hatim said, my father told us, Salamah ibn Shabib told us, Ibrahim ibn al-Hakam ibn Abaan told us, my father told us, on the authority of Ikrimah that he said: When the first of the people of Hell reach the Fire, they will find at the door four hundred thousand of the keepers of Hell, their faces black, their fangs black, God has removed mercy from their hearts, there is not in the heart of a single one of them an atom's weight of mercy. If a bird were to fly from the shoulder of one of them, it would fly for two months before reaching the other shoulder. Then they will find at the door nineteen, the width of the chest of one of them being seventy autumns. Then they will fall from one door to another for five hundred years, and they will find at each door what they found at the first door until they reach the last one.

And His statement: **They do not disobey God in what He commands them, but they do what they are commanded,** meaning whatever He commands them to do, they hasten to do it, not delaying it for the blink of an eye, and they are able to do it, there is no inability in them to do it. These are the guards - may God protect us from them. And His statement: "O you who have disbelieved, make no excuses this Day. You will only be recompensed for what you used to do," meaning it will be said to the disbelievers on the Day of al-Qiyamah 75: Make no excuses, for nothing will be accepted from you, and you will only be recompensed for what you used to do. You will only be recompensed today for your deeds. Then God the Almighty said: **O you who have believed, repent to God with sincere repentance,** meaning a sincere, decisive repentance that wipes out the evils that came before it, gathers the repentant's scattered parts, brings him together, and prevents him from the vileness he used to engage in.

Ibn Jarir said: Ibn Muthanna told us, Muhammad told us, Shu'bah told us, on the authority of Samak ibn Harb: I heard An-Nu'man ibn Bashir delivering a sermon. I heard Umar ibn Al-Khattab **may God be pleased with him** say: **O you who have believed, repent to God with sincere repentance.** He said: He commits a sin and does not go back on it. Al-Thawri said on the authority of Samak on the authority of An-Nu'man on the authority of Umar: He said: Sincere repentance is to repent from the sin and not return to it or not want to return to it. Abu Al-Ahwas and others said on the authority of Samak on the authority of An-Nu'man: Umar was asked about sincere repentance and he said: It is for a man to repent from a bad deed and not return to it ever. Al-A'mash said on the authority of Abu Ishaq on the authority of Abu Al-Ahwas on the authority of Abdullah: **Sincere repentance.** He said: He repents and does not return to it.

This has been narrated with a chain of transmission traceable to the Prophet (peace and blessings of God

be upon him), as Imam Ahmad said: "Ali ibn 'Aasim narrated to us from Ibrahim al-Hijri from Abu al-Ahwas from 'Abdullah ibn Mas'ud who said: The Messenger of God (peace and blessings of God be upon him) said: 'Repentance from sin means to repent from it and not return to it.'" Ahmad is the only one to narrate it via the chain of transmission of Ibrahim ibn Muslim al-Hijri, who is weak. The chain of transmission that ends with him is more authentic, and God knows best. For this reason, the scholars said: Sincere repentance is to give up the sin in the present, regret what has been done in the past, and resolve not to do it again in the future. Then, if a person has a right to it, he should return it to him in the same way." Imam Ahmad said: Sufyan narrated to us from 'Abd al-Karim, Ziyad ibn Abi Maryam informed me from 'Abdullah ibn Mughaffal who said: I entered with my father upon 'Abdullah ibn Mas'ud and he said: "Did you hear the Prophet (peace and blessings of God be upon him) say: 'Regret is repentance?'" He said: Yes. He also said once: "Yes, I heard him say: 'Regret is repentance.'" Ibn Majah narrated it on the authority of Hisham ibn 'Ammar from Sufyan ibn 'Uyaynah from 'Abd al-Karim - who is Ibn Malik al-Jazari - with this chain of transmission.

Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Al-Walid bin Bakir Abu Khabab told me, on the authority of Abdullah bin Muhammad Al-Adawi, on the authority of Abu Sinan Al-Basri, on the authority of Abu Qilabah, on the authority of Zur bin Hubaish, on the authority of Ubayy bin Ka'b, who said: We were told about things that will occur at the end of this nation when the Hour approaches. Among them is a man having anal sex with his wife or female slave, which is something that God and His Messenger have forbidden and which God and His Messenger hate. Among them is a man having anal sex with a man, which is something that God and His Messenger have forbidden and which God and His Messenger hate. Among them is a woman having anal sex with a woman, which is something that God and His Messenger have forbidden and which God and His Messenger hate. These people have no prayer as long as they continue in this state until they repent to God with sincere repentance.

Zur said: I said to Ubayy ibn Ka'b: What is sincere repentance? He said: I asked the Messenger of God (peace and blessings be upon him) about that and he said: **It is regret for the sins when you commit them, so you seek forgiveness from God with your regret for them in the present, then you never return to them again.** Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Ibad ibn Amr told us, Abu Amr ibn al-Ala told us, I heard al-Hasan say: Sincere repentance is to hate the sin as you loved it and to seek forgiveness for it whenever you remember it. But if one is determined to repent and is persistent in it, then it wipes out all the sins that came before it, as it is proven in the Sahih: **Islam wipes out what came before it, and repentance wipes out what came before it.** Is one of the conditions of sincere repentance to continue in that until death - as mentioned in the hadith and in the athar - and then never return to it again? Or is it sufficient to resolve not to return to expiating the past such that if one commits that sin later, it will not harm his expiation for what came before, due to the generality of his (peace and blessings be upon him) saying: **Repentance wipes out**

what came before it? The first can cite what is also proven in Sahih: **Whoever does good in Islam will not be held accountable for what he did in the pre-Islamic period, and whoever does evil in Islam will be held accountable for the first and last.** So if this is the case in Islam, which is stronger than repentance, then repentance is more appropriate, and God knows best.

God the Almighty says: **Perhaps your Lord will remove from you your misdeeds and admit you to gardens beneath which rivers flow.** "Perhaps" is from God. **The Day when God will not disgrace the Prophet and those who believed with him means, And He will not disgrace them with him** meaning, on the Day of Resurrection. **Their light will proceed before them and on their right** as mentioned in Surat Al-Hadid. "They will say, 'Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent.'" Mujahid, Ad-Dahhak, Al-Hasan Al-Basri and others said: This is what the believers will say when they see the light of the hypocrites extinguished on the Day of Resurrection. Imam Ahmad said: Ibrahim ibn Ishaq At-Talqani narrated to us, Ibn Al-Mubarak narrated to us, from Yahya ibn Hassan, from a man from Banu Kinanah, who said: I prayed behind the Messenger of God (blessings and peace of God be upon him) in the year of the Conquest and I heard him say: **O God, do not disgrace me on the Day of Resurrection.**

Muhammad ibn Nasr al-Marwazi said: Muhammad ibn Muqatil al-Marwazi told us, Ibn al-Mubarak told us, Ibn Lah'ah told us, Yazid ibn Abi Habib told me, on the authority of Abd al-Rahman ibn Jubayr ibn Nufayr, that he heard Abu Dharr and Abu al-Darda' say: The Messenger of God, may God bless him and grant him peace, said: "I will be the first to be given permission to prostrate on the Day of Resurrection, and the first to be given permission to raise his head. I will look in front of me and recognize my nation from among the nations, and I will look to my right and recognize my nation from among the nations, and I will look to my left and recognize my nation from among the nations." A man said: **O Messenger of God, how will you recognize your nation from among the nations?** He said: "They will be radiant and have white foreheads from the traces of purification, and no other nation will be like them. I will recognize them when they are given their books in their right hands, and I will recognize them by the mark on their faces from the traces of prostration, and I will recognize them by their light running before them."

Fath al-Qadir

His statement: 6- **O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones** by commanding them to obey God and forbidding them from disobeying Him. **A Fire whose fuel is people and stones** i.e. a great Fire that is kindled by people and stones just as others are kindled by wood. This has been explained previously in Surat Al-Baqarah. Muqatil ibn Sulayman said: The meaning is protect yourselves and your families from the Fire in the Hereafter with good manners. Muqatil and Mujahid said: Protect yourselves with your actions, and protect your families with your advice. Ibn Jarir said: "We must teach our children religion, goodness,

Surat al-Tahrim 66:6

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are angels stern and severe. They do not disobey God in what He commands them but do what they are commanded.

and the indispensable manners. From this is His statement: 'And enjoin prayer upon your family and be constant therein,' and His statement: 'And warn your nearest relatives,' 'Over it are angels, stern and severe,' meaning over the Fire are guardians of angels who oversee its affairs and the torture of its people, stern and severe upon the people of the Fire, who do not have mercy on them if they ask for mercy from them, because God Almighty created them from His wrath and made them love the torture of His creation. It was said that what is meant are those who are stern of heart and strong of body, and it was said that they are stern of speech and strong of action, and it was said that the stern are those who are large of body, and the strong are the strong. 'They do not disobey God in what He commands them,' meaning they do not [disobey Him] in His command. What is in 'what He commands them' may be a relative pronoun with the pronoun omitted: meaning they do not disobey God in what He commanded them to do, and it may be a source: meaning they do not disobey God in His command, provided that what He commanded them is a substitute for inclusion from the noble name, or on the assumption that it is removed." Al-Khafidh: meaning they do not disobey God in His command. **And they do what they are commanded**, meaning they perform it on time without delay, neither delaying it nor bringing it forward.

and severe in character, strong in severe actions. "They do not disobey God in what He commands them" in the past. "And they do what they are commanded" in the future, or they do not refrain from accepting and abiding by the commands and they do what they are commanded.

Tafsir al-Baghawi

The Almighty said 6- **O you who have believed, protect yourselves**, Ata' said on the authority of Ibn Abbas: meaning by refraining from what God Almighty has forbidden you from / and working to obey Him, **and your families from a Fire**, meaning: command them to do good and forbid them from evil, teach them and discipline them, thus protecting them from a Fire, **whose fuel is people and stones, over which are angels**, meaning the keepers of the Fire, *harsh*, harsh with the people of the Fire, *strong*, strong, one of them pushes seventy thousand into the Fire at once, and they are the guards, God did not create mercy in them, **they do not disobey God in what He commands them but do what they are commanded**.

Tafsir al-Baidawi

6- **O you who have believed, protect yourselves** by abandoning sins and performing acts of obedience **and your families** with advice and discipline. It was read **and your families** in apposition to the *and* of *protect*, so *yourselves* is the selves of the two tribes, with the emphasis on those being addressed. **A Fire whose fuel is men and stones** A Fire whose fuel is men and stones" A Fire whose fuel is like wood for others. "Over it are angels" who follow its command, which are the Zabaniyyah. "Harsh and severe" Harsh in speech and severe in deeds, or harsh in character

Surat al-Tahrim 66:7

O you who have disbelieved, make no excuses this Day. You will only be recompensed for what you used to do.

Tafsir al-Jalalayn

7 - O you who have disbelieved, make no excuses this Day This will be said to them when they enter the Fire, meaning because it will not benefit you **You will only be recompensed for what you used to do** meaning its recompense

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what He will say on the Day of Resurrection to those who denied His Oneness in this world: **O you who disbelieve** in God, "Make no excuses today. You are only being recompensed for what you used to do." He says: It will be said to them: You are only being rewarded today, and that is the Day of Resurrection, and you will be given the reward for the deeds you used to do in this world, so do not seek excuses for them.

Tafsir al-Qurtubi

The Almighty says: **O you who have disbelieved, make no excuses this Day**, for your excuses will be of no use. This prohibition is to achieve despair. **You will only be recompensed for what you used to do** in this world. Similar to this is: **So on that Day, no excuse will benefit those who did wrong, nor will they be asked to repent.** (al-Rum 30:57). This has already been mentioned.

Tafsir Ibn Kathir

Sufyan al-Thawri said on the authority of Mansur on the authority of a man on the authority of Ali **may God be pleased with him** regarding the verse: **Save yourselves and your families from a Fire**, meaning: educate them and teach them. Ali bin Abi Talha said on the authority of Ibn Abbas: **Save yourselves and your families from a Fire**, meaning: obey God and avoid disobeying God, and command your families to remember God, and God will save you from the Fire. Mujahid said: **Save yourselves and your families from a Fire**, meaning: fear God and advise your families to fear God. Qatada said: command them to obey God and forbid them from disobeying God, and that you carry out God's command over them, command them to do it, and help them do it. If you see something disobeying God, deter them from it and warn them against it. Ad-Dahhak and Muqatil said the same: It is the duty of a Muslim to teach his family, whether relatives, female slaves, or male slaves, what God has enjoined upon them and what God has forbidden

them.

Concerning the meaning of this verse is the hadith narrated by Ahmad, Abu Dawud and al-Tirmidhi on the authority of Abd al-Malik ibn al-Rabi' ibn Sabra 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: **Command the boy to pray when he reaches the age of seven, and when he reaches the age of ten, beat him for it.** This is the wording of Abu Dawud. Al-Tirmidhi said: This is a hasan hadith. Abu Dawud narrated on the authority of Amr ibn Shu'ayb on the authority of his father on the authority of his grandfather on the authority of the Messenger of God (peace and blessings of God be upon him) something similar. The jurists said: The same applies to fasting, so that it may be training for him in worship so that he may reach puberty while continuing in worship and obedience, avoiding sin and abandoning evil. And God is the Grantor of success.

God the Almighty said: **Its fuel is people and stones.** Its fuel means its wood which is thrown into it, the corpses of the sons of Adam. **And the stones** It was said that what is meant by them are the idols that are worshipped, based on His Almighty saying: **Indeed, you and what you worship besides God are fuel for Hellfire.** Ibn Mas'ud, Mujahid, Abu Ja'far al-Baqir, and al-Suddi said: They are stones of sulfur. Mujahid added: More putrid than a carcass. Ibn Abi Hatim, may God have mercy on him, narrated that, and then he said: My father told us, 'Abd al-Rahman ibn Sinan al-Manqari told us, 'Abd al-'Aziz told us - meaning Ibn Abi Rawad - he said: It reached me that the Messenger of God, may God bless him and grant him peace, recited this verse: **O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones.** And some of his companions were with him, among them an old man. The old man said: O Messenger of God, are the stones of Hellfire like the stones of this world? The Prophet, may God bless him and grant him peace, said, **By the One in Whose Hand is my soul, a rock from the rocks of Hell is greater than all the mountains of the world.** The old man fell unconscious, and the Prophet, may God bless him and grant him peace, placed his hand on his heart and behold, he was alive. He called out to him and said, **O old man, say 'There is no god but God.'** He said it, and he gave him the good report of Paradise. His companions said, **O Messenger of God, are you safe among us?** He said, **Yes. God Almighty says, That is for him who fears standing before Me and fears My threat.** This is a strange mural hadith.

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And His statement: **They do not disobey God in what He commands them, but they do what they are commanded**, meaning whatever He commands them to do, they hasten to do it, not delaying it for the blink of an eye, and they are able to do it, there is no inability in them to do it. These are the guards - may God protect us from them. And His statement: "O you who have disbelieved, make no excuses this Day. You will only be recompensed for what you used to do," meaning it will be said to the disbelievers on the Day of al-Qiyamah 75: Make no excuses, for nothing will be accepted from you, and you will only be recompensed for what you used to do. You will only be recompensed today for your deeds. Then God the Almighty said: **O you who have believed, repent to God with sincere repentance**, meaning a sincere, decisive repentance that wipes out the evils that came before it, gathers the repentant's scattered parts, brings him together, and prevents him from the vileness he used to engage in.

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return it to him in the same way." Imam Ahmad said: Sufyan narrated to us from 'Abd al-Karim, Ziyad ibn Abi Maryam informed me from 'Abdullah ibn Mughaffal who said: I entered with my father upon 'Abdullah ibn Mas'ud and he said: "Did you hear the Prophet (peace and blessings of God be upon him) say: 'Regret is repentance?'" He said: Yes. He also said once: "Yes, I heard him say: 'Regret is repentance.'" Ibn Majah narrated it on the authority of Hisham ibn 'Ammar from Sufyan ibn 'Uyaynah from 'Abd al-Karim - who is Ibn Malik al-Jazari - with this chain of transmission.

Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Al-Walid bin Bakir Abu Khabab told me, on the authority of Abdullah bin Muhammad Al-Adawi, on the authority of Abu Sinan Al-Basri, on the authority of Abu Qilabah, on the authority of Zur bin Hubaish, on the authority of Ubayy bin Ka'b, who said: We were told about things that will occur at the end of this nation when the Hour approaches. Among them is a man having anal sex with his wife or female slave, which is something that God and His Messenger have forbidden and which God and His Messenger hate. Among them is a man having anal sex with a man, which is something that God and His Messenger have forbidden and which God and His Messenger hate. Among them is a woman having anal sex with a woman, which is something that God and His Messenger have forbidden and which God and His Messenger hate. These people have no prayer as long as they continue in this state until they repent to God with sincere repentance.

Zur said: I said to Ubayy ibn Ka'b: What is sincere repentance? He said: I asked the Messenger of God (peace and blessings be upon him) about that and he said: **It is regret for the sins when you commit them, so you seek forgiveness from God with your regret for them in the present, then you never return to them again**. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Ibad ibn Amr told us, Abu Amr ibn al-Ala told us, I heard al-Hasan say: Sincere repentance is to hate the sin as you loved it and to seek forgiveness for it whenever you remember it. But if one is determined to repent and is persistent in it, then it wipes out all the sins that came before it, as it is proven in the Sahih: **Islam wipes out what came before it, and repentance wipes out what came before it**. Is one of the conditions of sincere repentance to continue in that until death - as mentioned in the hadith and in the athar - and then never return to it again? Or is it sufficient to resolve not to return to expiating the past such that if one commits that sin later, it will not harm his expiation for what came before, due to the generality of his (peace and blessings be upon him) saying: **Repentance wipes out what came before it**? The first can cite what is also proven in Sahih: **Whoever does good in Islam will not be held accountable for what he did in the pre-Islamic period, and whoever does evil in Islam will be held accountable for the first and last**. So if this is the case in Islam, which is stronger than repentance, then repentance is more appropriate, and God knows best.

God the Almighty says: **Perhaps your Lord will remove from you your misdeeds and admit you to gardens**

beneath which rivers flow. "Perhaps" is from God. **The Day when God will not disgrace the Prophet and those who believed with him** means, **And He will not disgrace them with him** meaning, on the Day of Resurrection. **Their light will proceed before them and on their right** as mentioned in Surat Al-Hadid. "They will say, 'Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent.'" Mujahid, Ad-Dahhak, Al-Hasan Al-Basri and others said: This is what the believers will say when they see the light of the hypocrites extinguished on the Day of Resurrection. Imam Ahmad said: Ibrahim ibn Ishaq At-Taliqani narrated to us, Ibn Al-Mubarak narrated to us, from Yahya ibn Hassan, from a man from Banu Kinanah, who said: I prayed behind the Messenger of God (blessings and peace of God be upon him) in the year of the Conquest and I heard him say: **O God, do not disgrace me on the Day of Resurrection.**

Muhammad ibn Nasr al-Marwazi said: Muhammad ibn Muqatil al-Marwazi told us, Ibn al-Mubarak told us, Ibn Lahi'ah told us, Yazid ibn Abi Habib told me, on the authority of Abd al-Rahman ibn Jubayr ibn Nufayr, that he heard Abu Dharr and Abu al-Darda' say: The Messenger of God, may God bless him and grant him peace, said: "I will be the first to be given permission to prostrate on the Day of Resurrection, and the first to be given permission to raise his head. I will look in front of me and recognize my nation from among the nations, and I will look to my right and recognize my nation from among the nations, and I will look to my left and recognize my nation from among the nations." A man said: **O Messenger of God, how will you recognize your nation from among the nations?** He said: "They will be radiant and have white foreheads from the traces of purification, and no other nation will be like them. I will recognize them when they are given their books in their right hands, and I will recognize them by the mark on their faces from the traces of prostration, and I will recognize them by their light running before them."

Fath al-Qadir

7- **O you who have disbelieved, make no excuses today** meaning this will be said to them when they are brought into the Fire [to make them despair] and to cut off their ambitions **You will only be recompensed for what you used to do** of deeds in this world. Similar to this is His statement: **So on that Day, no excuse will benefit those who did wrong, nor will they be asked to repent.**

Tafsir al-Baghawi

7- "O you who have disbelieved, make no excuses this Day. You will only be recompensed for what you used to do."

Tafsir al-Baidawi

7- "O you who have disbelieved, make no excuses today. You are only being recompensed for what you used to do." That is, this will be said to them when they

enter Hell, and the prohibition of making excuses is because they have no excuse or the excuse will not benefit them.

Surat al-Tahrim 66:8

O you who have believed, repent to God with sincere repentance. 8 - (O you who have believed, repent to God with sincere repentance) with the opening of the noon and its closing, sincere, meaning that one does not return to the sin and does not want to return to it (it may be that your Lord) a hope that occurs (will remove from you your misdeeds and admit you to gardens) orchards (beneath which rivers flow, on the Day when God will not disgrace) by entering the Fire (the Prophet and those who believed with him, their light will proceed before them) in front of them and it will be (and with their oaths they will say) resumed (our Lord, perfect for us our light) to Paradise, and the hypocrites' light will be extinguished (and forgive us) our Lord (indeed You are over all things competent) it may be that your Lord will He will remove from you your misdeeds and admit you to gardens beneath which rivers flow, the Day when God will not disgrace the Prophet and those who believe with him. Their light will proceed before them and on their right. They will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

Surat al-Tahrim 66:8

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Tafsir al-Jalalayn

8 - **O you who have believed, repent to God with sincere repentance** with the opening of the noon and its closing, sincere, meaning that one does not return to the sin and does not want to return to it **it may be that your Lord** a hope that occurs **will remove from you your misdeeds and admit you to gardens** orchards **beneath which rivers flow on the Day when God will not disgrace** by admitting to the Fire **the Prophet and those who believe with him - their light will proceed before them** in front of them and it will be **and on their right hands they will say** resumed **our Lord, perfect for us our light** to Paradise, and the hypocrites' light will be extinguished **and forgive us** our Lord **indeed, You are over all things competent**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O you who have believed in God,

repent to God. He says: Return from your sins to obeying God and to what pleases Him with you. **A sincere repentance.** He says: A return in which you will never return.

And in a similar manner to what we said in the interpretation of His saying, *sincerely*, the people of interpretation said.

Who said that?

Hanad bin Al-Sarri told us: Abu Al-Ahwas told us, on the authority of Samalik, on the authority of Al-Nu'man bin Bashir, who said: Umar was asked about sincere repentance. He said: Sincere repentance is when a man repents from a bad deed, then never returns to it again.

Ibn Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Samak ibn Harb, on the authority of al-Nu'man bin Bashir, on the authority of Umar, who said: Sincere repentance is that you repent from the sin and then do not return to it, or do not want to return to it.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Samak bin Harb, who said: I heard Al-Nu'man bin Bashir giving a sermon. He said: I heard Umar bin Al-Khattab, may God be pleased with him, say: **O you who have believed, repent to God with sincere repentance.** He said: He commits a sin and then does not go back on it.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Samak bin Harb, on the authority of Al-Nu'man bin Bashir, who said: I asked Umar about his statement, **Repent to God with sincere repentance.** He said: It is the servant who repents from sin and then never returns to it again.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Samak bin Harb, on the authority of Al-Nu'man bin Bashir, who said: I heard Umar bin Al-Khattab say: Sincere repentance is to repent from the sin and not return to it.

Ibn Hamid told us about it again. He said: Omar told me with this chain of transmission. He said: Sincere repentance is when someone commits a sin and does not want to return to it.

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the

authority of Al-A'mash, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, on the authority of Abdullah: **Sincere repentance**. He said: He repents and then does not return to it.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah, who said: Sincere repentance is when a man commits a sin and then does not return to it.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **O you who have believed, repent to God with sincere repentance**, that its doer not return to the sin from which he repents, and it is said: His repentance is that he does not return to the sin he abandoned.

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 me, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **sincere repentance**, he said: They seek forgiveness and then do not return to it.

Nasr bin Abdul Rahman Al-Awdi told me: Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement, **sincere repentance**, he said: Sincere repentance means that you turn away from the sin and then never return to it again.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **O you who have believed, repent to God with sincere repentance**. He said: It is the sincere and sincere repentance.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding the statement of God, **Repent to God with sincere repentance**, he said: Sincere, honest repentance, he knows that it is true regret for his sin and love to return to His obedience, so this is honesty.

The reciters differed in their recitation of this. The majority of reciters of the regions, except for Asim, recited it as *Nasuhan* with a fat-ha on the *nun*, as a description of repentance and its attribute. It was reported from Asim that he recited it as *Nasuhan* with a damma on the *nun*, meaning the source from their saying: **So-and-so advised so-and-so sincerely**.

The more correct of the two readings is the one that reads it with the opening of the letter *nun* as an adjective for repentance, due to the consensus of the authorities on that.

And His statement, **It may be that your Lord will remove from you your misdeeds**, meaning: It may be that your Lord, O believers, will erase the misdeeds of your past deeds, **and admit you to gardens beneath which rivers flow**, meaning: And admit you to gardens beneath whose trees rivers flow, **on the Day when God will not disgrace the Prophet**, Muhammad, may God bless him and grant him peace, **and those who believed with him, their light will proceed before them**, meaning: Their light will proceed in front of them, **and on their right**, meaning: And on their right is their record.

Muhammad ibn Sa'd 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, **On the Day when God will not disgrace the Prophet and those who believe with him...** until His statement, **and with their right hands**, they will take their book in which is good tidings, **They will say, 'Our Lord, perfect for us our light and forgive us,'** God, the Most High, says, informing us of what the believers will say on the Day of al-Qiyamah 75: They will say, **Our Lord, perfect for us our light**, they will ask their Lord to keep their light for them and not extinguish it until they have crossed the bridge, and that will be when the hypocrites, men and women, will say to those who believe, **Wait for us so that we may borrow from your light**. (al-Hadid 57:13)

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Our Lord, perfect for us our light**, he said: The statement of the believers when the light of the hypocrites is extinguished.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Asim, on the authority of Al-Hasan, who said: There is no one who will not be given light on the Day of Resurrection. It will be given to the believer and the hypocrite, and the light of the hypocrite will be extinguished. The believer will fear that his light will be extinguished, and that is what His saying, **Our Lord, perfect for us our light**.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Yazid ibn Shajarah, who said: He used to remind us and cry, and his actions would confirm his words. He would say: O people, you are written with God, the Almighty, by your names, your features, your gatherings, your private conversations, and your private conversations. So when the Day of Resurrection comes, it will be said: O so-and-so, son of so-and-so, here is your light. O so-and-so, son of so-and-so, there is no light for you.

His saying, **And forgive us**, means: And cover our sins for us, and do not disgrace us with them by punishing us for them. **Indeed, You are over all things competent**, means: You are capable of completing our light for us, and forgiving our sins, and other things.

Tafsir al-Qurtubi

God the Almighty says: **O you who have believed, repent to God with sincere repentance**. There are two issues in this: The first: God the Almighty's saying: **O you who have believed, repent to God** is a command to repent, and it is obligatory for everyone in all circumstances and at all times. Its explanation and discussion have been presented in An-Nisa' and other verses. **Sincere repentance** The scholars and masters

Surat al-Tahrim 66:8

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of hearts have differed in their expressions regarding sincere repentance, and there are twenty-three opinions. It was said: It is that after which there is no return, just as milk does not return to the udder. This was narrated on the authority of Umar ibn Mas'ud, Ubayy ibn Ka'b, and Mu'adh ibn Jabal, may God be pleased with them. Mu'adh traced it back to the Prophet, peace and blessings be upon him. Qatadah said: Sincere is the honest and sincere one. It was also said: It is the pure one. It is said: He sincerely said: He was sincere, meaning he was sincere in his speech to him. Al-Hasan said: Sincere means he hates the sin that he loved and seeks forgiveness for it when he remembers it. It was also said: It is that which he does not trust will be accepted and he is afraid of it. It was also said: It is that for which there is no need for repentance. Al-Kalbi said: Sincere repentance is regret in the heart, seeking forgiveness with the tongue, ceasing to sin, and being reassured that one will not return to it. He said:

Sa'id ibn Jubayr said: It is the accepted repentance, and it is not accepted unless three conditions are met: fear that it will not be accepted, hope that it will be accepted, and persistence in acts of obedience. Sa'id ibn al-Musayyab said: A repentance with which you sincerely advise yourselves. Al-Qurazi said: It includes four things: seeking forgiveness with the tongue, desisting with the body, intending to refrain from returning to sin, and avoiding bad friends. Sufyan al-Thawri said: The signs of sincere repentance are four: fewness, illness, humiliation, and alienation. Al-Fudayl ibn 'Iyad said: It is that the sin is between his eyes, as if he is looking at it. Similar to it is narrated by Ibn al-Sammar: That you place the sin for which you felt shame before God before your eyes and prepare for what awaits you. Abu Bakr al-Warraq said: It is that the earth becomes narrow for you despite its vastness, and your soul becomes narrow for you, like the three who were left behind. Abu Bakr Al-Wasiti said: It is repentance not for the loss of compensation, because whoever commits a sin in this world for his own comfort and then repents seeking his comfort in the hereafter, his repentance is for the sake of preserving himself, not God. Abu Bakr Al-Daqqaq Al-Misri said: Sincere repentance is restoring injustices, making amends to opponents, and constantly performing acts of obedience. Ruwaym said: It is to have a face for God and not a back, just as you were a back to Him when you sinned. Dhu Al-Nun said: There are three

signs of sincere repentance: little speech, little food, and little sleep. Shaiq said: It is that its owner frequently blames himself and does not refrain from regret, so that he may escape its harms with safety. Sari Al-Saqi said: Sincere repentance is not valid except with sincere advice from himself and the believers, because whoever accompanies his repentance loves for people to be like him. Al-Junayd said: Sincere repentance is to forget the sin and never mention it, because whoever has sincere repentance becomes a lover of God, and whoever loves God forgets everything besides God. Dhu Al-Adhanin said: It is when its owner has tears streaming down his cheeks and a heart that is stubborn and free from sins. Fath Al-Mawsili said: Its signs are three: opposing desires, crying a lot, and enduring hunger and thirst. Sahl bin Abdullah Al-Tustari said: It is repentance for Ahl Al-Sunnah wal-Jama'ah, because there is no repentance for the innovator, as evidenced by the saying of the Prophet (peace and blessings of God be upon him): **God has prevented every innovator from repenting.** And Hudhayfah said: It is enough evil for a man to repent from a sin and then return to it. The root of sincere repentance is from purity. It is said: This is sincere honey when it is purified from wax. It is also said that it is derived from nasaha, which means sewing. There are two ways to take it from it: First, because it is a repentance that has perfected and secured his obedience, just as a tailor perfects and secures a garment with his sewing. Second, because it has gathered his children and the friends of God and attached him to them, just as a tailor gathers a garment and sticks some parts together. The general reading is nasooh with a fatha on the noon, as a description of repentance, like a patient woman, meaning a repentance that is sincere and sincere. Al-Hasan, Kharijah, and Abu Bakr on the authority of Asim read it with a damma, and its interpretation according to this reading is: a sincere repentance for yourselves. It was said: it is permissible for it to be nasooh, the plural of nasihi, or it can be a verbal noun, it is said: nasaha nasiha and nasuhan. Fa'ala and fa'ul may agree in verbal nouns, like adh-dahab and adh-dhub. Al-Mubarrad said: he meant a sincere repentance, it is said: I advised sincerely, nasiha and nasuhan.

Second: Concerning the things for which one repents and how to repent from them. The scholars said: The sin for which one repents is either a right owed to God

or to other human beings. If it is a right owed to God, such as neglecting a prayer, then repentance is not valid unless one adds regret to making up for what one has missed. The same applies if it involves neglecting to fast or neglecting to pay zakat. If it involves unjust killing, then one can obtain retaliation if it is due and required. If it is slander that warrants the prescribed punishment, then one should offer one's back to be flogged if required. If one is pardoned, then regret and a resolve to sincerely refrain from committing the crime are sufficient. Similarly, if one is pardoned for murder in exchange for money, then one must pay it back if one has the means. God the Almighty says: **But if anyone is pardoned by his brother in exchange for money, then there should be a just settlement and payment to him with good conduct.** (al-Baqarah 2:178) If it is one of the prescribed punishments of God, whatever it may be, then if one repents to God the Almighty with true regret, then the penalty is dropped from him. God the Almighty has stipulated that the punishment for those who wage war is dropped if they repent before being overpowered, as explained above. The same applies to drinkers, thieves, and adulterers: if they reform and repent, and this is known about them, and then they are brought before the Imam, he should not impose the punishment on them. If they are brought before him and say, **We repent**, they should not be left alone, and in this case they are like those who wage war if they are defeated. This is the Shafi'i school of thought. If the sin is one of oppression against people, then repentance is not valid unless it is returned to its perpetrator and he abandons it—whether the perpetrator is known to him or not—if he is able to do so. If he is not able, then he should resolve to repay it if he is able, as soon as possible. If he has harmed a Muslim, and that person is unaware of it or does not know where it came from, then he should remove that harm from him, then he should ask him to pardon him and seek forgiveness for him. If he pardons him, then the sin is dropped. If he sends someone to ask for this, and the oppressed person pardons his oppressor—whether he knows him personally or not—then that is valid. If a man wrongs another man by frightening him unjustly, or distressing him, or slapping him unjustly, or whipping him with a whip and causing him pain, and then the man comes to him seeking forgiveness, regretting what he did and intending not to do it again, and he continues to humble himself before him until he is content and forgives him, then that sin is dropped from him. The same applies if he insulted him with an unlawful act.

God Almighty says: **Perhaps your Lord will remove from you your misdeeds.** "Perhaps" from God is obligatory. This is the meaning of the Prophet's saying, **He who repents from sin is like one who has no sin.** And *that* is in the nominative case as the subject of *perhaps*.

God the Almighty says: **And admit you** is in apposition to **He will disbelieve**. Ibn Abi Ubla read **And admit you** in the subjunctive mood, in apposition to the position of **He may disbelieve**. It is as if it was said: Repent, and He will require the expiation of your misdeeds, and He will admit them to gardens beneath which rivers flow. **The Day when God will not disgrace the Prophet** is the agent in **The Day**: He will admit you or an implied verb, and the meaning of *reward* here is **he will punish**,

meaning He will not punish him nor those who believed with him. **Their light proceeds before them and on their right** was mentioned previously in Surat Al-Hadid. **They will say**, Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent." Ibn Abbas, Mujahid, and others said: This is the supplication of the believers when God extinguished the light of the hypocrites, as was mentioned previously in Surat Al-Hadid.

Tafsir Ibn Kathir

Sufyan al-Thawri said on the authority of Mansur on the authority of a man on the authority of Ali **may God be pleased with him** regarding the verse: **Save yourselves and your families from a Fire**, meaning: educate them and teach them. Ali bin Abi Talha said on the authority of Ibn Abbas: **Save yourselves and your families from a Fire**, meaning: obey God and avoid disobeying God, and command your families to remember God, and God will save you from the Fire. Mujahid said: **Save yourselves and your families from a Fire**, meaning: fear God and advise your families to fear God. Qatada said: command them to obey God and forbid them from disobeying God, and that you carry out God's command over them, command them to do it, and help them do it. If you see something disobeying God, deter them from it and warn them against it. Ad-Dahhak and Muqatil said the same: It is the duty of a Muslim to teach his family, whether relatives, female slaves, or male slaves, what God has enjoined upon them and what God has forbidden them.

Concerning the meaning of this verse is the hadith narrated by Ahmad, Abu Dawud and al-Tirmidhi on the authority of Abd al-Malik ibn al-Rabi' ibn Sabra 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: **Command the boy to pray when he reaches the age of seven, and when he reaches the age of ten, beat him for it.** This is the wording of Abu Dawud. Al-Tirmidhi said: This is a hasan hadith. Abu Dawud narrated on the authority of Amr ibn Shu'ayb on the authority of his father on the authority of his grandfather on the authority of the Messenger of God (peace and blessings of God be upon him) something similar. The jurists said: The same applies to fasting, so that it may be training for him in worship so that he may reach puberty while continuing in worship and obedience, avoiding sin and abandoning evil. And God is the Grantor of success.

God the Almighty said: **Its fuel is people and stones.** Its fuel means its wood which is thrown into it, the corpses of the sons of Adam. **And the stones** It was said that what is meant by them are the idols that are worshipped, based on His Almighty saying: **Indeed, you and what you worship besides God are fuel for Hellfire.** Ibn Mas'ud, Mujahid, Abu Ja'far al-Baqir, and al-Suddi said: They are stones of sulfur. Mujahid added: More putrid than a carcass. Ibn Abi Hatim, may God have mercy on him, narrated that, and then he

Surat al-Tahrim 66:8

O you who have believed, repent to God with sincere repentance. 8 - (O you who have believed, repent to God with sincere repentance) with the opening of the noon and its closing, sincere, meaning that one does not return to the sin and does not want to return to it (it may be that your Lord) a hope that occurs (will remove from you your misdeeds and admit you to gardens) orchards (beneath which rivers flow, on the Day when God will not disgrace) by entering the Fire (the Prophet and those who believed with him, their light will proceed before them) in front of them and it will be (and with their oaths they will say) resumed (our Lord, perfect for us our light) to Paradise, and the hypocrites' light will be extinguished (and forgive us) our Lord (indeed You are over all things competent) it may be that your Lord will He will remove from you your misdeeds and admit you to gardens beneath which rivers flow, the Day when God will not disgrace the Prophet and those who believe with him. Their light will proceed before them and on their right. They will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

said: My father told us, `Abd al-Rahman ibn Sinan al-Manqari told us, `Abd al-`Aziz told us - meaning Ibn Abi Rawad - he said: It reached me that the Messenger of God, may God bless him and grant him peace, recited this verse: **O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones.** And some of his companions were with him, among them an old man. The old man said: O Messenger of God, are the stones of Hellfire like the stones of this world? The Prophet, may God bless him and grant him peace, said, **By the One in Whose Hand is my soul, a rock from the rocks of Hell is greater than all the mountains of the world.** The old man fell unconscious, and the Prophet, may God bless him and grant him peace, placed his hand on his heart and behold, he was alive. He called out to him and said, **O old man, say 'There is no god but God.'** He said it, and he gave him the good report of Paradise. His companions said, **O Messenger of God, are you safe among us?** He said, **Yes.** God Almighty says, **That is for him who fears standing before Me and fears My threat.** This is a strange mursal hadith.

God the Almighty says: {Over it are angels, stern and severe} meaning their natures are stern, mercy for the disbelievers in God has been removed from their hearts. *Severe* meaning their composition is extremely stern, dense and disturbing in appearance. As Ibn Abi Hatim said, my father told us, Salamah ibn Shabib told us, Ibrahim ibn al-Hakam ibn Abaan told us, my father told us, on the authority of Ikrimah that he said: When the first of the people of Hell reach the Fire, they will find at the door four hundred thousand of the keepers of Hell, their faces black, their fangs black, God has removed mercy from their hearts, there is not in the heart of a single one of them an atom's weight of mercy. If a bird were to fly from the shoulder of one of them, it would fly for two months before reaching the other shoulder. Then they will find at the door nineteen, the width of the chest of one of them being seventy autumns. Then they will fall from one door to another for five hundred years, and they will find at each door what they found at the first door until they reach the last one.

And His statement: **They do not disobey God in what He commands them, but they do what they are commanded,** meaning whatever He commands them to do, they hasten to do it, not delaying it for the blink of an eye, and they are able to do it, there is no

inability in them to do it. These are the guards - may God protect us from them. And His statement: "O you who have disbelieved, make no excuses this Day. You will only be recompensed for what you used to do," meaning it will be said to the disbelievers on the Day of al-Qiyamah 75: Make no excuses, for nothing will be accepted from you, and you will only be recompensed for what you used to do. You will only be recompensed today for your deeds. Then God the Almighty said: **O you who have believed, repent to God with sincere repentance,** meaning a sincere, decisive repentance that wipes out the evils that came before it, gathers the repentant's scattered parts, brings him together, and prevents him from the vileness he used to engage in.

Ibn Jarir said: Ibn Muthanna told us, Muhammad told us, Shu'bah told us, on the authority of Samak ibn Harb: I heard An-Nu'man ibn Bashir delivering a sermon. I heard Umar ibn Al-Khattab **may God be pleased with him** say: "O you who have believed, repent to God with sincere repentance." He said: He commits a sin and does not go back on it. Al-Thawri said on the authority of Samak on the authority of An-Nu'man on the authority of Umar: He said: Sincere repentance is to repent from the sin and not return to it or not want to return to it. Abu Al-Ahwas and others said on the authority of Samak on the authority of An-Nu'man: Umar was asked about sincere repentance and he said: It is for a man to repent from a bad deed and not return to it ever. Al-A'mash said on the authority of Abu Ishaq on the authority of Abu Al-Ahwas on the authority of Abdullah: "Sincere repentance." He said: He repents and does not return to it.

This has been narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), as Imam Ahmad said: "Ali ibn `Aasim narrated to us from Ibrahim al-Hijri from Abu al-Ahwas from `Abdullah ibn Mas'ud who said: The Messenger of God (peace and blessings of God be upon him) said: 'Repentance from sin means to repent from it and not return to it.'" Ahmad is the only one to narrate it via the chain of transmission of Ibrahim ibn Muslim al-Hijri, who is weak. The chain of transmission that ends with him is more authentic, and God knows best. For this reason, the scholars said: Sincere repentance is to give up the sin in the present, regret what has been done in the past, and resolve not to do it again in the future. Then, if a person has a right to it, he should return it to him in the same way." Imam Ahmad said:

Sufyan narrated to us from 'Abd al-Karim, Ziyad ibn Abi Maryam informed me from 'Abdullah ibn Mughaffal who said: I entered with my father upon 'Abdullah ibn Mas'ud and he said: "Did you hear the Prophet (peace and blessings of God be upon him) say: 'Regret is repentance?'" He said: Yes. He also said once: "Yes, I heard him say: 'Regret is repentance.'" Ibn Majah narrated it on the authority of Hisham ibn 'Ammar from Sufyan ibn 'Uyaynah from 'Abd al-Karim - who is Ibn Malik al-Jazari - with this chain of transmission.

Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Al-Walid bin Bakir Abu Khabab told me, on the authority of Abdullah bin Muhammad Al-Adawi, on the authority of Abu Sinan Al-Basri, on the authority of Abu Qilabah, on the authority of Zur bin Hubaish, on the authority of Ubayy bin Ka'b, who said: We were told about things that will occur at the end of this nation when the Hour approaches. Among them is a man having anal sex with his wife or female slave, which is something that God and His Messenger have forbidden and which God and His Messenger hate. Among them is a man having anal sex with a man, which is something that God and His Messenger have forbidden and which God and His Messenger hate. Among them is a woman having anal sex with a woman, which is something that God and His Messenger have forbidden and which God and His Messenger hate. These people have no prayer as long as they continue in this state until they repent to God with sincere repentance.

Zur said: I said to Ubayy ibn Ka'b: What is sincere repentance? He said: I asked the Messenger of God (peace and blessings be upon him) about that and he said: **It is regret for the sins when you commit them, so you seek forgiveness from God with your regret for them in the present, then you never return to them again.** Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Ibad ibn Amr told us, Abu Amr ibn al-Ala told us, I heard al-Hasan say: Sincere repentance is to hate the sin as you loved it and to seek forgiveness for it whenever you remember it. But if one is determined to repent and is persistent in it, then it wipes out all the sins that came before it, as it is proven in the Sahih: **Islam wipes out what came before it, and repentance wipes out what came before it.** Is one of the conditions of sincere repentance to continue in that until death - as mentioned in the hadith and in the athar - and then never return to it again? Or is it sufficient to resolve not to return to expiating the past such that if one commits that sin later, it will not harm his expiation for what came before, due to the generality of his (peace and blessings be upon him) saying: **Repentance wipes out what came before it?** The first can cite what is also proven in Sahih: **Whoever does good in Islam will not be held accountable for what he did in the pre-Islamic period, and whoever does evil in Islam will be held accountable for the first and last.** So if this is the case in Islam, which is stronger than repentance, then repentance is more appropriate, and God knows best.

God the Almighty says: **Perhaps your Lord will remove from you your misdeeds and admit you to gardens beneath which rivers flow.** "Perhaps" is from God. **The Day when God will not disgrace the Prophet and those who believed with him** means, **And He will not disgrace them with him** meaning, on the Day of

Resurrection. **Their light will proceed before them and on their right** as mentioned in Surat Al-Hadid. "They will say, 'Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent.'" Mujahid, Ad-Dahhak, Al-Hasan Al-Basri and others said: This is what the believers will say when they see the light of the hypocrites extinguished on the Day of Resurrection. Imam Ahmad said: Ibrahim ibn Ishaq At-Taliqani narrated to us, Ibn Al-Mubarak narrated to us, from Yahya ibn Hassan, from a man from Banu Kinanah, who said: I prayed behind the Messenger of God (blessings and peace of God be upon him) in the year of the Conquest and I heard him say: **O God, do not disgrace me on the Day of Resurrection.**

Muhammad ibn Nasr al-Marwazi said: Muhammad ibn Muqatil al-Marwazi told us, Ibn al-Mubarak told us, Ibn Lahi'ah told us, Yazid ibn Abi Habib told me, on the authority of Abd al-Rahman ibn Jubayr ibn Nufayr, that he heard Abu Dharr and Abu al-Darda' say: The Messenger of God, may God bless him and grant him peace, said: "I will be the first to be given permission to prostrate on the Day of Resurrection, and the first to be given permission to raise his head. I will look in front of me and recognize my nation from among the nations, and I will look to my right and recognize my nation from among the nations, and I will look to my left and recognize my nation from among the nations." A man said: **O Messenger of God, how will you recognize your nation from among the nations?** He said: "They will be radiant and have white foreheads from the traces of purification, and no other nation will be like them. I will recognize them when they are given their books in their right hands, and I will recognize them by the mark on their faces from the traces of prostration, and I will recognize them by their light running before them."

Fath al-Qadir

8- O you who have believed, repent to God with sincere repentance. That is, advise its doer to refrain from returning to what he repented from. It is described in this way with a metaphorical attribution, and it is originally a description of the repentant ones to advise themselves to repent by resolving to abandon the sin and refrain from repeating it.

Repentance is an obligation on everyone. Qatada said: Sincere repentance is honest, and it was said: pure. Al-Hasan said: Sincere repentance is to hate the sin that one loved and seek forgiveness for it when he remembers it. Al-Kalbi said: Sincere repentance is regret in the heart, seeking forgiveness with the tongue, ceasing with the body, and reassurance that one will not return to it. Saeed bin Jubair said: It is the accepted repentance. The majority read *Nasooahan* with a fatha on the *nun* as a description of repentance: meaning a repentance that is utterly sincere. Al-Hasan, Kharijah, and Abu Bakr from Asim read it with a damma: meaning a sincere repentance for yourselves. It is permissible for it to be the plural of *Naseh* or a verbal noun: it is said *Nasah praise* and *Nasooahan sincere*. Al-Mubarrad said: He meant sincere repentance, **Perhaps your Lord will remove from you your misdeeds and admit you to gardens beneath which rivers flow**, because of that repentance.

Surat al-Tahrim 66:8

O you who have believed, repent to God with sincere repentance. 8 - (O you who have believed, repent to God with sincere repentance) with the opening of the noon and its closing, sincere, meaning that one does not return to the sin and does not want to return to it (it may be that your Lord) a hope that occurs (will remove from you your misdeeds and admit you to gardens) orchards (beneath which rivers flow, on the Day when God will not disgrace) by entering the Fire (the Prophet and those who believed with him, their light will proceed before them) in front of them and it will be (and with their oaths they will say) resumed (our Lord, perfect for us our light) to Paradise, and the hypocrites' light will be extinguished (and forgive us) our Lord (indeed You are over all things competent) it may be that your Lord will He will remove from you your misdeeds and admit you to gardens beneath which rivers flow, the Day when God will not disgrace the Prophet and those who believe with him. Their light will proceed before them and on their right. They will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

Although *perhaps* originally meant to express desire, it is obligatory from God, because the one who repents from sin is like one who has no sin. **And admits you** is conjoined with *excuses* and is accusative with its accusative, and the majority read it in the accusative. It was read in the jussive mood in conjunction with the place of *perhaps*, as if he said: Repent, it will require the expiation of your misdeeds and admit you **on the Day when God will not disgrace the Prophet**. The adverbial phrase is related to **enters you**: that is, He will admit you on the Day when God will not disgrace the Prophet **and those who believe with him**, and the relative pronoun is conjoined with the Prophet. It was said that the relative pronoun is a subject and its predicate is **their light proceeds before them and on their right**, and the first is more appropriate, and the phrase **their light proceeds** would be in the accusative case as a state or renewed to explain their state. It was mentioned in Surat Al-Hadid that the light will be with them when they walk on the bridge. The phrase "They say, 'Our Lord, perfect for us our light and forgive us. Indeed, You are over all things able. '" Something powerful" is also in the accusative case as a state, and on the other hand it is another piece of report. This is the supplication of the believers when God extinguished the light of the hypocrites, as was previously explained and detailed.

Abd al-Razzaq, al-Firyabi, Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and al-Hakim narrated **and authenticated it** on the authority of Ali ibn Abi Talib, regarding the statement of God, "Protect yourselves and your families from a Fire," that he said: Teach yourselves and your families goodness and discipline them. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas, regarding the verse, that he said: Do what God commands and avoid what God commands and enjoin remembrance upon your families, and God will save you from the Fire. Abd ibn Humayd narrated on his authority, regarding the verse, that he said: Discipline your families. Abdullah ibn Ahmad narrated in Zawa'id al-Zuhd on the authority of Abu Imran al-Joni, that he said: It has reached us that the keepers of the Fire are nineteen, and between the shoulder of one of them is a distance of one hundred autumns' journey. There is no mercy in their hearts, but they were created for punishment. The angel among them will strike a man from the people of the Fire with a single blow, leaving him ground from his head to his feet. Abd al-Razzaq, al-Firyabi, Sa'id ibn

Mansur, Ibn Abi Shaybah, Hannad, Ibn Mani', Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated on the authority of al-Nu'man ibn Bashir that Umar ibn al-Khattab was asked about sincere repentance. He said: **It is for a man to repent from a bad deed and never return to it again**. Ahmad, Ibn Mardawayh, and al-Bayhaqi narrated on the authority of Ibn Mas'ud that the Messenger of God (blessings and peace of God be upon him) said: **Repentance from a sin is for a man to repent from it and never return to it again**. In its chain of transmission is Ibrahim ibn Muslim al-Hijri, who is weak. The authentic hadith is mawquf, as it was narrated on the authority of Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and al-Bayhaqi. al-Hakim **who authenticated it** narrated on the authority of Ibn Mas'ud that he said: **Sincere repentance expiates every bad deed**. This is in the Qur'an, and then he recited this verse. Al-Hakim and Al-Bayhaqi narrated in Al-Ba'th on the authority of Ibn Abbas regarding his statement: **On the Day when God will not disgrace the Prophet and those who believe with him, their light will proceed** (Al-Ba'th: 117), he said: There is no one among the monotheists who will not be given light on the Day of Resurrection. As for the hypocrite, his light will be extinguished, and the believer will be afraid of what he saw of the hypocrite's light being extinguished, so he will say: **Our Lord, perfect for us our light**.

Tafsir al-Baghawi

8- O you who have believed, repent to God with sincere repentance. Al-Hasan and Abu Bakr, on the authority of Asim, read: *sincerely* with a damma on the *nun*, while the general public read it with a fatha, meaning: a sincere repentance that advises its owner to refrain from returning to what he repented from.

They differed about its meaning. Omar, Abu, and Muadh said: Sincere repentance means that one repents and then does not return to the sin, just as milk does not return to the udder.

Al-Hasan said: It is for the servant to regret what has passed and resolve not to return to it.

Al-Kalbi said: To seek forgiveness with the tongue,

regret in the heart, and restrain oneself with the body.

Saeed bin Al-Musayyab said: A repentance that you advise yourselves with.

Al-Qurazi said: It is combined with four things: seeking forgiveness with the tongue, desisting with the body, intending to refrain from returning to it in the heart, and abandoning bad friends.

Perhaps your Lord will remove from you your misdeeds and admit you to gardens beneath which rivers flow, on the Day when God will not disgrace the Prophet and those who believed with him, that is, God will not punish them by sending them to Hell. **Their light will proceed before them and on their right,** on the path. **They will say,** when the light of the hypocrites is extinguished, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

Tafsir al-Baidawi

8- "O you who have believed, repent to God with sincere repentance." This is an extreme form of sincere advice, which is a characteristic of the repentant, as he advises himself to repent. It is described with a metaphorical attribution, exaggerating or in sincere advice. It is the sewing, as if she is repairing what the sin has torn. Abu Bakr read it with a damma on the noon, which is a source meaning advice, like thanks and gratitude. Sincerity, like steadfastness and perseverance, is estimated as the essence of sincere advice, or you advise sincerely, or repent sincerely for yourselves. Ali, may God be pleased with him, was asked about repentance, and he said: It includes six things: regret for past sins, and for obligatory duties, repetition, returning wrongs, seeking forgiveness from opponents, resolving not to return, and raising yourself in obedience to God as you raised it in disobedience. "Perhaps your Lord will remove from you your misdeeds and admit you to gardens beneath which rivers flow." This is mentioned in the form of hope, following the custom of kings, and indicating that it is a favor and that repentance is not required, and that the servant should be between fear and hope. "The Day when God will not disgrace the Prophet **is an adverbial phrase for** will admit you. And those who believed with him" is in apposition to the Prophet, peace and blessings be upon him, to praise them and compensate those who opposed them. It was also said that it is a subject and predicate. "Their light proceeds before them and on their right," meaning on the path. "They say, **when the light of the hypocrites is extinguished,** Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent." It was also said that their lights vary according to their deeds, so they ask for its completion as a favor.

Surat al-Tahrim 66:9

O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

Surat al-Tahrim 66:9

O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

Tafsir al-Jalalayn

9 - **O Prophet, strive against the disbelievers** with the sword **and the hypocrites** with the tongue and argument **and be harsh upon them** with rebuke and hatred **and their refuge is Hell, and wretched is the destination** it is

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **O Prophet, fight the disbelievers** with the sword **and the hypocrites** with threats and the tongue.

Qatada used to say about this:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **O Prophet, strive against the disbelievers and the hypocrites**, he said: God commanded His Prophet, peace and blessings be upon him, to strive against the disbelievers with the sword, and to be harsh with the hypocrites with the prescribed punishments. **And be harsh with them** means: be severe with them for the sake of God. **And their refuge is Hell** means: their abode is Hell, and their destination to which they will go is the fire of Hell. **And evil is the destination** means: and evil is the place to which they will go is Hell.

Tafsir al-Qurtubi

The Almighty's saying: **O Prophet, strive hard against the disbelievers and the hypocrites and be harsh upon them**. This contains one issue - which is being harsh with regard to the religion of God. So He commanded him to strive against the disbelievers with the sword, good exhortation, and calling to God. And against the hypocrites with harshness and establishing proof, and to inform them of their condition in the Hereafter, and that they have no light by which to cross the Sirat with the believers. Al-Hasan said: That is, strive against them by implementing the prescribed punishments on them, because they were committing acts that warranted the prescribed punishments, and the prescribed punishments were implemented against them. **And their refuge is Hell** refers to both types. **And wretched is the destination** means the place of return.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to wage jihad against the infidels and hypocrites, some with weapons and fighting, and others with the implementation of the prescribed punishments against them. **And be harsh upon them** meaning in this world. **And their refuge is Hell, and wretched is the destination** meaning in the Hereafter. Then God Almighty says: **God sets forth an example for those who disbelieve** meaning in their mixing with Muslims and their association with them, that this will not avail them at all and will not benefit them with God if faith is not present in their hearts. Then He mentioned the example and said: **The wife of Noah and the wife of Lot were under two of Our righteous servants** meaning two prophets and messengers who were in their company day and night, eating with them, sleeping with them, and interacting with them in the most intense company and mingling. **But they betrayed them** meaning in faith, they did not agree with them in faith nor did they believe them in the message. So all of that did not find anything and did not ward off any harm from them. For this reason God Almighty says: **But it did not avail them at all against God** meaning because of their disbelief. **And it was said** to the two women, **Enter the Fire with those who enter**. What is meant by his saying **and betrayed them** is not in committing an immoral act, but in religion, because the wives of the prophets are protected from committing an immoral act due to the sanctity of the prophets, as we mentioned in Surat An-Nur.

Sufyan al-Thawri said on the authority of Musa ibn Abi Aisha on the authority of Sulayman ibn Qarm: I heard Ibn Abbas say about this verse, **And they betrayed them**, he said: They did not commit adultery. As for the betrayal of Noah's wife, she was informing that he was crazy, and as for the betrayal of Lot's wife, she was directing her people to his guests. Al-Awfi said on the authority of Ibn Abbas: Their betrayal was that they were not of the same religion. Noah's wife was aware of Noah's secret, and if someone believed with Noah, she would inform the tyrants of Noah's people. As for Lot's wife, if Lot hosted someone, she would inform the people of Madinah about him and those who did evil. Ad-Dahhak said on the authority of Ibn Abbas: No prophet's wife ever transgressed against them. Their betrayal was only in their religion. This is what Ikrimah, Sa'id ibn Jubayr, Ad-Dahhak and others said. Some scholars have used this verse as evidence to prove the weakness of the hadith that many people attribute to God: **Whoever eats with someone who has been forgiven will be forgiven**. This hadith has no basis. Rather, it is narrated on the authority of some righteous people that they saw the Prophet (peace and blessings of God be upon him) in a dream and said: O Messenger of God, did you say that whoever eats with one who has been forgiven will be forgiven? He said: No, but I am saying it now.

Fath al-Qadir

His statement: 9- **O Prophet, strive against the disbelievers and the hypocrites** meaning with the sword and argument. We have already discussed this verse in Surat Bara'ah. **And be harsh upon them** meaning be strict with them in calling them to Islam and use harshness in ordering them to follow the Shari'ah. Al-Hasan said: meaning strive against them by implementing the prescribed punishments on them, for they were committing crimes that warrant the prescribed punishments. **And their refuge is Hell** meaning their destination is it: meaning the disbelievers and the hypocrites. **And wretched is the destination** meaning the place of return to which they will return.

Tafsir al-Baghawi

9- "O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination."

Tafsir al-Baidawi

9- **O Prophet, strive against the disbelievers** with the sword **and the hypocrites** with argument **and be harsh upon them** and use harshness in striving against them if gentleness reaches its limit. **And their refuge is Hell, and wretched is the destination.** Hell or their refuge.

Surat al-Tahrim 66:10

God presents an example for those who disbelieve: the wife of Noah and the wife of Lot. They were under two of Our righteous servants, but they betrayed them, so they did not avail them at all against God, and it was said, "Enter the Fire with those who enter."

Surat al-Tahrim 66:10

God presents an example for those who disbelieve: the wife of Noah and the wife of Lot. They were under two of Our righteous servants, but they betrayed them, so they did not avail them at all against God, and it was said, **Enter the Fire with those who enter.**

Tafsir al-Jalalayn

10 - (God sets forth an example for those who disbelieve: the wife of Noah and the wife of Lot. They were under two of Our righteous servants, but they betrayed them) in religion, as they disbelieved. Noah's wife, whose name was Wahlah, used to tell his people that he was crazy, and Lot's wife, whose name was Wa'ila, used to guide his people to his guests when they came to him at night by lighting a fire and during the day by smoking. **But they did not avail them** that is, Noah and Lot **at all against God** from His punishment **and it was said** to them **Enter the Fire with those who enter** of the disbelievers of the people of Noah and the people of Lot.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God's example for those who disbelieve among mankind and all creation is the wife of Noah and the wife of Lot. They were under two of Our servants, Noah and Lot, and they had sexual intercourse with them.

It was mentioned that Noah's wife betrayed her husband because she was an unbeliever, and she used to tell al-Nas 114: He is crazy. And that Lot's wife betrayed him because Lot used to please the guest, and she used to guide him.

Who said that?

Ibn Bashir told us, he said: Abu Asim told us, he said: Sufyan told us, on the authority of Musa bin Abi Aisha, on the authority of Sulayman bin Qais, on the authority of Ibn Abbas, regarding his statement, **and they betrayed them**, he said: Noah's wife used to say to the people, **He is crazy**, and Lot's wife used to guide the guest.

Muhammad bin Mansur al-Tusi told us: Ismail bin Umar told us: Sufyan told us, on the authority of Musa bin Abi Aisha, on the authority of Sulayman bin Qays, who said: I heard Ibn Abbas say about this verse: As for Noah's wife, she used to say that he was crazy, and as for Lot's wife's betrayal, she used to point out Lot.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Amir al-Hamadhani, on

the authority of al-Dahhak: **They were under two of Our righteous servants.** He said: No woman of a prophet ever transgressed against him. **And betrayed them.** He said: They betrayed them in religion.

Muhammad ibn Sa'd 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, "God presents an example for those who disbelieve: the wife of Noah and the wife of Lot. They were under two of Our righteous servants, but they betrayed them." He said: Their betrayal was that they were not of the same religion. Noah's wife was aware of Noah's secret, so if someone believed with Noah, she would inform the tyrants of Noah's people about him, and that was her command. As for Lot's wife, if someone hosted Lot, she would inform the people of the city about him who did evil. **But they did not avail them at all against God.**

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of 'Amr Ibn Abi Sa'id, that he heard 'Ikrimah say about this verse, **And they betrayed them.** He said: In religion.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of 'Ikrimah, regarding His statement, **They were under two of Our righteous servants, but they betrayed them.** He said: Their betrayal was that they were polytheists.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaid bin Sulayman told us, on the authority of Ad-Dahhak: **They betrayed them.** He said: They were disobedient to the religion of the Prophet, may God bless him and grant him peace, and disbelieved in God.

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told me, on the authority of Abu Muawiyah al-Bajali, he said: I asked Saeed ibn Jubayr: What was the betrayal of Lot's wife and Noah's wife? He said: As for Lot's wife, she used to guide guests, but as for Noah's wife, I have no knowledge of her.

His statement, **And they did not avail them at all against God**, means: Noah and Lot did not avail their wives at all against God when He punished them for their betrayal of their husbands, and it did not benefit them that their wives were prophets.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, "God sets forth an example for those who disbelieve: the wife of Noah and the wife of Lot" ... the verse, these two were the wives of the Prophet of God, when they disobeyed their Lord, their wives could not avail them against God at all.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: "God sets forth an example for those who disbelieve:

the wife of Noah and the wife of Lot" ... the verse. He said: God says: The righteousness of these two did not benefit those two at all, and the wife of Pharaoh was not harmed by Pharaoh's disbelief.

And His saying, **And it will be said, 'Enter the Fire with those who enter.'** God will say to them on the Day of al-Qiyamah 75: Enter, O two women, the fire of Hell with those who enter it.

Tafsir al-Qurtubi

God the Almighty set forth this parable to warn that no one can avail a relative or a close friend in the Hereafter if religion separates them. The name of Noah's wife was Waliyah, and the name of Lot's wife was Wa'lah, said by Muqatil. Ad-Dahhak narrated on the authority of Aisha **may God be pleased with her**: Gabriel came down to the Prophet (peace and blessings of God be upon him) and informed him that Noah's wife was Waghlah and Lot's wife's name was Wa'lah. **But they betrayed them** Ikrimah and Ad-Dahhak said: By disbelief. Sulayman ibn Ruqayyah narrated on the authority of Ibn Abbas: Noah's wife used to tell the people that he was crazy. And Lot's wife used to tell about his guests. And he **the Prophet** narrated: No prophet's wife ever betrayed him. This is the consensus of the commentators, as mentioned by Al-Qushayri. Their betrayal was in religion, and they were polytheists. It was also said that they were hypocrites. It was also said that their betrayal was gossiping: if God revealed something to them, they would divulge it to the polytheists, said Ad-Dahhak. It was said: Whenever a guest visited Lot's wife, she would smoke to let her people know that a guest had visited him, because they were accustomed to having intercourse with men. **But they could not avail them at all against God** meaning, Noah and Lot, despite their honor with God, did not ward off any of God's punishment from their wives - because they disobeyed, as a reminder that punishment is ward off by obedience, not by intercession. It was said: The disbelievers of Mecca mocked and said: Muhammad, peace and blessings be upon him, will intercede for us. God, the Most High, explained that his intercession would not benefit the disbelievers of Mecca, even if they were relatives, just as the intercession of Noah for his wife and the intercession of Lot for his wife would not benefit them, despite their closeness to them due to their disbelief. It was said to them: **Enter the Fire with those who enter** in the Hereafter, as is said to the disbelievers of Mecca and others. Then it was said: It is permissible for Noah's wife to be a substitute for His saying: for example, assuming the addition is omitted, meaning God set an example like Noah's wife. It is also permissible for them to be objects.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to wage jihad against the infidels and hypocrites, some with weapons and fighting, and others with the implementation of the prescribed punishments against

them. **And be harsh upon them** meaning in this world. **And their refuge is Hell, and wretched is the destination** meaning in the Hereafter. Then God Almighty says: **God sets forth an example for those who disbelieve** meaning in their mixing with Muslims and their association with them, that this will not avail them at all and will not benefit them with God if faith is not present in their hearts. Then He mentioned the example and said: **The wife of Noah and the wife of Lot were under two of Our righteous servants** meaning two prophets and messengers who were in their company day and night, eating with them, sleeping with them, and interacting with them in the most intense company and mingling. **But they betrayed them** meaning in faith, they did not agree with them in faith nor did they believe them in the message. So all of that did not find anything and did not ward off any harm from them. For this reason God Almighty says: **But it did not avail them at all against God** meaning because of their disbelief. **And it was said** to the two women, **Enter the Fire with those who enter**. What is meant by his saying and **betrayed them** is not in committing an immoral act, but in religion, because the wives of the prophets are protected from committing an immoral act due to the sanctity of the prophets, as we mentioned in Surat An-Nur.

Sufyan al-Thawri said on the authority of Musa ibn Abi Aisha on the authority of Sulayman ibn Qarm: I heard Ibn Abbas say about this verse, **And they betrayed them**, he said: They did not commit adultery. As for the betrayal of Noah's wife, she was informing that he was crazy, and as for the betrayal of Lot's wife, she was directing her people to his guests. Al-Awfi said on the authority of Ibn Abbas: Their betrayal was that they were not of the same religion. Noah's wife was aware of Noah's secret, and if someone believed with Noah, she would inform the tyrants of Noah's people. As for Lot's wife, if Lot hosted someone, she would inform the people of Madinah about him and those who did evil. Ad-Dahhak said on the authority of Ibn Abbas: No prophet's wife ever transgressed against them. Their betrayal was only in their religion. This is what Ikrimah, Sa'id ibn Jubayr, Ad-Dahhak and others said. Some scholars have used this verse as evidence to prove the weakness of the hadith that many people attribute to God: **Whoever eats with someone who has been forgiven will be forgiven**. This hadith has no basis. Rather, it is narrated on the authority of some righteous people that they saw the Prophet (peace and blessings of God be upon him) in a dream and said: O Messenger of God, did you say that whoever eats with one who has been forgiven will be forgiven? He said: No, but I am saying it now.

Fath al-Qadir

10- God sets forth an example for those who disbelieve. It has been mentioned more than once that an example may be intended to present a strange situation by which another similar situation is known in strangeness: that is, God made an example for the condition of these disbelievers, and that no one can replace another. **The wife of Noah and the wife of Lot**. This is the first object, and an example is the second object according to what we have already explained, but it was delayed to connect to it what explains and

Surat al-Tahrim 66:10

God presents an example for those who disbelieve: the wife of Noah and the wife of Lot. They were under two of Our righteous servants, but they betrayed them, so they did not avail them at all against God, and it was said, "Enter the Fire with those who enter."

clarifies its meaning. **They were under two of Our righteous servants**, namely Noah and Lot: that is, they were under the protection of their marriage. **But they betrayed them**, that is, they betrayed them. Ikrimah and Ad-Dahhak said: by disbelief. It was also said that Noah's wife used to tell the people that he was crazy, and Lot's wife used to inform his people about his guests. There is a consensus that no prophet's wife ever committed adultery. It was also said that their betrayal was hypocrisy. It was said that they betrayed them with gossip, **But it did not avail them at all against God**, meaning that Noah and Lot did not benefit them at all because they were two wives, nor did they ward off God's punishment due to their honor with God. **And it was said, 'Enter the Fire with those who enter,'** meaning that it was said to them in the Hereafter, or upon their death, **Enter the Fire with those who enter from among the disbelievers and sinners**. Yahya ibn Salam said: God set forth an example for those who disbelieved, warning Aisha and Hafsa against disobeying the Messenger of God (peace and blessings of God be upon him) when they conspired against him. How well said it! Mentioning the wives of the prophets after mentioning their story and their conspiring against the Messenger of God (peace and blessings of God be upon him) provides the most complete guidance and most eloquent indication that the intention was to frighten them along with the rest of the mothers of the believers. And it is clear that even though they were under the protection of the best of God's creation and the Seal of His Messengers, that did not avail them anything from God, and God protected them from the sin of that demonstration by the true and sincere repentance that they had undertaken.

But they did not avail them at all against God, they did not protect them, despite their prophethood, from God's punishment, **and it was said, 'Enter the Fire with those who enter,'** with this verse God cut off the hope of anyone who commits a sin that the righteousness of others will benefit him.

Tafsir al-Baidawi

10- "God sets forth an example for those who disbelieve: the wife of Noah and the wife of Lot." God, the Most High, sets forth their situation in that they are punished for their disbelief and do not show favoritism because of the relationship between them and the Prophet, may God bless him and grant him peace, and the believers, in their situation. **They were under two of Our righteous servants**. He means by this to glorify Noah and Lot, peace be upon them. **But they betrayed them** by hypocrisy. **So they did not avail them at all against God**. "So the two prophets did not avail them at all by the right of marriage. **It was said**, That is, for them at their death or on the Day of Resurrection. Enter the Fire with those who enter" with all the disbelievers who enter who have no connection to the Prophets, peace be upon them.

Tafsir al-Baghawi

Then God gave an example of the righteous men and women, saying, Glory be to Him:

10- "God sets forth an example for those who disbelieve: the wife of Noah," whose name was Wa'ilah, **and the wife of Lot**, whose name was Wa'ilah. Muqatil said: Wa'ilah and Wa'ilah.

They were under two of Our righteous servants, namely Noah and Lot, peace be upon them, **but they betrayed them**. Ibn Abbas said: No prophet's wife ever transgressed against him. Rather, their betrayal was that they were not of the same religion. Noah's wife used to say to the al-Nas 114: He is crazy, and if someone believed in him, she would inform the tyrants. As for Lot's wife, she would guide his people to his guests. If a guest visited him at night, she would light a fire, and if he visited during the day, she would smoke it so that his people would know that a guest had visited him.

Al-Kalbi said: They concealed hypocrisy and showed faith.

Surat al-Tahrim 66:11

And God presents an example for those who believe: the wife of Pharaoh, when she said, **My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people.**

Tafsir al-Jalalayn

11 - (And God presents an example to those who believe: the wife of Pharaoh) She believed in Moses and her name was Asiya, so Pharaoh tortured her by tying up her hands and feet and placing a huge millstone on her chest and facing her to the sun, so that whenever those assigned to her dispersed from her, the angels shaded her **when she said** in the state of torture **My Lord, build for me near You a house in Paradise** So it was revealed to her and she saw it, so the torture was made easy for her **and save me from Pharaoh and his deeds** and his torture **and save me from the wrongdoing people** the people of his religion, so God took her soul and Ibn Kaysan said: She was raised to Paradise alive and she is eating and drinking

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And God has set forth an example for those who believe in God and believe in His Oneness: the wife of Pharaoh, who believed in God and believed in His Oneness, and believed in His Messenger Moses, while she was married to an enemy of God's enemies, a disbeliever. Her husband's disbelief did not harm her, as she believed in God. And it was God's decree for His creation that no bearer of burdens shall bear the burden of another, and that every soul shall have what it has earned. When she said, **My Lord, build for me, near You, a house in Paradise**, God answered her and built for her a house in Paradise.

Ismail bin Hafs Al-Ayli told me: Muhammad bin Jaafar told us, on the authority of Sulayman Al-Taymi, on the authority of Abu Uthman, on the authority of Salman, who said: Pharaoh's wife was being tortured by the sun, and when he turned away from her, the angels would shade her with their wings, and she would see her house in Paradise.

Muhammad bin Ubaid Al-Maharbi told us: Asbat bin Muhammad told us, on the authority of Sulayman Al-Taymi, on the authority of Abu Uthman, who said: Salman said: She was the wife of Pharaoh, and he mentioned something similar.

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Hisham al-Dastawa'i: al-Qasim ibn Abi Bazza told us: Pharaoh's wife used to ask who had won. They would say: **Moses and Aaron have won.** She would say: **I believe in the Lord of Moses and Aaron.** So Pharaoh sent to her and said: "Look for the biggest rock you can find. If she insists on what she

says, then throw it on her. But if she retracts her statement, then she is his wife." When they came to her, she raised her eyes to the sky and saw her house in the sky. She continued with what she said, and God took her soul away, and the rock was thrown on a body that had no soul.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, "And God presents an example to those who believe: the wife of Pharaoh." He was the most rebellious of the people on earth against God, and the most distant from God. By God, her husband's disbelief did not harm his wife when she obeyed her Lord, so that you may know that God is a just judge, and He does not hold His servant accountable except for his sin.

And His saying: **And save me from Pharaoh.** And you say: And save me from the punishment of Pharaoh, and from doing his deeds, and that is his disbelief in God.

And His saying, **And save me from the wrongdoing people**, means: And save me and rescue me from the actions of the people who disbelieve in You, and from their punishment.

Tafsir al-Qurtubi

God the Almighty says: "And God presents an example to those who believe: the wife of Pharaoh." Her name was Asiyah bint Muzahim. Yahya ibn Salam said: His statement, **God presents an example to those who disbelieve** is an example that God presented to warn Aisha and Hafsa against disobedience when they conspired against the Messenger of God (peace and blessings of God be upon him). Then He presented to them an example of the wife of Pharaoh and Mary, the daughter of Imran, to encourage them to adhere to obedience and steadfastness in religion. It was said: This is an exhortation to the believers to be patient in times of hardship, meaning do not be weaker in patience in times of hardship than the wife of Pharaoh when she endured Pharaoh's harm. Asiyah believed in Moses, and it was said that she was Moses' aunt who believed in him. Abu Al-Aaliyah said: Pharaoh found out about his wife's faith, so he went out to the crowd and said to them: What do you know about Asiyah bint Muzahim? They praised her. He said to them: She worships a god other than me. They said to him: Kill her. So he nailed pegs to her and strengthened her hands and feet, and she said, **My Lord, build for me, near You, a house in Paradise.** This coincided with the arrival of Pharaoh, and she laughed when she saw her house in Paradise. Pharaoh said, **Aren't you amazed at her madness? We are tormenting her while she laughs.** So he took her soul. Salman al-Farsi said, as narrated by Abu Uthman al-Nahdi: She was tormented by the sun, and when the heat of the sun harmed her, the angels shaded her with their wings. It was also said that he nailed her hands and feet to the sun and placed a millstone on her back, and God made her rise until she saw her place in Paradise. It was also said that when she said, **My Lord, build for me, near You, a house in**

Surat al-Tahrim 66:11

And God presents an example for those who believe: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."

Paradise, she saw her house in Paradise being built. It was also said that it was made of pearls, according to al-Hasan. When she said, **And save me**, God saved her in the most honorable way, raising her to Paradise, where she eats, drinks, and enjoys. The meaning of **from Pharaoh and his deeds** refers to deeds of disbelief. It was also said that it refers to his knowledge of his torment, injustice, and gloating. Ibn Abbas said: It refers to sexual intercourse. **And save me from the wrongdoing people**. Al-Kalbi said: The people of Egypt. Muqatil: The Copts. Al-Hasan and Ibn Kaysan said: God saved her in the most honorable way and raised her to Paradise, where she eats and drinks.

Tafsir Ibn Kathir

This is an example that God has given to the believers, that they will not be harmed by mixing with the disbelievers if they are in need of them, as God the Almighty says: "Let not the believers take the disbelievers as allies rather than the believers. And whoever does that has nothing to do with God, unless you fear them out of fear." Qatada said: Pharaoh was the most rebellious and disbelieving of the people on earth, but by God, his wife's disbelief did not harm her when she obeyed her Lord, so that they may know that God the Almighty is a just judge who does not punish anyone except for his sin. Ibn Jarir said: Ismail bin Hafs Al-Abli told us, Muhammad bin Ja'far told us, on the authority of Sulayman Al-Taymi, on the authority of Abu Uthman Al-Nahdi, on the authority of Sulayman, who said: Pharaoh's wife was being tortured in the sun, and when he turned away from her, the angels would shade her with their wings, and she would see her house in Paradise. Then he narrated it on the authority of Muhammad bin Ubayd Al-Maharibi, on the authority of Asbat bin Muhammad, on the authority of Sulayman Al-Taymi, with this chain of transmission.

Then Ibn Jarir said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us, on the authority of Hisham Al-Dastawai, on the authority of Al-Qasim bin Abi Bazza, who said: The wife of Pharaoh used to ask who had won. She would be told: Moses and Aaron have won. She would say: I believe in the Lord of Moses and Aaron. So Pharaoh sent to her and said: Look for the biggest rock you can find. If she sticks to what she said, throw it on her, but if she changes her mind, then she is my wife. So when they came to her, she raised her eyes to the sky and saw her house in Paradise. So she stuck to what she said, her soul was taken out, and the rock was thrown on a body that had no soul. So her saying, **My Lord, build for me a house near You in Paradise**, the scholars said: She chose the neighbor before the house. Something like that has been reported in a hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him): **And save me from Pharaoh and his deeds**, meaning, deliver me from him, for I disavow his deeds to You. **And save me from the wrongdoing people**. This woman is Asiya bint Muzahim, may God

be pleased with her.

Abu Jaafar Al-Razi narrated on the authority of Al-Rabi' bin Anas on the authority of Abu Al-Aliyah who said: The faith of Pharaoh's wife preceded the faith of Pharaoh's treasurer's wife. She sat combing Pharaoh's daughter's hair and the comb fell from her hand. She said: **Cursed is he who disbelieves in God!** Pharaoh's daughter said to her: **Do you have a lord other than my father?** She said: **My Lord and the Lord of your father and the Lord of all things is God.** Pharaoh's daughter slapped her and beat her and told her father. Pharaoh sent for her and said: **Do you worship a lord other than me?** She said: **Yes, my Lord and your Lord and the Lord of all things is God, and Him I worship.** So Pharaoh tortured her and fixed pegs for her, bound her hands and feet, and sent snakes around her. She remained like that. Then one day he came to her and said: **Why don't you desist?** She said: **My Lord and your Lord and the Lord of all things is God.** He said to her: I will slaughter your son in your mouth if you do not do it. She said to him: Do what you will. So he slaughtered her son in her mouth, and the spirit of her son gave her good report and said to her: Be of good cheer, mother, for you have such and such a reward from God. So she was patient. Then Pharaoh came to her another day and said the same to her, and she said the same to him. So he slaughtered her other son in her mouth, and his spirit gave her good report as well and said to her: Be patient, mother, for you have such and such a reward from God. He said: Pharaoh's wife heard the words of the spirit of her eldest son, then the younger, so Pharaoh's wife believed. God took the spirit of Pharaoh's treasurer's wife, and removed the veil from her reward, status, and honor in Paradise for Pharaoh's wife until she saw. Her faith, certainty, and belief increased, so God informed Pharaoh of her faith, and he said to the assembly: What do you know of Asiya bint Muzahim? So they praised her, and he said to them: She worships someone other than me. They said to him: Kill her. So he fixed pegs for her and bound her hands and feet. Then Asiya called upon her Lord and said: **My Lord, build for me a house near You in Paradise.** It so happened that Pharaoh came to her, and she laughed when she saw her house in Paradise. Pharaoh said: Do you not marvel at her madness? We torture her while she laughs. So God took her soul in Paradise, may God be pleased with her.

God the Almighty said: **And Mary, the daughter of Imran, who guarded her chastity**, meaning she protected and preserved it. Chastity is purity and freedom. **Then We breathed into her of Our spirit**, meaning by means of the angel, who was Gabriel. God sent him to her and he appeared to her in the form of a human being. God the Almighty commanded him to blow into the pocket of her garment with his mouth. The breath descended and entered her vagina, and from him came the conception of Jesus, peace be upon him. For this reason God the Almighty said: **Then We breathed into her of Our spirit, and she believed in the words of her Lord and His scriptures**, meaning in

His decree and law. **And she was of the devoutly obedient.** Imam Ahmad said: Yunus told us, Dawud ibn Abi al-Furat told us, on the authority of Alba', on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God (blessings and peace of God be upon him) drew four lines on the ground and said: **Do you know what these are?** They said: God and His Messenger know best. The Messenger of God (blessings and peace of God be upon him) said: "The best women of the people of Paradise are: Khadijah bint Khuwaylid, Fatimah bint Muhammad, Mary bint Imran, and Asiyah bint Muzahim, the wife of Pharaoh." It has been proven in the two Sahihs from the hadith of Shu'bah from Amr ibn Murrah from Murrah al-Hamadani from Abu Musa al-Ash'ari that the Prophet (peace and blessings of God be upon him) said: "Many men attained perfection, but none attained perfection among women except Asiyah, the wife of Pharaoh, Maryam, the daughter of Imran, and Khadijah bint Khuwaylid. The superiority of Aisha over other women is like the superiority of tharid over all other foods." We have mentioned the chains of transmission of these hadiths, their wordings, and the discussion of them in the story of Jesus, son of Mary, peace be upon them, in our book **Al-Bidayah wa'l-Nihayah**, all praise and thanks be to God. We have also mentioned what was reported in the hadith that she and Asiyah bint Muzahim, among his wives, will be in Paradise when God, the Most High, says, **married women and virgins**, at the end of the interpretation of Surah At-Tahrim, all praise and thanks be to God.

Fath al-Qadir

11- "And God presents an example to those who believe: the wife of Pharaoh." This is similar to the previous example: that is, God made the situation of Pharaoh's wife an example for the believers, encouraging them to remain steadfast in obedience, adhere to the religion, and be patient in times of hardship. They say that the violence of disbelief will not harm them, just as it did not harm Pharaoh's wife, who had been under the control of the most disbelieving of disbelievers. Through their faith in God, they entered the Gardens of Bliss. **When she said, 'My Lord, build for me, near You, a house in Paradise.'** The adverbial phrase is related to *strike* or *example*. That is, build for me a house close to Your mercy, or in the highest degree of those close to You, or in a place where no one can do anything except with Your permission, which is Paradise. **And save me from Pharaoh and his deeds**, that is, from himself and the evil deeds he committed. **And save me from the wrongdoing people.** Al-Kalbi said: They are the people of Egypt. Muqatil said: They are the Copts. Al-Hasan and Ibn Kaysan said: God saved her in the most honorable way and raised her to Paradise, so she eats and drinks.

Tafsir al-Baghawi

Then he informed that the disobedience of others does not harm him if he is obedient, so he said: 11- "And God presents an example for those who believe: the

wife of Pharaoh," and she is Asiya bint Muzahim.

The commentators said: When Moses defeated the magicians, Pharaoh's wife believed, and when her Islam became clear to Pharaoh, he pegged her hands and feet to four pegs and threw her into the sun.

Salman said: Pharaoh's wife was tortured by the sun, but when they left her, the angels shaded her.

"When she said, 'My Lord, build for me, near You, a house in Paradise.' So God revealed to her her house in Paradise so that she could see it.

In the story: Pharaoh ordered a huge rock to be thrown on her. When they brought her the rock, she said: "My Lord, build for me a house in Paradise." So she saw her house in Paradise made of white pearl, and her soul was taken away, so the rock was thrown on a body that had no soul, and she felt no pain.

Al-Hasan and Ibn Kaysan said: God raised Pharaoh's wife to heaven, where she eats and drinks.

And save me from Pharaoh and his deeds, Muqatil said: **And his deeds** means polytheism. Abu Salih said on the authority of Ibn Abbas: **And his deeds**, he said: **All of them.** "And save me from the wrongdoing people," the disbelievers.

Tafsir al-Baidawi

11- "And God presents an example to those who believe: the wife of Pharaoh." He likened their situation in that the connection with the disbelievers does not harm them to the situation of Asiya, may God be pleased with her, and her status with God, even though she was under the most hostile of God's enemies. **When she said** is an adverbial phrase for the omitted example. **My Lord, build for me near You a house in Paradise** close to Your mercy or in the highest degrees of those brought near. **And save me from Pharaoh and his deeds** from his evil self and his bad deeds. **And save me from the wrongdoing people** from the Copts who followed him in wrongdoing.

Surat al-Tahrim 66:12

And Mary, the daughter of Imran, who guarded her chastity, so We breathed into her of Our spirit, and she believed in the words of her Lord and His scriptures, and she was of the devout.

Surat al-Tahrim 66:12

And Mary, the daughter of Imran, who guarded her chastity, so We breathed into her of Our spirit, and she believed in the words of her Lord and His scriptures, and she was of the devout.

Tafsir al-Jalalayn

12 - **And Mary** in apposition to Pharaoh's wife **the daughter of Imran, who guarded her chastity** protected it **and We breathed into her of Our spirit** that is, Gabriel, when he breathed into the pocket of her armor with the creation of God Almighty, his action, which reached her chastity, so she became pregnant with Jesus **and she believed in the words of her Lord** His laws **and His books** revealed **and she was of the obedient** of the obedient people

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "And God presents an example to those who believe: Mary, the daughter of Imran, who guarded her chastity." He says: The one who guarded her garment from Gabriel, peace be upon him. And every tear or crack in the armor is called a chastity, and likewise every crack and fissure in a wall, or the opening in a ceiling, is a chastity.

And His saying, **Then We breathed into him of Our spirit**, means: We breathed into him into the pocket of her garment, which is her vagina, of Our spirit from Gabriel, which is the spirit.

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: **Then We breathed into him of Our spirit**. "Then We breathed into her bosom of Our spirit." **And she believed in the words of her Lord**. He says: She believed in Jesus, who is the Word of God. **And His books**. He means the Torah and the Gospel. **And she was among the obedient**. He says: She was among the obedient people.

As Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **of the obedient** is of the obedient.

Tafsir al-Qurtubi

God the Almighty says: **And Mary, the daughter of Imran** meaning, remember Mary. It was said that it is in apposition to the wife of Pharaoh. The meaning is:

God sets forth an example of Mary, the daughter of Imran, and her patience in the face of the Jews' harm. **Who guarded her chastity** meaning from indecencies. The commentators said that what is meant by *chastity* here is the outer garment, because He said: **Then We breathed into it of Our spirit** and Gabriel, peace be upon him, only breathed into her outer garment and did not breathe into her vagina. According to Abu's reading, it is **Then We breathed into her outer garment of Our spirit**. Every tear in a garment is called an outer garment, and from this is the saying of God the Almighty: **And she had no privations** (Qaf: 6). It is possible that she guarded her chastity and the spirit was breathed into her outer garment. The meaning of **Then We breathed** is that We sent Gabriel, and he breathed into her outer garment **of Our spirit** meaning a spirit from Our spirits, which is the spirit of Jesus. This has been fully explained at the end of Surat An-Nisa', and praise be to God. **And she believed in the words of her Lord** is the general reading and *sadaqqa* with emphasis. Humayd and al-Amawi read *sadaqqa* with emphasis. **In the words of her Lord** is Gabriel's saying to her: **I am only the Messenger of your Lord** Maryam 19:19. Muqatil said: By the words he means Jesus and that he is a prophet and Jesus is the Word of God. This has been mentioned before. Al-Hasan and Abu al-Aaliyah read it with the word of her Lord and His Book. Abu Amr and Hafis from Asim read it with **his books** as a plural. From Abu Raja' with **his books** with a stressed *ta'*. The rest read it with **his book** as a sublime *ta'*. The book is intended to refer to the genus, so it has the meaning of every book that God revealed. **And she was of the devout** meaning of the obedient. It was also said: of those who pray between sunset and night prayers. He did not say **of the devout** because he meant **and she was of the devout people**. It is possible that this refers to her household, for they were obedient to God. On the authority of Muadh ibn Jabal **may God be pleased with him**, "The Prophet (peace and blessings of God be upon him) said to Khadija when she was dying: 'Do you hate what has befallen you, while God has put good in hate? So when you visit your co-wives, greet them from me: Mary, daughter of Imran, Asiyah, daughter of Muzahim, and Kalima - or he said Hakima - daughter of Imran, the sister of Moses, son of Imran.' She said: 'May you be blessed with prosperity and children, O Messenger of God.'" Qatada narrated on the authority of Anas that the Messenger of God (peace and blessings of God be upon him) said: "From among the women of the world, four have kept you back: Mary, daughter of Imran, Khadija, daughter of Khuwaylid, Fatimah, daughter of Imran, and Asiyah, the wife of Pharaoh, daughter of Muzahim." This has been discussed in detail in Al Imran, and praise be to God.

Tafsir Ibn Kathir

This is an example that God has given to the believers, that they will not be harmed by mixing with the disbelievers if they are in need of them, as God the

Almighty says: "Let not the believers take the disbelievers as allies rather than the believers. And whoever does that has nothing to do with God, unless you fear them out of fear." Qatada said: Pharaoh was the most rebellious and disbelieving of the people on earth, but by God, his wife's disbelief did not harm her when she obeyed her Lord, so that they may know that God the Almighty is a just judge who does not punish anyone except for his sin. Ibn Jarir said: Ismail bin Hafs Al-Abli told us, Muhammad bin Ja'far told us, on the authority of Sulayman Al-Taymi, on the authority of Abu Uthman Al-Nahdi, on the authority of Sulayman, who said: Pharaoh's wife was being tortured in the sun, and when he turned away from her, the angels would shade her with their wings, and she would see her house in Paradise. Then he narrated it on the authority of Muhammad bin Ubayd Al-Maharibi, on the authority of Asbat bin Muhammad, on the authority of Sulayman Al-Taymi, with this chain of transmission.

Then Ibn Jarir said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us, on the authority of Hisham Al-Dastawai, on the authority of Al-Qasim bin Abi Bazza, who said: The wife of Pharaoh used to ask who had won. She would be told: Moses and Aaron have won. She would say: I believe in the Lord of Moses and Aaron. So Pharaoh sent to her and said: Look for the biggest rock you can find. If she sticks to what she said, throw it on her, but if she changes her mind, then she is my wife. So when they came to her, she raised her eyes to the sky and saw her house in Paradise. So she stuck to what she said, her soul was taken out, and the rock was thrown on a body that had no soul. So her saying, **My Lord, build for me a house near You in Paradise**, the scholars said: She chose the neighbor before the house. Something like that has been reported in a hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him): **And save me from Pharaoh and his deeds**, meaning, deliver me from him, for I disavow his deeds to You. **And save me from the wrongdoing people**. This woman is Asiya bint Muzahim, may God be pleased with her.

Abu Jaafar Al-Razi narrated on the authority of Al-Rabi' bin Anas on the authority of Abu Al-Aliyah who said: The faith of Pharaoh's wife preceded the faith of Pharaoh's treasurer's wife. She sat combing Pharaoh's daughter's hair and the comb fell from her hand. She said: **Cursed is he who disbelieves in God!** Pharaoh's daughter said to her: **Do you have a lord other than my father?** She said: **My Lord and the Lord of your father and the Lord of all things is God**. Pharaoh's daughter slapped her and beat her and told her father. Pharaoh sent for her and said: **Do you worship a lord other than me?** She said: **Yes, my Lord and your Lord and the Lord of all things is God, and Him I worship**. So Pharaoh tortured her and fixed pegs for her, bound her hands and feet, and sent snakes around her. She remained like that. Then one day he came to her and said: **Why don't you desist?** She said: **My Lord and your Lord and the Lord of all things is God**. He said to her: I will slaughter your son in your mouth if you do not do it. She said to him: Do what you will. So he slaughtered her son in her mouth, and the spirit of her son gave her good report and said to her: Be of good cheer, mother, for you have such and such a reward from God. So she was patient. Then Pharaoh

came to her another day and said the same to her, and she said the same to him. So he slaughtered her other son in her mouth, and his spirit gave her good report as well and said to her: Be patient, mother, for you have such and such a reward from God. He said: Pharaoh's wife heard the words of the spirit of her eldest son, then the younger, so Pharaoh's wife believed. God took the spirit of Pharaoh's treasurer's wife, and removed the veil from her reward, status, and honor in Paradise for Pharaoh's wife until she saw. Her faith, certainty, and belief increased, so God informed Pharaoh of her faith, and he said to the assembly: What do you know of Asiya bint Muzahim? So they praised her, and he said to them: She worships someone other than me. They said to him: Kill her. So he fixed pegs for her and bound her hands and feet. Then Asiya called upon her Lord and said: **My Lord, build for me a house near You in Paradise**. It so happened that Pharaoh came to her, and she laughed when she saw her house in Paradise. Pharaoh said: Do you not marvel at her madness? We torture her while she laughs. So God took her soul in Paradise, may God be pleased with her.

God the Almighty said: **And Mary, the daughter of Imran, who guarded her chastity**, meaning she protected and preserved it. Chastity is purity and freedom. **Then We breathed into her of Our spirit**, meaning by means of the angel, who was Gabriel. God sent him to her and he appeared to her in the form of a human being. God the Almighty commanded him to blow into the pocket of her garment with his mouth. The breath descended and entered her vagina, and from him came the conception of Jesus, peace be upon him. For this reason God the Almighty said: **Then We breathed into her of Our spirit, and she believed in the words of her Lord and His scriptures**, meaning in His decree and law. **And she was of the devoutly obedient**. Imam Ahmad said: Yunus told us, Dawud ibn Abi al-Furat told us, on the authority of Alba', on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God (blessings and peace of God be upon him) drew four lines on the ground and said: **Do you know what these are?** They said: God and His Messenger know best. The Messenger of God (blessings and peace of God be upon him) said: "The best women of the people of Paradise are: Khadijah bint Khuwaylid, Fatimah bint Muhammad, Mary bint Imran, and Asiyah bint Muzahim, the wife of Pharaoh." It has been proven in the two Sahihs from the hadith of Shu'bah from Amr ibn Murrah from Murrah al-Hamadani from Abu Musa al-Ash'ari that the Prophet (peace and blessings of God be upon him) said: "Many men attained perfection, but none attained perfection among women except Asiyah, the wife of Pharaoh, Maryam, the daughter of Imran, and Khadijah bint Khuwaylid. The superiority of Aisha over other women is like the superiority of tharid over all other foods." We have mentioned the chains of transmission of these hadiths, their wordings, and the discussion of them in the story of Jesus, son of Mary, peace be upon them, in our book **Al-Bidayah wa'l-Nihayah**, all praise and thanks be to God. We have also mentioned what was reported in the hadith that she and Asiyah bint Muzahim, among his wives, will be in Paradise when God, the Most High, says, **married women and virgins**, at the end of the

Surat al-Tahrim 66:12

And Mary, the daughter of Imran, who guarded her chastity, so We breathed into her of Our spirit, and she believed in the words of her Lord and His scriptures, and she was of the devout.

interpretation of Surah At-Tahrim, all praise and thanks be to God.

Fath al-Qadir

12- **And Mary, the daughter of Imran, who guarded her chastity** is in apposition to the wife of Pharaoh: meaning, God presents an example to those who believe, Mary, the daughter of Imran: meaning, her condition and description. It was said that the verb that precedes Mary is understood as an accusative: meaning, **And remember Mary**. The purpose of mentioning her is that God, the Exalted, combined for her the honor of this world and the Hereafter and chose her over the women of the worlds, despite her being among a disbelieving people. **Who guarded her chastity** meaning from indecencies. The explanation of this has been presented in Surat An-Nisa. The commentators said: What is meant by **the chastity** here is the bosom, as God says: **Then We breathed into it of Our spirit** meaning that Gabriel breathed into the bosom of her garment and she became pregnant with Jesus. **And she believed in the words of her Lord** meaning His laws that He legislated for His servants. It was said that what is meant by **the words** here is Gabriel's saying to her, **I am only the Messenger of your Lord** *verse*. Muqatil said: What is meant by **the words** is Jesus. The majority of scholars read **and you believed** with emphasis, while Hamza Al-Umawi, Ya'qub, Qatadah, Abu Majlaz, and Asim, in one narration from him, read it with emphasis. The majority of scholars read **with words** with the plural, while Al-Hasan, Mujahid, and Al-Jahdary read **with a word** with the singular. The majority of scholars read **and his books** with the singular, while the people of Basra and Hafs read his books with the plural. According to the majority of scholars, what is meant is the gender, so it is in the plural sense, and they are the books revealed to the prophets. **And she was of the devout** Qatadah said: Of the people who obey their Lord. Ata' said: Of the praying ones, she used to pray between Maghrib and Isha'. It is possible that **the devout** refers to her relatives and clan, from whom she was a member, and they were obedient people of a righteous and obedient household. He said: Of the devout ones, and he did not say **of the devout ones** because of the predominance of males over females.

Abd al-Razzaq, al-Firyabi, Sa'id ibn Mansur, Abd ibn Humayd, Ibn Abi al-Dunya, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Hakim **who authenticated it** narrated through various chains of narration on the authority of Ibn Abbas, regarding the statement of God, **and they betrayed them**, that he said: They did not commit adultery. As for the betrayal of Noah's wife, she used to say to the al-Nas 114: He is crazy. As for the betrayal of Lot's wife, she used to guide the guest, that was their betrayal. Ibn al-Mundhir narrated on his authority: He said: No prophet's wife ever betrayed anyone. Ibn 'Asakir narrated it with a chain of narration from the Prophet (blessings and peace of God be upon him). Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, al-Hakim **who authenticated it** and al-Bayhaqi in al-Shu'ab narrated on the authority of

Salman, who said: The wife of Pharaoh was tortured by the sun, but when they left her, the angels would shade her with their wings, and she would see her house in Paradise. Abd bin Humaid narrated on the authority of Abu Hurairah that Pharaoh pegged his wife with four pegs, made her lie on her chest, and placed a millstone on her chest, facing her towards the sun. She raised her head to the sky and said, **My Lord, build for me, near You, a house in Paradise**, until His saying, **from the wrongdoers**. So God made her house available to her in Paradise and she saw it. Ahmad, Al-Tabarani and Al-Hakim narrated **and authenticated it** on the authority of Ibn Abbas that he said: The Messenger of God (peace and blessings of God be upon him) said, "The best women of Paradise are Khadijah bint Khuwaylid, Fatimah bint Muhammad, Maryam bint Imran and Asiyah bint Muzahim, the wife of Pharaoh, along with what God has told us of her story in the Qur'an. She said, "My Lord, build for me, near You, a house" *verse*. In the two Sahih and others, on the authority of Abu Musa Al-Ash'ari, the Prophet (peace and blessings of God be upon him) said, "Many men attained perfection, but none attained perfection among women except Asiyah, the wife of Pharaoh, Maryam bint Imran and Khadijah bint Khuwaylid. The superiority of Aisha over other women is like the superiority of tharid over all other foods." And Wakee' narrated in Al-Ghurar on the authority of Ibn Abbas regarding his statement: **And save me from Pharaoh and his deeds**, he said: from his group.

Tafsir al-Baghawi

12- **And Mary, the daughter of Imran, who guarded her chastity, so We breathed into it**, meaning into the pocket of her garment, and that is why He mentioned the metaphor, **of Our spirit and believed in the words of her Lord**, meaning the laws that God legislated for the servants through His revealed words, **and His books**, the people of Basra and Hafs read **and His books** in the plural, and the others read **and His book** in the singular. What is also meant by it is the multitude. And He meant by His books that were revealed to Abraham, Moses, David, and Jesus, peace be upon them. **And she was of the obedient**, meaning of the obedient people who obeyed her Lord, and that is why He did not say **of the obedient ones**.

Ata' said: **Of the devout** means of those who pray. It is possible that by *devout* he means her relatives and clan, for they were righteous people who obeyed God.

We narrated on the authority of the Prophet, may God bless him and grant him peace, who said: "It is sufficient for you among the women of the worlds: Mary, daughter of Imran, Khadija, daughter of Khuwaylid, Fatima, daughter of Muhammad, and Asiya, the wife of Pharaoh."

Tafsir al-Baidawi

12- **And Mary, the daughter of Imran** is in apposition to **the wife of Pharaoh** as a consolation for the widows **who guarded her chastity** from men **so We breathed into him** into her chastity, and it was read in her, meaning in *Mary* or in the sentence. **of Our spirit** from a spirit We created without an intermediary origin. **and she believed in the words of her Lord** in His revealed scriptures or in what He revealed to His prophets. **and His books** and what was written in the Preserved Tablet, or the type of revealed books, and the reading of the two Basrans and Hafs indicates this in the plural. It was read with the word of God and His book, meaning with Jesus, peace be upon him, and the Gospel. **and she was among the devout** among those who were constant in obedience. The masculine is for emphasis and to indicate that her obedience did not fall short of the obedience of perfect men so that she was counted among them, or among their descendants, so *of* is an introductory particle.

On the authority of the Prophet, may God bless him and grant him peace, "Many men attained perfection, but only four women attained perfection: Asiya bint Marahim, the wife of Pharaoh; Mary bint Imran; Khadija bint Khuwaylid; and Fatimah bint Muhammad. The superiority of Aisha over other women is like the superiority of tharid over all other foods." And on his authority, may God bless him and grant him peace, **Whoever recites Surat At-Tahrim, God will give him a sincere nut.**

Surat al-Mulk 67:1

Blessed is He in whose hand is dominion, and He is over all things competent.

Surat al-Mulk 67:1

Blessed is He in whose hand is dominion, and He is over all things competent.

Tafsir al-Jalalayn

1 - *Blessed* He is far removed from the attributes of the innovators **in whose hand** is the kingdom) the authority and power **and He is over all things competent**

Tafsir al-Suyuti

Tafsir al-Tabari

It means by the words of God Almighty: *Blessed*: He is exalted and glorified. **In whose hand is the kingdom**: In whose hand is the kingdom of this world and the Hereafter and their authority, His command and decree are effective in them. **And He is over all things competent**. He says: He has the power to do whatever He wills, and nothing prevents Him from doing it, and nothing stands between Him and it.

Tafsir al-Qurtubi

It was revealed in Mecca according to everyone. It is called Al-Waqiyah and Al-Munjiyyah. It has thirty verses.

At-Tirmidhi narrated on the authority of Ibn Abbas who said: "A man from the companions of the Messenger of God (peace and blessings be upon him) pitched his tent over a grave, not realizing that it was a grave. Then, there was a grave of a man who was reciting Surat Al-Mulk until he completed it. He came to the Prophet (peace and blessings be upon him) and said: 'O Messenger of God, I pitched my tent over a grave, not realizing that it was a grave, and then there was a grave of a man who was reciting Surat Al-Mulk until he completed it.' The Messenger of God (peace and blessings be upon him) said: 'It is the protector, the savior, it saves him from the punishment of the grave.'" He said: It is a hasan ghareeb hadith. It was also narrated on the authority of Ibn Abbas that the Messenger of God (peace and blessings be upon him) said: **I wish that 'Blessed is He in whose hand is dominion' would be in the heart of every believer.** Narrated by Al-Tha'labi. Abu Hurairah said: The Prophet (peace and blessings be upon him) said: "There is a surah from the Book of God, which is only thirty verses, that will intercede for a man until it brings him out of the Fire on the Day of Resurrection and admits him to Paradise. It is Surat Al-Mulk." At-Tirmidhi narrated it with the same meaning, and he said about it: It is a hasan hadith.

Ibn Masoud said: When the deceased is placed in his grave, he will be approached from his feet and told: You have no right to him, for he used to stand and

recite Surah Al-Mulk on his feet. Then he will be approached from his head and his tongue will say: You have no right to him, for he used to recite Surah Al-Mulk for me. Whoever recites it in one night will have done so much and in a better way. It was narrated that whoever recites it every night will not be harmed by trials.

Tabarak is a verbal noun derived from *barakah* *blessing*. It has already been mentioned. Al-Hasan said: *Taqadda sanctified*. It has also been said that it lasts, meaning it is eternal, without beginning or end to its existence. **In whose hand is the dominion** means the dominion of the heavens and the earth in this world and the hereafter. Ibn Abbas said: In whose hand is the dominion, He honors whom He wills and humiliates whom He wills, He gives life and causes death, He enriches and impoverishes, He gives and withholds. Muhammad ibn Ishaq said: His is the dominion of prophethood, by which He honors those who follow Him and humiliates those who oppose Him. **And He is over all things competent** of bestowing favors and vengeance.

Tafsir Ibn Kathir

Interpretation of Surat Al-Mulk

Imam Ahmad said: Hajjaj bin Muhammad and Ibn Ja'far told us: Shu'bah told us, on the authority of Qatadah, on the authority of Abbas al-Jashmi, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "There is a surah in the Qur'an with thirty verses that will intercede for its reciter until he is forgiven: Tabarak al-Ladi bi-Yadihil-Mulk." The four scholars of Sunan narrated it on the authority of Shu'bah, and al-Tirmidhi said: This is a good hadith. Al-Hafiz Ibn 'Asakir narrated in his history in the biography of Ahmad bin Nasr bin Ziyad Abu 'Abdullah al-Qurashi al-Naysaburi al-Muqri, the ascetic jurist, one of the trustworthy narrators from whom al-Bukhari and Muslim narrated, but not in the two Sahihis. Al-Tirmidhi, Ibn Majah and Ibn Khuzaymah narrated from him, and he studied jurisprudence according to the school of Abu 'Ubayd bin Harbuyeh and many others. He cited with his chain of transmission from his hadith on the authority of Furat bin al-Sa'ib, on the authority of al-Zuhri, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "A man from among those who came before you died and he had nothing with him from the Book of God except Tabarak. When he was placed in his grave, the angel came to him." Then the sura rose up in his face, so he said to her, You are from the Book of God, and I hate to offend you, and I do not possess any harm or benefit for you, for him, or for myself. If you want this from him, then go to the Lord, Blessed and Exalted be He, and intercede for him. So she goes to the Lord and says, O Lord, so-and-so has come to me from among Your Book, so teach me and recite to me. Will You burn him with fire and torment him while I am in his stomach? If you are going to do that to him, then erase me from your book.

He will say, **Do I not see that you are angry?** You will say, **And it is right for me to be angry.** He will say, **Go, for I have given him to you and made you my intercessor for him.** He said, **So you come and rebuke the angel, and he will go out, downcast, having done nothing to him.** He said, "So you come and put your mouth over his mouth and say, 'Welcome to this mouth, for perhaps it will recite it to me. Welcome to this chest, for perhaps it will suffer. Welcome to these two feet, for perhaps they will stand with me, and it will keep him company in his grave, fearing loneliness for him.'" He said, "So when the Messenger of God (peace and blessings of God be upon him) told this, there remained neither young nor old, free nor slave, but that he learned it, and the Messenger of God (peace and blessings of God be upon him) called it Al-Munjiyyah."

I said: This is a very strange hadith. Furat bin Al-Sa'ib was declared weak by Imam Ahmad, Yahya bin Ma'in, Al-Bukhari, Abu Hatim, Al-Daraqutni, and more than one person. Ibn Asakir mentioned it from another chain of transmission on the authority of Al-Zuhri, in an abbreviated version. Al-Bayhaqi narrated in the book **Ithbat Adhab Al-Gabar** on the authority of Ibn Mas'ud, with both chains of transmission ending with him and at the beginning of the chain of transmission ending with him, that which supports this. We wrote it in the book *Al-Jana'iz of Al-Ahkam Al-Kubra*, and praise and thanks be to God.

Al-Tabarani and Al-Hafiz Al-Dhiya Al-Maqdisi narrated on the authority of Salam bin Maskeen 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: "A surah in the Qur'an argued on behalf of its reciter until it brought him into Paradise: Blessed is He in whose hand is dominion." Al-Tirmidhi said: Muhammad ibn Abd al-Malik ibn Abi al-Shawarib narrated to us, Yahya ibn Malik al-Nakri narrated to us, on the authority of his father, on the authority of Abu al-Jawza', on the authority of Ibn Abbas, who said: "One of the companions of the Prophet, may God bless him and grant him peace, pitched his tent over a grave, not realizing that it was a grave. There was a man reciting Surat al-Mulk until he completed it. So he came to the Prophet, may God bless him and grant him peace, and said: 'O Messenger of God, I pitched my tent over a grave, not realizing that it was a grave, and there was a man reciting Surat al-Mulk, Tabarak, until he completed it.' The Messenger of God, may God bless him and grant him peace, said: 'It is the protector, it is the savior, it saves him from the punishment of the grave.' Then he said: This is a strange hadith from this chain of transmission, and in this chapter there is a hadith from Abu Hurayrah. Then al-Tirmidhi also narrated on the authority of Layth ibn Abi Sulaym, on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God, may God bless him and grant him peace, would not sleep until he had recited 'Alif, Lam, Meem' **The Revelation** and 'Tabarak al-ladhi bi yadihi al-mulk'. Layth said on the authority of Tawus: 'They are superior to every surah in the Qur'an by seventy good deeds.'"

Al-Tabarani said: Muhammad ibn al-Hasan ibn Ajlan al-Asbahani narrated to us, Salamah ibn Shabib narrated to us, Ibrahim ibn al-Hakam ibn Abaan narrated to us, on the authority of his father, on the

authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God (peace and blessings of God be upon him) said: **I would that it were in the heart of every person of my nation, meaning Blessed is He in whose hand is dominion.** This hadith is strange, and Ibrahim is weak. A similar narration has been presented before in Surat Yasin. Abd ibn Humayd narrated this hadith in a more detailed manner than this, saying: Ibrahim ibn al-Hakam narrated to us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, that he said to a man: **Shall I not give you a treat that will make you happy?** He said: Yes. He said: 'Recite 'Blessed is He in whose hand is dominion' and teach it to your family, all your children, the children of your house, and your neighbors, for it is the savior and debater. It will debate or dispute with its reader on the Day of Resurrection before its Lord, and will ask Him to save him from the torment of the Fire and save its reciter from the torment of the grave.'" The Messenger of God (peace and blessings of God be upon him) said: **I would that it were in the heart of every person of my nation.**

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

God the Almighty glorifies His noble self and informs us that in His hand is dominion, meaning He is the One who disposes of all creation as He wills. There is no questioning of His judgment, nor is He questioned about what He does due to His power, wisdom, and justice. For this reason, God the Almighty said: **And He has power over all things.** Then He the Almighty said: **Who created death and life.** This verse was used as evidence by those who said that death is an existential matter, because it is created. The meaning of the verse is that He created creation from nothingness to test them, that is, to examine them as to which of them is best in deeds, as God the Almighty said: **How do you disbelieve in God when you were dead and He gave you life?** So He called the first state, which is nothingness, death and called this creation life. For this reason, God the Almighty said: **Then He causes you to die, then He brings you to life.** Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Khalid told us, on the authority of Qatadah, regarding God the Almighty's statement: **Who created death and life,** he said: The Messenger of God (blessings and peace of God be upon him) used to say: **God humiliated the children of Adam with death and made this world a home of life, then a home of death, and He made the Hereafter a home of reward, then a home of eternity.** Muammar narrated it on the authority of Qatadah. And the Almighty's saying: **That He may test you as to which of you is best in deed** means best in deed as Muhammad ibn 'Ajlan said, and He did not say most in deed. Then the Almighty said: **And He is the Exalted in Might, the Forgiving** meaning He is the Exalted in Might, the Great, the Invincible, and He is, in addition to that, Forgiving to whoever repents to Him and returns to Him after having disobeyed Him and gone against His command. And if the Almighty is Exalted in Might, He, in addition to that, forgives, has mercy, pardons, and overlooks. Then the Almighty said: **Who created seven heavens in layers** meaning layer after layer. Are they connected in the sense that they are above one another or are they separated by spaces between them? There are two opinions, the

Surat al-Mulk 67:1

Blessed is He in whose hand is dominion, and He is over all things competent.

second of which is more correct, as indicated by the hadith of the Night Journey and others.

And the Almighty said: **You do not see in the creation of the Most Gracious any inconsistency** meaning, rather, it is consistent and level, with no difference, discord, contradiction, deficiency, defect, or flaw in it. For this reason, the Almighty said: **Then return your sight; do you see any fault?** meaning, look at the sky and contemplate it; do you see in it any fault, deficiency, defect, or flaw. Ibn Abbas, Mujahid, Ad-Dahhak, Ath-Thawri, and others said regarding the Almighty's statement: **Then return your sight; do you see any fault?** meaning, cracks. As-Suddi said, **Do you see any fault?** meaning, holes. Ibn Abbas said in another narration, **Of faults**, meaning, of holes. Qatadah said, **Do you see any fault?** meaning, do you see any flaw, O son of Adam?

And the Almighty's saying: **Then return your sight twice**. Qatada said: twice. **Your sight will return to you humbled**. Ibn Abbas said: humiliated. Mujahid and Qatada said: humbled. **And it is weary**. Ibn Abbas said: meaning while it is exhausted. Mujahid, Qatada and As-Suddi said: *Weary* is the one who is cut off from exhaustion. The meaning of the verse is that if you were to repeat your sight as many times as you repeat it, we would not return to you, meaning your sight would return to you *humiliated*, unable to see a fault or defect. **And it is weary**, meaning tired, cut off from exhaustion from repeated repetition, and it will not see any deficiency. And when He denied any deficiency in its creation, He explained its perfection and its adornment by saying: **And We have certainly adorned the lowest heaven with lamps**, which are the planets that were placed in it, of the moving and fixed stars.

God the Almighty says: {And We have made them missiles for the devils} The pronoun in His statement {And We have made them} refers to the type of lamps, not to them themselves, because He does not throw stars in the sky, but meteors below them, and they may be derived from them, and God knows best. God the Almighty says: {And We have prepared for them the punishment of the Blaze} meaning, We have made this humiliation for the devils in this world and We have prepared for them the punishment of the Blaze in the Hereafter, as God the Almighty says at the beginning of Surat al-Saffat 37:{Indeed, We have adorned the nearest heaven with an adornment of stars, * And as protection from every rebellious devil. * They do not hear the assembly on high, and they are pelted from every side, * Driven away, and for them is a lasting punishment, * Except for him who snatches a snatch; then a piercing flame pursues him.} Qatadah said: God created these stars for three reasons: they were created as adornments for the heaven, as missiles for the devils, and as signs by which people are guided. Whoever interprets them otherwise has spoken according to his own opinion, wasted his share, and assumed what he has no knowledge of. Narrated by Ibn Jarir and Ibn Abi Hatim.

Fath al-Qadir

It is called Surat Tabarak, Al-Waqiyah, Al-Munjiyyah,

and Al-Maniyah, and it has thirty verses.

It is a Meccan surah. Al-Qurtubi said: According to everyone's opinion. Ibn Ad-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas who said: Surat Tabarak Al-Mulk was revealed in Mecca. Ahmad, Abu Dawud, At-Tirmidhi, An-Nasa'i, Ibn Majah, Ibn Ad-Durais, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi in Ash-Shu'ab narrated on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings be upon him) said: "There is a surah from the Book of God that is only thirty verses long that interceded for a man until he was forgiven: 'Blessed is He in whose hand is the dominion.'" At-Tirmidhi said: This is a hasan hadith. At-Tabarani narrated in Al-Awsat, Ibn Mardawayh, and Ad-Diya' in Al-Mukhtara on the authority of Anas who said: The Messenger of God (peace and blessings be upon him) said: "There is a surah in the Qur'an that argued over its reciter until it admitted him into Paradise: 'Blessed is He in whose hand is the dominion.'" At-Tirmidhi, Al-Hakim **who authenticated it**, Ibn Mardawayh, Ibn Nasr, and Al-Bayhaqi in Ad-Dala'il narrated on the authority of Ibn Abbas, who said: "One of the companions of the Prophet (peace and blessings of God be upon him) pitched his tent over a grave, not realizing it was a grave. Then, there was a grave of a man who was reciting Surat Al-Mulk until he completed it. He came to the Prophet (peace and blessings of God be upon him) and informed him. The Messenger of God (peace and blessings of God be upon him) said: 'It is the protector, it is the savior. It will save him from the punishment of the grave.'" At-Tirmidhi said after narrating it: This is a strange hadith with this chain of transmission. Ibn Mardawayh narrated on the authority of Ibn Mas'ud, who said: The Messenger of God (peace and blessings of God be upon him) said: **Tabarak is the protector from the punishment of the grave**. An-Nasa'i also narrated it, who authenticated it, and Al-Hakim. Ibn Mardawayh narrated on the authority of Rafi' ibn Khadij and Abu Hurayrah that they heard the Messenger of God (peace and blessings of God be upon him) say: "Surat Tabarak was revealed to me, and it consists of thirty verses all at once. It is the protector in the graves." Abd ibn Humayd narrated in his Musnad, as well as At-Tabarani, Al-Hakim, and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said to a man: **Shall I not entertain you with a hadith that will make you happy?** He said: Yes. He said: Read **Blessed is He in whose hand is dominion** and teach it to your family, all your children, the boys in your house, and your neighbors. For it is the savior and the debater. It will argue on the Day of Resurrection before its Lord for its reader, and ask that God save him from the torment of the Fire and save its reciter from the torment of the grave. The Messenger of God, may God bless him and grant him peace, said: **I would like it to be in the heart of every person of my nation**.

His saying: 1- **Blessed is He in whose hand is the dominion**. Tabarak is a verbal noun derived from barakah *blessing*, and barakah means growth and increase. It was also said that He is exalted and glorified above the attributes of created beings. It was

also said that He is eternal, meaning He has no beginning or end to His existence. Al-Hasan said: Tabarak is sanctified. The verbal noun is for emphasis, and hand is a metaphor for power and control. The dominion is the dominion of the heavens and the earth in this world and the hereafter. He honors whomever He wills and humiliates whomever He wills, raises whomever He wills and abases whomever He wills. It was also said that what is meant by dominion is the dominion of prophethood, and the first is more appropriate because applying it generally is more praiseworthy and eloquent, and there is no point in specifying it. **And He has power over all things,** meaning He is of supreme power, nothing is beyond His power. He disposes of His dominion as He wishes, from bestowing favors and vengeance to raising, lowering, giving, and withholding.

Tafsir al-Baghawi

1- Blessed be He in whose hand is dominion, and He is over all things competent.

Tafsir al-Baidawi

1- Blessed is He in whose hand is dominion with the power to control all matters. **And He is over all things competent** over all that He wills.

Surat al-Mulk 67:2

He who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving.

Surat al-Mulk 67:2

He who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving.

Tafsir al-Jalalayn

2 - **He who created death** in this world **and life** in the Hereafter, or both of them in this world, so the sperm is exposed to life, which is what gives sensation, and death is its opposite or its absence, there are two opinions, and creation according to the second meaning is estimation **to test you** to examine you in life **which of you is best in deed** most obedient to God **and He is the Exalted in Might** in His vengeance against those who disobey Him **the Forgiving** for those who repent to Him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **He who created death and life**, then caused to die whomever He willed and whatever He willed, and gave life to whomever He willed and whatever He willed, for a known term, **that He may test you, which of you is best in deed**, meaning: to test you and see which of you, O people, is most obedient to Him and quickest to seek His pleasure.

Ibn Abd al-A'la told me: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **Who created death and life**, he said: God permitted the son of Adam to die, and made this world a home of life and a home of destruction, and made the afterlife a home of reward and permanence.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **He who created death and life to test you**. He mentioned that "the Prophet of God, may God bless him and grant him peace, used to say: God humiliated the son of Adam with death."

And His statement, **And He is the Exalted in Might**, means: He is the Strong, the Severe in His vengeance against those who disobey Him and go against His command. **The Forgiving** of the sins of those who turn to Him and repent from their sins.

Tafsir al-Qurtubi

There are two issues: The first: The Almighty's statement: **Who created death and life**. It was said that the meaning is that He created you for death and life, meaning for death in this world and life in the hereafter. He mentioned death before life because death is a

form of subjugation, just as He mentioned daughters before sons, saying: **He grants to whom He wills female children** (al-Shura 42:49). It was also said that He mentioned it before because it was mentioned earlier, because things in the beginning were subject to the ruling of death, such as a drop of dust and the like. Qatada said: The Messenger of God (peace and blessings of God be upon him) used to say: **God humiliated the children of Adam with death and made this world a place of life, then a place of death, and He made the hereafter a place of reward, then a place of eternity**. Abu Ad-Darda' reported that the Prophet (peace and blessings of God be upon him) said: "Were it not for three things, the son of Adam would not bow his head: poverty, sickness, and death, and despite that, he will be rewarded."

The second issue: **Death and Life**. Death was mentioned before life because the most powerful person who calls to action is he who sets his death before his eyes. It was mentioned before because it is more important in relation to the purpose for which the verse is presented. The scholars said: Death is not mere nonexistence, nor annihilation, nor diversion. Rather, it is the severing of the connection of the soul to the body and its separation, a barrier between them, a change of state, and a transition from one abode to another. Life is the opposite of that. It was narrated from Ibn Abbas, Al-Kalbi, and Muqatil that death and life are two bodies. He made death in the form of a ram that does not pass by anything or smell its scent without dying. He created life in the form of a female mare called Bilqaa - which is the one Gabriel and the prophets, peace be upon them, used to ride - its stride is as far as the eye can see. It is taller than a donkey and smaller than a mule. It does not pass by anything with its scent without it coming to life, and it does not step on anything without it coming to life. It is the one from whose trace the Samaritan took and threw it on the calf, and it came to life. Al-Tha'labi and Al-Qushayri narrated this from Ibn Abbas. Al-Mawardi narrated the same meaning from Muqatil and Al-Kalbi.

I said: In the Qur'an, **Say, 'The Angel of Death who is set over you will take you'** (Surah al-Sajdah 32:11), **And if you could but see when the angels take the souls of those who disbelieve** (Surah Anfal: 50), then **Our messengers will take them** (Surah al-An'am 6:61), then He said, **God takes the souls at the time of their death** (Surah al-Zumar 39:42). So the intermediaries are honored angels, may God's blessings be upon them. And He, glory be to Him, is the One who truly takes life. Death is represented by the ram in the Hereafter, which will be slaughtered on the Bridge, according to what was reported in the authentic hadith. What was mentioned from Ibn Abbas needs an authentic hadith to eliminate the excuse. And God knows best. Muqatil also said: He created death, meaning the sperm, the clot, and the lump of flesh, and He created life, meaning He created a human being and breathed the soul into him, so he became a human being.

I said: This is a good statement, indicated by the statement of God the Almighty: {That He may test you

which of you is best in deed}. This was discussed previously in Surat Al-Kahf. Al-Suddi said about the statement of God the Almighty: {He who created death and life to test you which of you is best in deed}, meaning that you are most mindful of death and best prepared for it, and most fearful and cautious of it. Ibn Umar said: "The Prophet (peace and blessings of God be upon him) recited 'Blessed is He in whose hand is dominion' until he reached 'which of you is best in deed' and he said: 'He who is most devout in refraining from the prohibitions of God and hastened to obey God.'" It was said that the meaning of 'That He may test you which of you is best in deed - and He is the Exalted in Might, the Forgiving' is to treat you as one who tests, that is, to test the servant with the death of someone dear to him to demonstrate his patience, and with life to demonstrate his gratitude. It was also said that God created death for resurrection and reward, and created life for testing. The lam in 'that He may test you' relates to the creation of life, not to the creation of death, as mentioned by Al-Zajaj. Al-Farra and Al-Zajaj also said: "The affliction did not fall on 'any' because between 'balawa' and 'any' there is an implied verb, as you say: 'I tested you to see which of you is most obedient.' Similar to this is the statement of God Almighty: 'Ask them which of them will be responsible for that' (Al-Qalam 68:40) meaning ask them then see which of them. 'Any of you' raised the subject and 'better' is its predicate. The meaning is: To test you and know which of you is best in deed. 'And He is the Exalted in Might' in taking revenge on those who disobey Him. 'The Forgiving' for those who repent.

Tafsir Ibn Kathir

The Almighty glorifies His noble self and informs us that in His hand is the kingdom, meaning He is the One who disposes of all creation as He wills. There is no question of His judgment, nor is He questioned about what He does due to His power, wisdom, and justice. For this reason, the Almighty said: "And He is over all things competent." Then the Almighty said: **Who created death and life.** This verse was used as evidence by those who said that death is an existential matter, because it is created. The meaning of the verse is that He created creation from nothingness to test them, that is, to examine them as to which of them is best in deeds, as the Almighty said: **How do you disbelieve in God when you were dead and He gave you life?** So He called the first state, which is nothingness, death and called this creation life. For this reason, the Almighty said: **Then He causes you to die, then He brings you to life.** Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Khalid told us, on the authority of Qatadah, regarding the Almighty's statement: **Who created death and life,** he said: The Messenger of God, may God bless him and grant him peace, used to say: **Indeed, God humiliated the children of Adam with death and made this world a home of life, then a home of death, and made the Hereafter a home of reward, then a home of...** "Remaining" and it was narrated by Muammar on the

authority of Qatada. The Almighty's saying: **To test you as to which of you is best in deed** means the best in deed as Muhammad ibn Ajan said, and He did not say the most in deed. Then the Almighty said: **And He is the Exalted in Might, the Forgiving** meaning He is the Exalted in Might, the Great, the Invincible, and He is with that Forgiving to whoever repents to Him and returns to Him after having disobeyed Him and gone against His command. And if the Almighty is Exalted in Might, He is with that Forgiving, Merciful, Forgiving, and Forgiving. Then the Almighty said: **Who created seven heavens in layers** meaning layer after layer. Are they connected in the sense that they are above one another or separated by spaces between them? There are two opinions, the second of which is more correct, as indicated by the hadith of the Night Journey and others.

And the Almighty said: **You do not see in the creation of the Most Gracious any inconsistency** meaning, rather, it is consistent and level, with no difference, discord, contradiction, deficiency, defect, or flaw in it. For this reason, the Almighty said: **Then return your sight; do you see any fault?** meaning, look at the sky and contemplate it; do you see in it any fault, deficiency, defect, or flaw. Ibn Abbas, Mujahid, Ad-Dahhak, Ath-Thawri, and others said regarding the Almighty's statement: **Then return your sight; do you see any fault?** meaning, cracks. As-Suddi said, **Do you see any fault?** meaning, holes. Ibn Abbas said in another narration, **Of faults,** meaning, of holes. Qatadah said, **Do you see any fault?** meaning, do you see any flaw, O son of Adam?

And the Almighty's saying: **Then return your sight twice.** Qatada said: twice. **Your sight will return to you humbled.** Ibn Abbas said: humiliated. Mujahid and Qatada said: humbled. **And it is weary.** Ibn Abbas said: meaning while it is exhausted. Mujahid, Qatada and As-Suddi said: *Weary* is the one who is cut off from exhaustion. The meaning of the verse is that if you were to repeat your sight as many times as you repeat it, we would not return to you, meaning your sight would return to you *humiliated*, unable to see a fault or defect. **And it is weary,** meaning tired, cut off from exhaustion from repeated repetition, and it will not see any deficiency. And when He denied any deficiency in its creation, He explained its perfection and its adornment by saying: **And We have certainly adorned the lowest heaven with lamps,** which are the planets that were placed in it, of the moving and fixed stars.

God the Almighty says: {And We have made them missiles for the devils} The pronoun in His statement {And We have made them} refers to the type of lamps, not to them themselves, because He does not throw stars in the sky, but meteors below them, and they may be derived from them, and God knows best. God the Almighty says: {And We have prepared for them the punishment of the Blaze} meaning, We have made this humiliation for the devils in this world and We have prepared for them the punishment of the Blaze in the Hereafter, as God the Almighty says at the beginning of Surat al-Saffat 37: {Indeed, We have adorned the nearest heaven with an adornment of stars, * And as protection from every rebellious devil. * They do not hear the assembly on high, and they are pelted from every side, * Driven away, and for them is a lasting

Surat al-Mulk 67:2

He who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving.

punishment, * Except for him who snatches a snatch; then a piercing flame pursues him.} Qatadah said: God created these stars for three reasons: they were created as adornments for the heaven, as missiles for the devils, and as signs by which people are guided. Whoever interprets them otherwise has spoken according to his own opinion, wasted his share, and assumed what he has no knowledge of. Narrated by Ibn Jarir and Ibn Abi Hatim.

Fath al-Qadir

2- **Who created death and life.** Death is the severing of the connection of the soul to the body and its separation from it. Life is the connection of the soul to the body and its contact with it. It was said that it is that which can be sensed, and it was said that it is that which necessitates a thing to be alive, and it was said that what is meant is death in this world and life in the hereafter. Death was mentioned before life because the origin of things is the absence of life, and life is incidental to them. It was also said that death is closer to subjugation. Muqatil said: He created death: meaning the sperm, the embryo, and the clot, and life means He created him as a human being and created the soul in him. It was said that He created death in the form of a ram that does not pass by anything without dying, and He created life in the form of a horse that does not pass by anything without coming back to life. This was said by Muqatil and Al-Kalbi. It was mentioned in the Qur'an, **Say, 'The Angel of Death who is set over you will take you'** and His statement, **And if you could but see when the angels take the souls of those who disbelieve** and His statement, **Our messengers take them** and His statement, **God takes the souls at the time of their death** and other verses, **To test you which of you is best in deed.** The lam is related to creation: meaning, He created death and life to treat you as one who tests you to see which of you is best in deed, so He may reward you accordingly. It was also said that the meaning is: To test you which of you remembers death the most and fears it the most. It was also said that which of you is the quickest to obey God and the most wary of what God has forbidden. Al-Zajaj said: The lam is related to the creation of life, not the creation of death. Al-Zajaj and Al-Farra' also said: His statement, **to test you** does not use the verb *any*, because between *test* and *any* there is an implied verb, as you say: **I tested you to see which of you is most obedient.** Similar to this is his statement, **Ask them which of them is responsible for that**, meaning ask them, then see which of them. So **which of you** in the verse is the subject and predicate, which is better, because the question does not have what precedes it affect it. And the use of the comparative form, even though the test includes all of their deeds, which are divided into good and bad, not just into good and best, is to indicate that what is meant by the essence and the original purpose of the test is to reveal the perfection of the goodness of the doers of good. **And He is the Exalted in Might**, meaning the Victorious Who is not defeated, **the Forgiving** for whoever repents and returns.

Tafsir al-Baghawi

2- **He who created death and life.** Ata' said on the authority of Ibn Abbas: He means death in this world and life in the hereafter.

Qatada said: He meant the death of man and his life in this world. God made this world a place of life and death, and made the afterlife a place of reward and permanence.

It was said: Death was mentioned first because it is closer to oppression. It was also said: It was mentioned first because things were initially considered to be death, such as semen, dust, and the like, then life intervened in them.

Ibn Abbas said: He created death in the form of a white ram that does not pass by anything and whose scent is not smelled by anything except that it dies. He created life in the form of a mare that meets a female, and that is what Gabriel and the prophets used to ride. It does not pass by anything and whose scent is not smelled by anything except that it comes to life. It is what the Samaritan took a handful of its scent and threw at the calf, and it came to life.

To test you, between life and death, **which of you is best in deeds.** It was narrated on the authority of Ibn Umar, with a chain of transmission traceable to the Prophet: **best in deeds** means best in mind, most pious in avoiding God's prohibitions, and quickest to obey God.

Fudayl ibn Iyad said, **The best deed** is the one that is most sincere and correct. He also said, **A deed is not accepted unless it is sincere and correct.** Sincere means if it is done for the sake of God, and correct means if it is in accordance with the Sunnah.

Al-Hassan said: Who among you is the most ascetic in this world and leaves it?

Al-Farra' said: **Balwa is not used as a predicate of 'any' except that there is an omission between them, as you say, 'I have tested you so I can see which of you is most obedient.'** Similar to it is: **Ask them which of them is responsible for that** (al-Qalam 68:40), meaning: Ask them and see which of them, so 'any' is raised as a subject and its predicate is better, **And He is the Exalted in Might**, in His vengeance against those who disobey Him, **the Forgiving**, for those who repent to Him.

Tafsir al-Baidawi

2- **Who created death and life** He determined them or brought life into existence and took it away according to what He determined. He mentioned death first because He said: **And you were dead and He gave you life** and because it is more likely to lead to good deeds. **To test you** so that the one who is tested will

deal with you, O you who are charged. **Which of you is best in deed** is the most correct and sincere. It came in the nominative case: the best in mind, the most pious in avoiding what God has forbidden, and the quickest in obeying Him. It is a sentence that acts as the second object of the verb of trial, which includes the meaning of knowledge. This is not a case of suspension, because it would be invalidated by the sentence being good when the verb is not suspended from it, unlike when it acts as two objects. **And He is the Exalted in Might** The Prevailing Whom no one who does evil deeds can render Him helpless. **The Forgiving** for whoever repents among them.

Surat al-Mulk 67:3

He 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 break?

Surat al-Mulk 67:3

He 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 break?

Tafsir al-Jalalayn

3 - **He who created seven heavens in layers** one above the other without touching each other **You do not see in the creation of the Most Merciful** for them or for others **any inconsistency** disparity and lack of proportion **So return your gaze** return it to the heaven **Do you see** in it **any cracks** cracks and fissures

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, describing His attribute: **He who created seven heavens in layers**, layer upon layer, one above the other.

And His statement, **You do not see in the creation of the Most Gracious any inconsistency**, means, **You do not see in the creation of the Most Gracious, who created neither in heaven nor on earth, nor anywhere else, any inconsistency**, meaning any difference.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **You do not see in the creation of the Most Merciful any discrepancy**: you do not see in them any difference.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **of disparity**, he said: of difference.

The reciters differed in their recitation of this. The majority of the reciters of Medina and Basra and some of the Kufians recited it as **min tatafawwa** with an alif, and the majority of the Kufian reciters recited it as **min tafwat** with a shaddah on the waw and without an alif.

The correct thing to say about this is that they are two well-known readings with one meaning, as was said: **Do not be arrogant** and **Do not be arrogant** and **I pledged myself to someone** and **I pledged myself to him** and **I pledged myself to him** and **I pledged myself to him** and **I pledged myself to him** and **I pledged myself to him** and so on and so are the differences and the losses.

His statement, **Then look again; do you see any cracks in it?** means: Look again; do you see any cracks in it? This is from the statement of God, **The heavens almost burst from above them** (al-Shura 42:5). It means to

crack and to split. The root word for crack is **to break**.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **Do you see any break?** He said: Break: weak.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Do you see any fault?** He said: Do you see any fault, O son of Adam?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **From breakfast** he said: From a hole.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **Do you see any cracks?** He said: Any cracks.

Tafsir al-Qurtubi

The Almighty said: **Who created seven heavens in layers** meaning, one above the other, and the edges of them are joined together. This is also narrated from Ibn Abbas. **In layers** is an adjective for *seven*, so it is a description with a verbal noun. It was also said: a verbal noun meaning matching, meaning He created seven heavens and layered them in layers or matching. Or on the basis of **they were layered layer by layer**. Sibawayh said: He put *layers* in the accusative case because it is a second object.

I said: So, creation means making and forming. Tabaq is the plural of tabaq, like camel and camels. It was also said that it is the plural of tabaqa. Abaan ibn Taghlib said: I heard some Bedouin criticizing a man, saying: His evil is tabaq, and his good is not lasting. It is permissible outside the Qur'an to say seven heavens tabaq, in the accusative case as an adjective for heavens. Similar to it is **and seven green ears of corn** (Yusuf 12:43). **What do you see in the creation of the Most Gracious any inconsistency?** The reading of Hamzah and Al-Kisa'i is from tafawat - without an alif - with a shaddah. This is the reading of Ibn Mas'ud and his companions. The rest are from tafawat with an alif. They are two dialects, like ta'ahudh and ta'ahhum, tadhammul and tahammul, tazahar and tadhafar, tasaagr and taghdir, tadhhab and tadha'd, tafarad and taba'd, all with the same meaning. Abu Ubaid chose tafawat and cited as evidence a hadith from Abd al-Rahman ibn Abi Bakr: The likes of me are missed by him in his daughters! An-Nahhas: This is a matter that is rejected by Abu Ubaid because tafawat is a variation with them. And tafawat in the verse is more similar. It is also said that something differs. It is said: the matter differed if it varied and was sold, meaning some of it missed the other. Don't you see that before it is the saying of the Almighty: **Who created seven**

heavens in layers The meaning is: You do not see in the creation of the Most Gracious any crookedness, contradiction, or discrepancy - rather, it is straight and even, indicating its Creator - even if His forms and attributes differ. It is also said that what is meant is the heavens in particular, meaning you do not see any defect in the creation of the heavens. Its origin is from the word *fawt*, which means that something misses something else, so a defect occurs due to its lack of evenness. This is indicated by the saying of Ibn Abbas, may God be pleased with him: from **to separate**. Abu Ubaidah said: It is said: *Fawtawt* means **it was missed**. Then He commanded that they look at His creation to consider it and reflect on His power, so He said: **Then return your gaze - do you see any flaw?** Meaning: Return your gaze to the sky. It is also said: Turn your gaze to the sky. It is also said: Strive by looking at the sky. The meanings are similar. He said: *Return* with the letter *fa* and there is no verb mentioned before it, because He said: what you see. The meaning is: Look, then look again. Do you see any cracks? Qatada said. Cracks are: the cracks, according to Mujahid and Ad-Dahhak. Qatada said: from a hole. As-Suddi said: from holes. Ibn Abbas said: from weakness. Its root is from the cracking and splitting, which means clefting. The poet said: He built for you, without pillars, a sky and adorned it, but what is in it is a crack.

Another said: I split the heart and then poured your love into it, so why is the break complete?

He penetrated where no drink, no drunkenness, and no pleasure reached.

Tafsir Ibn Kathir

The Almighty glorifies His noble self and informs us that in His hand is the kingdom, meaning He is the One who disposes of all creation as He wills. There is no question of His judgment, nor is He questioned about what He does due to His power, wisdom, and justice. For this reason, the Almighty said: **And He is over all things competent**. Then the Almighty said: **Who created death and life**. This verse was used as evidence by those who said that death is an existential matter, because it is created. The meaning of the verse is that He created creation from nothingness to test them, that is, to examine them as to which of them is best in deeds, as the Almighty said: **How do you disbelieve in God when you were dead and He gave you life?** So He called the first state, which is nothingness, death and called this creation life. For this reason, the Almighty said: **Then He causes you to die, then He brings you to life**. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Khalid told us, on the authority of Qatadah, regarding the Almighty's statement: **Who created death and life**, he said: The Messenger of God, may God bless him and grant him peace, used to say: **Indeed, God humiliated the children of Adam with death and made this world a home of life, then a home of death, and made the Hereafter a home of reward, then a home of...** "Remaining" and it was narrated by Muammar on the authority of Qatada. The Almighty's saying: **To test you as to which of you is best in deed** means the best in deed as Muhammad ibn Ajlan said, and He did not say

the most in deed. Then the Almighty said: **And He is the Exalted in Might, the Forgiving** meaning He is the Exalted in Might, the Great, the Invincible, and He is with that Forgiving to whoever repents to Him and returns to Him after having disobeyed Him and gone against His command. And if the Almighty is Exalted in Might, He is with that Forgiving, Merciful, Forgiving, and Forgiving. Then the Almighty said: **Who created seven heavens in layers** meaning layer after layer. Are they connected in the sense that they are above one another or separated by spaces between them? There are two opinions, the second of which is more correct, as indicated by the hadith of the Night Journey and others.

And the Almighty said: **You do not see in the creation of the Most Gracious any inconsistency** meaning, rather, it is consistent and level, with no difference, discord, contradiction, deficiency, defect, or flaw in it. For this reason, the Almighty said: **Then return your sight; do you see any fault?** meaning, look at the sky and contemplate it; do you see in it any fault, deficiency, defect, or flaw. Ibn Abbas, Mujahid, Ad-Dahhak, Ath-Thawri, and others said regarding the Almighty's statement: **Then return your sight; do you see any fault?** meaning, cracks. As-Suddi said, **Do you see any fault?** meaning, holes. Ibn Abbas said in another narration, **Of faults**, meaning, of holes. Qatadah said, **Do you see any fault?** meaning, do you see any flaw, O son of Adam?

And the Almighty's saying: **Then return your sight twice**. Qatada said: twice. **Your sight will return to you humbled**. Ibn Abbas said: humiliated. Mujahid and Qatada said: humbled. **And it is weary**. Ibn Abbas said: meaning while it is exhausted. Mujahid, Qatada and As-Suddi said: *Weary* is the one who is cut off from exhaustion. The meaning of the verse is that if you were to repeat your sight as many times as you repeat it, we would not return to you, meaning your sight would return to you *humiliated*, unable to see a fault or defect. **And it is weary**, meaning tired, cut off from exhaustion from repeated repetition, and it will not see any deficiency. And when He denied any deficiency in its creation, He explained its perfection and its adornment by saying: **And We have certainly adorned the lowest heaven with lamps**, which are the planets that were placed in it, of the moving and fixed stars.

God the Almighty says: {And We have made them missiles for the devils} The pronoun in His statement {And We have made them} refers to the type of lamps, not to them themselves, because He does not throw stars in the sky, but meteors below them, and they may be derived from them, and God knows best. God the Almighty says: {And We have prepared for them the punishment of the Blaze} meaning, We have made this humiliation for the devils in this world and We have prepared for them the punishment of the Blaze in the Hereafter, as God the Almighty says at the beginning of Surat al-Saffat 37: {Indeed, We have adorned the nearest heaven with an adornment of stars, * And as protection from every rebellious devil. * They do not hear the assembly on high, and they are pelted from every side, * Driven away, and for them is a lasting punishment, * Except for him who snatches a snatch; then a piercing flame pursues him.} Qatadah said: God created these stars for three reasons: they were

Surat al-Mulk 67:3

He 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 break?

created as adornments for the heaven, as missiles for the devils, and as signs by which people are guided. Whoever interprets them otherwise has spoken according to his own opinion, wasted his share, and assumed what he has no knowledge of. Narrated by Ibn Jarir and Ibn Abi Hatim.

Fath al-Qadir

3- **Who created seven heavens in layers.** The relative pronoun may be an adjective, a clarification, or a substitute for the Almighty, the Forgiving, and it may be disconnected from it as a predicate of a deleted subject, or accusative of praise, and *tabaqan* is an adjective for seven heavens: meaning some of them are above others, and it is the plural of nature like mountain and mountains, or the plural of layer like spaciousness and spaciousness, or the source of *tabaq*, it is said: *tabaq mutabahaqan* and *tabaqan*, and in this way the description is with the source for emphasis or with the deletion of an added word: meaning having layers, and it may be accusative as a source with a deleted verb, meaning stacked in layers. **You do not see in the creation of the Most Gracious any discrepancy.** This sentence is a second adjective for seven heavens or a resumption to confirm what came before it, and the address is to the Messenger of God, may God bless him and grant him peace, or to everyone who is suitable for it, and *min* is added to emphasize the negation. The majority read it as **min tatafawāl** while Ibn Mas'ud and his companions, Hamzah and Al-Kisa'i read it as *tafawāl* with a shaddah without an alif. These are two dialects: like *ta'ahud* and *ta'ahudh*, and *tahamul* and *tahamul*. The meaning in both readings is: You do not see in the creation of the Most Gracious any contradiction, discrepancy, crookedness or inconsistency. Rather, it is level and upright, indicating its Creator. Although its forms and descriptions differ, they are the same in this respect. **Then return your gaze; do you see any futur?** The *futur* means the cracks, fissures and breaches. That is, return your gaze until it becomes clear to you through observation. He first informed that there is no discrepancy in His creation, then he ordered the recurrence of the gaze in this to increase emphasis and attain reassurance. Mujahid said: Ad-Dahhak said: The *futur* is *shuqūq*, the plural of *fatr*, which is a cleft. Qatadah said: Do you see any flaw? As-Suddi said: Do you see any *khuruq*? Its root is from *taftar* and *infitar*, which means cracking and splitting. From this comes the saying of the poet:

He built for you the sky without pillars and adorned it,
and there is nothing in it but faults.

And the other said:

I split the heart and then put your love back in it, so
why is the breakfast complete?

Tafsir al-Baghawi

3- **Who created seven heavens in layers**, layer upon

layer, one above the other, **You do not see in the creation of the Most Gracious any discrepancy**, Hamzah and Al-Kisa'i read it: *min tafawwat* with a shaddah on the *waw* without an alif, and the others read it with a light *waw* and an alif before it, and they are two languages like *tahamul* and *tahamul*, and *tatahar* and *tatahar*. Its meaning is: What you see, O son of Adam, in the creation of the Most Gracious of crookedness, difference, and contradiction, rather it is straight and level. Its origin is from *fut*, which means that some of it escapes others due to its lack of straightness, **Return your sight**, repeat the sight, meaning: Look then return, **Do you see any futur**, cracks and fissures.

Tafsir al-Baidawi

3- **He who created seven heavens in layers** matching one above the other, the source of the verb **tatabaqat an-na'l** is to mix them layer upon layer, describing them, or to layer them in layers, or having layers, the plural of *tabaq* like *jabal* and *jibal*, or *tabaqa* like *rāhbah* and *rāhab*. **What do you see in the creation of the Most Gracious any discrepancy?** Hamzah and Al-Kisa'i read it from *tafawwat* and their meanings are the same, like *ta'ahud* and *al-'ahudhu*, which is the difference and lack of proportion from *fat* as if each of the two dissimilar things missed out on some of what was in the other. The sentence is a second description of *seven* in which the creation of the Most Gracious was placed in the place of the pronoun for glorification and to indicate that the Almighty creates such a thing with His dazzling power out of mercy and favor, and that in its creation there are great blessings that are countless. The address in it is to the Messenger or to every addressee and His saying, **Then look again - do you see any flaw?** is connected to it in the sense of causing, meaning you have looked at it repeatedly, so look at it once again, contemplating it to witness what it has been informed of of its proportionality, straightness, and its being gathered together as it should be. *Futuur* is the cracks and what is meant is the defect from *fatarahu* if he splits it.

Surat al-Mulk 67:4

Then return your sight twice. Your sight will return to you humbled and exhausted.

Tafsir al-Jalalayn

4 - **Then return your sight twice** one after another **your sight will return to you humbled** humiliated due to not perceiving the defect **and it is weary** cut off from seeing the defect

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Then return your sight twice**, He, the Most High, says: Then return your sight, O son of Adam, twice, one time after another, and look, **Do you see any flaw?** or difference? **Your sight will return to you humbled**, meaning your sight will return to you humbled and far away, like their saying to the dog, **Get lost**, if they drive it away, meaning go far away, humbled. **And he is disappointed**, meaning: And he is with me, like me.

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: **Then look again** meaning: Do you see any defect in the sky? **Your sight will return to you humbled and exhausted** in the blackness of the night.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **disgraced and he is defeated**, he said: humiliated... and his statement, **and he is defeated**, he said: frightened.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **The sight will return to you humbled**, meaning, bareheaded, **while it is weary**, he said, meaning, with me.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, *disgraced*, he said: humbled, **and he is disappointed**, he said: with me he saw no defect or discrepancy.

Some of them said: The loser and the unfortunate are the same.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then look again; do you see any crack?**... the verse, he said: The loser and the loser are one and the same. He lowered his gaze lest he see any crack in it, so he returned

disappointed before he saw any crack in it. He said: Then when the Day of Resurrection comes, it will crack, then split, then something greater than that will come and it will be undone.

Tafsir al-Qurtubi

The Almighty's saying: **Then return your sight twice**. The word *twice* is in the place of the verbal noun because it means two returns, meaning one time after another. The reason for ordering one to look twice is because if a person looks at something once, he will not see its fault unless he looks at it a second time. So the Almighty informed us that if he looks at the sky twice, he will not see any fault in it, but rather will be perplexed by looking at it. This is the meaning of the Almighty's saying: **The sight will return to you humbled**, meaning humbled, submissive, and distant from seeing any of that. It is said: **Khasa'at al-Qalb** meaning **I drove it away and made it fly away**. The dog was also said to have been driven away by himself, and it is transitive and intransitive. The dog was also said to have been driven away by his sight, meaning it became stricken. From this is the Almighty's saying: **The sight will return to you humbled**. Ibn Abbas said: **The humiliated is the one who did not see what he desired**. "And he is exhausted" means he has reached the peak of exhaustion. It has the meaning of an active participle, from "hasur" which means exhaustion. It may be an object of the verb **to hold back** after something, which is the meaning of Ibn Abbas's statement. And from this is the poet's statement: **Whoever extends an eye beyond its limit, Khasan's eye will turn back from him, holding back**.

It is said: He has lost his sight, meaning his sight has become dull and cut off due to a long period of time or something similar. He is also blind and lost. He said:

I looked at her from Al-Muhassab in Mina, and he looked back, disappointed.

Another one said, describing a camel:

The sight of the two eyes is broken

He put half of it in the adverbial case, meaning something like it. Another said:

And the horses are disheveled, their steeds still sad, leaving their young ones on the road.

It was said: He is the regretful one. And from this is the poet's saying:

Today I am not doing anything except, O daughter of the slave girl, I have gone away with regret

What is meant by **two balls** here is abundance. The evidence for that is: **The sight will return to you humbled and tired**. This is evidence of the abundance of sight.

Tafsir Ibn Kathir

The Almighty glorifies His noble self and informs us

Then return your sight twice. Your sight will return to you humbled and exhausted.

that in His hand is the kingdom, meaning He is the One who disposes of all creation as He wills. There is no question of His judgment, nor is He questioned about what He does due to His power, wisdom, and justice. For this reason, the Almighty said: **And He is over all things competent.** Then the Almighty said: **Who created death and life.** This verse was used as evidence by those who said that death is an existential matter, because it is created. The meaning of the verse is that He created creation from nothingness to test them, that is, to examine them as to which of them is best in deeds, as the Almighty said: **How do you disbelieve in God when you were dead and He gave you life?** So He called the first state, which is nothingness, death and called this creation life. For this reason, the Almighty said: **Then He causes you to die, then He brings you to life.** Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Khalid told us, on the authority of Qatadah, regarding the Almighty's statement: **Who created death and life,** he said: The Messenger of God, may God bless him and grant him peace, used to say: **Indeed, God humiliated the children of Adam with death and made this world a home of life, then a home of death, and made the Hereafter a home of reward, then a home of...** "Remaining" and it was narrated by Muammar on the authority of Qatada. The Almighty's saying: **To test you as to which of you is best in deed** means the best in deed as Muhammad ibn Ajlan said, and He did not say the most in deed. Then the Almighty said: **And He is the Exalted in Might, the Forgiving** meaning He is the Exalted in Might, the Great, the Invincible, and He is with that Forgiving to whoever repents to Him and returns to Him after having disobeyed Him and gone against His command. And if the Almighty is Exalted in Might, He is with that Forgiving, Merciful, Forgiving, and Forgiving. Then the Almighty said: **Who created seven heavens in layers** meaning layer after layer. Are they connected in the sense that they are above one another or separated by spaces between them? There are two opinions, the second of which is more correct, as indicated by the hadith of the Night Journey and others.

And the Almighty said: **You do not see in the creation of the Most Gracious any inconsistency** meaning, rather, it is consistent and level, with no difference, discord, contradiction, deficiency, defect, or flaw in it. For this reason, the Almighty said: **Then return your sight; do you see any fault?** meaning, look at the sky and contemplate it; do you see in it any fault, deficiency, defect, or flaw. Ibn Abbas, Mujahid, Ad-Dahhak, Ath-Thawri, and others said regarding the Almighty's statement: **Then return your sight; do you see any fault?** meaning, cracks. As-Suddi said, **Do you see any fault?** meaning, holes. Ibn Abbas said in another narration, **Of faults,** meaning, of holes. Qatadah said, **Do you see any fault?** meaning, do you see any flaw, O son of Adam?

And the Almighty's saying: **Then return your sight twice.** Qatada said: twice. **Your sight will return to you humbled.** Ibn Abbas said: humiliated. Mujahid and Qatada said: humbled. **And it is weary.** Ibn Abbas said: meaning while it is exhausted. Mujahid, Qatada and As-Suddi said: *Weary* is the one who is cut off from

exhaustion. The meaning of the verse is that if you were to repeat your sight as many times as you repeat it, we would not return to you, meaning your sight would return to you *humiliated*, unable to see a fault or defect. **And it is weary**, meaning tired, cut off from exhaustion from repeated repetition, and it will not see any deficiency. And when He denied any deficiency in its creation, He explained its perfection and its adornment by saying: **And We have certainly adorned the lowest heaven with lamps**, which are the planets that were placed in it, of the moving and fixed stars.

God the Almighty says: {And We have made them missiles for the devils} The pronoun in His statement {And We have made them} refers to the type of lamps, not to them themselves, because He does not throw stars in the sky, but meteors below them, and they may be derived from them, and God knows best. God the Almighty says: {And We have prepared for them the punishment of the Blaze} meaning, We have made this humiliation for the devils in this world and We have prepared for them the punishment of the Blaze in the Hereafter, as God the Almighty says at the beginning of Surat al-Saffat 37: {Indeed, We have adorned the nearest heaven with an adornment of stars, * And as protection from every rebellious devil. * They do not hear the assembly on high, and they are pelted from every side, * Driven away, and for them is a lasting punishment, * Except for him who snatches a snatch; then a piercing flame pursues him.} Qatadah said: God created these stars for three reasons: they were created as adornments for the heaven, as missiles for the devils, and as signs by which people are guided. Whoever interprets them otherwise has spoken according to his own opinion, wasted his share, and assumed what he has no knowledge of. Narrated by Ibn Jarir and Ibn Abi Hatim.

Fath al-Qadir

4- "Then look again" means twice, time after time. The accusative is in the verbal noun, and the meaning of dual is repetition, as in "Labbaik **and** sa'dayk", meaning one look after another, even if it is repeated. The reason for the command to look again in this manner is that one may not see what one thinks is a fault in the first or second look. This is why He said first, "What inconsistency do you see in the creation of the Most Gracious? **Then He said second**, Then look again. **Then He said thirdly**, Then look again a second time." This is more effective in establishing the argument and more conclusive for the excuse. "The sight will return to you humbled." That is, the sight will return to you humiliated and subdued, unable to see any of that. It was said that the meaning of "shattered" is: distant and banished from seeing what it perceived as a fault. It is said, "I banished the dog," meaning I distanced it and drove it away. The majority of scholars read "will turn back" in the jussive mood as an answer to the command. Al-Kisa'i read in a narration with the nominative case as a resumption of **and he is exhausted** meaning tired and exhausted. Al-Zajjaj said: meaning he was exhausted before he saw a defect in the sky. It is a fa'il with the meaning of fa'il from hasur, which means exhaustion. It is said: he has lowered his

sight, yabsir hasuran: meaning he is tired and exhausted. From this comes the saying of the poet:

I looked at her in the pebbles of Mina, and he looked back at me, disappointed.

Tafsir al-Baghawi

4- **Then return your sight twice**, Ibn Abbas said: once after another, **it will turn**, it will turn away and return, **to you, your sight humbled**, humbled, humiliated, and distant, not seeing what it desires, **and it is weary**, tired and interrupted, not having attained what it sought. It was narrated on the authority of Ka'b that he said: The lowest heaven is a suppressed wave, the second is white marble, the third is iron, the fourth is yellow, and he said: copper, the fifth is silver, the sixth is gold, and the seventh is a red ruby, between the seventh heaven and the seven veils are deserts of light.

Tafsir al-Baidawi

4- "Then return your sight twice" meaning two more returns to search for the fault. What is meant by repetition is repetition and multiplication as in "Labbaik and Sa'dayk". Therefore, he answered the command by saying: "The sight will return to you, humbled **far from hitting the desired goal, as if it had been driven away from it by being driven away by smallness** while it is weary" exhausted from the length of the repetition and the many returns.

Surat al-Mulk 67:5

And We have certainly adorned the nearest heaven with lamps and made them missiles to drive away the devils and prepared for them the punishment of the Blaze.

Surat al-Mulk 67:5

And We have certainly adorned the nearest heaven with lamps and made them missiles to drive away the devils and prepared for them the punishment of the Blaze.

Tafsir al-Jalalayn

5 - **And We have certainly adorned the nearest heaven** the closest to the earth **with lamps** with stars **and We have made them missiles** missiles **for the devils** if they eavesdrop, by separating a meteor from the stars like a spark taken from the fire, killing the jinn or making him mad, not that the stars move from their place **and We have prepared for them the punishment of the Blaze** the blazing fire.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We have certainly adorned the nearest heaven with lamps**, meaning the stars, and He made them lamps to illuminate it. Likewise, the morning is called morning because of the light that illuminates people during the day. **And We have made them missiles to ward off the devils**, meaning: And We made the lamps with which We adorned the nearest heaven missiles to ward off the devils, with which they were thrown.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And We have certainly adorned the lowest heaven with lamps and made them missiles against the devils**. Indeed, God, may He be glorified and exalted, created these stars for three reasons: He created them as an adornment for the lowest heaven, as missiles against the devils, and as signs by which to be guided. So whoever interprets them other than that has spoken according to his own opinion, missed his chance, wasted his share, and undertaken something of which he has no knowledge.

And His saying, **And We have prepared for them the punishment of the Blaze**, God Almighty says: And We have prepared for the devils in the Hereafter the punishment of the Blaze, which will set them ablaze and ignite.

Tafsir al-Qurtubi

God the Almighty says: **And We have certainly adorned the nearest heaven with lamps** The plural of *misbah* is *lamp*. The planets are called lamps because of their illumination. **And We made them shooting stars** means We made them meteors, so the complement was omitted. The evidence for this is **except for one**

who snatches a snatch, and he is pursued by a piercing meteor (al-Saffat 37:10). Based on this, the lamps do not disappear and are not stoned. It was said that the pronoun refers to the lamps, given that the shooting stars are among the most precious of the planets, and the planet itself does not fall, but rather something separates from it and is stoned without diminishing its light or image. Abu Ali said this in response to someone who asked: How can it be an adornment when it is shooting stars that do not last? Al-Mahdawi said: This is based on the fact that stealing is from the position of the planets. The first interpretation is that stealing is from passion, which is below the position of the planets. Al-Qushayri said: An example of what Abu Ali said is that we can say: It is an adornment before the devils are stoned with it. And *rajum* is the plural of *rajm*, which is a verbal noun from which that which is stoned is named. Qatada said: God created the stars for three purposes: as adornment for the sky, missiles to ward off the devils, and as signs to guide people on land, at sea, and at times. Whoever interprets them otherwise has undertaken what he has no knowledge of, and has transgressed and been unjust. Muhammad ibn Ka'b said: By God, no one on earth has a star in the sky, but they take divination as a path and the stars as a cause. **And We have prepared for them the punishment of the Blazing Fire** means We have prepared for the devils the most severe burning. It is said: The fire was stoked, so it is raging and a blazing fire, like murdered and killed.

Tafsir Ibn Kathir

The Almighty glorifies His noble self and informs us that in His hand is the kingdom, meaning He is the One who disposes of all creation as He wills. There is no question of His judgment, nor is He questioned about what He does due to His power, wisdom, and justice. For this reason, the Almighty said: **And He is over all things competent**. Then the Almighty said: **Who created death and life**. This verse was used as evidence by those who said that death is an existential matter, because it is created. The meaning of the verse is that He created creation from nothingness to test them, that is, to examine them as to which of them is best in deeds, as the Almighty said: **How do you disbelieve in God when you were dead and He gave you life?** So He called the first state, which is nothingness, death and called this creation life. For this reason, the Almighty said: **Then He causes you to die, then He brings you to life**. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Khalid told us, on the authority of Qatadah, regarding the Almighty's statement: **Who created death and life**, he said: The Messenger of God, may God bless him and grant him peace, used to say: **Indeed, God humiliated the children of Adam with death and made this world a home of life, then a home of death, and made the Hereafter a home of reward, then a home of...** "Remaining" and it was narrated by Muammar on the authority of Qatada. The Almighty's saying: **To test you as to which of you is best in deed** means the best in

deed as Muhammad ibn Ajlan said, and He did not say the most in deed. Then the Almighty said: **And He is the Exalted in Might, the Forgiving** meaning He is the Exalted in Might, the Great, the Invincible, and He is with that Forgiving to whoever repents to Him and returns to Him after having disobeyed Him and gone against His command. And if the Almighty is Exalted in Might, He is with that Forgiving, Merciful, Forgiving, and Forgiving. Then the Almighty said: **Who created seven heavens in layers** meaning layer after layer. Are they connected in the sense that they are above one another or separated by spaces between them? There are two opinions, the second of which is more correct, as indicated by the hadith of the Night Journey and others.

And the Almighty said: **You do not see in the creation of the Most Gracious any inconsistency** meaning, rather, it is consistent and level, with no difference, discord, contradiction, deficiency, defect, or flaw in it. For this reason, the Almighty said: **Then return your sight; do you see any fault?** meaning, look at the sky and contemplate it; do you see in it any fault, deficiency, defect, or flaw. Ibn Abbas, Mujahid, Ad-Dahhak, Ath-Thawri, and others said regarding the Almighty's statement: **Then return your sight; do you see any fault?** meaning, cracks. As-Suddi said, **Do you see any fault?** meaning, holes. Ibn Abbas said in another narration, **Of faults**, meaning, of holes. Qatadah said, **Do you see any fault?** meaning, do you see any flaw, O son of Adam?

And the Almighty's saying: **Then return your sight twice**. Qatada said: twice. **Your sight will return to you humbled**. Ibn Abbas said: humiliated. Mujahid and Qatada said: humbled. **And it is weary**. Ibn Abbas said: meaning while it is exhausted. Mujahid, Qatada and As-Suddi said: *Weary* is the one who is cut off from exhaustion. The meaning of the verse is that if you were to repeat your sight as many times as you repeat it, we would not return to you, meaning your sight would return to you *humiliated*, unable to see a fault or defect. **And it is weary**, meaning tired, cut off from exhaustion from repeated repetition, and it will not see any deficiency. And when He denied any deficiency in its creation, He explained its perfection and its adornment by saying: **And We have certainly adorned the lowest heaven with lamps**, which are the planets that were placed in it, of the moving and fixed stars.

God the Almighty says: {And We have made them missiles for the devils} The pronoun in His statement {And We have made them} refers to the type of lamps, not to them themselves, because He does not throw stars in the sky, but meteors below them, and they may be derived from them, and God knows best. God the Almighty says: {And We have prepared for them the punishment of the Blaze} meaning, We have made this humiliation for the devils in this world and We have prepared for them the punishment of the Blaze in the Hereafter, as God the Almighty says at the beginning of Surat al-Saffat 37: {Indeed, We have adorned the nearest heaven with an adornment of stars, * And as protection from every rebellious devil. * They do not hear the assembly on high, and they are pelted from every side, * Driven away, and for them is a lasting punishment, * Except for him who snatches a snatch; then a piercing flame pursues him.} Qatadah said: God

created these stars for three reasons: they were created as adornments for the heaven, as missiles for the devils, and as signs by which people are guided. Whoever interprets them otherwise has spoken according to his own opinion, wasted his share, and assumed what he has no knowledge of. Narrated by Ibn Jarir and Ibn Abi Hatim.

Fath al-Qadir

5- And We have certainly adorned the nearest heaven with lamps God Almighty explained after creating the heavens and making them free from defect and flaw that He adorned them with this adornment, so they became in the best creation, most perfect image and most delightful form. The oath is brought to highlight the perfection of care. Lamps is the plural of lamp, which is a lamp. The planets are called lamps because they shine like the illumination of a lamp. Some of the planets, even if they are in a heaven other than the nearest heaven, appear as if they are all in the nearest heaven, because the heavenly bodies do not prevent seeing what is above them that has illumination, because they are polished, transparent bodies. **And We have made them missiles for the devils** meaning We made the lamps missiles with which the devils are pelted. This is another benefit besides the first benefit, which is that they are an adornment for the nearest heaven. The meaning is that the devils are pelted with them to eavesdrop. Ramjoom is the plural of Rajm with the fat-ha, and it is originally a verbal noun that refers to what is pelted with, as in their saying: The dirham was struck by the prince, meaning its strike. It is permissible for it to remain as a verbal noun and for it to be an added noun. Deleted: meaning of stoning, and the source is plural based on its types. It was said that the pronoun in His statement: **And We made it** refers back to the lamps with the deletion of an added word: meaning its meteors, which is its fire taken from it, not it itself, according to His statement: **Except he who snatches a snatch, and is pursued by a piercing flame**. The reason for this is that the lamps with which God adorned the lowest heaven do not disappear and are not stoned. This is what Abu Ali al-Farisi said in answer to someone who asked him: How can the lamps be an adornment while they are stones? Al-Qushayri said: And more exemplary than this statement is to say: They are an adornment before the devils are stoned with them. Qatada said: God created the stars for three purposes: to adorn the sky, to missiles target the devils, and as signs to guide people on land and sea. Whoever speaks about them in any other way has spoken about them without knowledge, has transgressed and been unjust. It was said that the meaning of the verse is: **And We made them as conjectures for the devils among mankind**, who are the astrologers. **And We have prepared for them the punishment of the Blaze**, meaning, We have prepared for the devils in the Hereafter, after they are burned in this world by meteors, the punishment of the Blaze, meaning the punishment of the Fire. The Blaze is the most intense burning. It is said that the fire is blazing, so it is raging.

Surat al-Mulk 67:5

And We have certainly adorned the nearest heaven with lamps and made them missiles to drive away the devils and prepared for them the punishment of the Blaze.

Tafsir al-Baghawi

5- **And We have certainly adorned the nearest heaven**, meaning the lowest part of the earth, which is the one that people see. **with lamps**, meaning the planets, the singular of which is *misbah*, which is a lamp. A planet is called a *misbah* because of its light. **And We have made them missiles**, aiming targets, **for the devils**, if they eavesdrop. **And We have prepared for them**, in the Hereafter, **the punishment of the Blaze**, the blazing fire.

Tafsir al-Baidawi

5- **And We have certainly adorned the nearest heaven** the heaven closest to the earth. **with lamps** with shining stars at night lighting lamps therein. The indefinite form is for emphasis, and this does not prevent some of the stars from being stationed in heavens above them, as adornment is by showing them therein. **And We have made them missiles against the devils** and We made for them another benefit, which is to stone your enemies. The word *rajum* is the plural of *rajm* with a fat-ha, and it is a verbal noun that is used to name what is stoned by the falling of meteors caused by it. Its meaning is: We made them missiles and assumptions for the devils among mankind, who are the astrologers. **And We have prepared for them the punishment of the Blaze** in the Hereafter after the burning by the meteors in this world.

Surat al-Mulk 67:6

And for those who disbelieve in their Lord is the punishment of Hell, and wretched is the destination.

Tafsir al-Jalalayn

6 - **And for those who disbelieve in their Lord is the punishment of Hell, and wretched is the destination.** It is

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And for those who disbelieve in their Lord who created them in this world is the punishment of Hell in the Hereafter and wretched is the destination** He says: And wretched is the destination, the punishment of Hell.

Tafsir al-Qurtubi

God Almighty says: **When they are thrown into it, they will hear its deep breathing while it is...**

Tafsir Ibn Kathir

God Almighty says: **And We have prepared for those who disbelieve in their Lord the punishment of Hell, and wretched is the destination.** That is, wretched is the final destination and return. **When they are thrown into it, they will hear its roaring.** Ibn Jarir said: He means the screaming. **And it boils.** Al-Thawri said: It boils with them as a little grain boils in a lot of water. And the Almighty says: **It almost bursts into rage** meaning it almost bursts into pieces from the intensity of its rage and resentment towards them. "Whenever a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?' They will say, 'Yes, a warner did come to us, but we denied it and said, 'God has not sent down anything. You are not but in great error.'" God mentions His justice towards His creation, and that He does not punish anyone except after establishing proof against him and sending a messenger to him, as He says: **And We never punish until We have sent a messenger.** And He says: "Until, when they reach it, its gates are opened and its keepers say to them, 'Did there not come to you messengers from among you reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?' They will say, 'Yes, but the word of punishment has come into effect upon the disbelievers.'" Thus they turned back on themselves with blame and regret where regret will not benefit them, so they said, **If only we had listened or reasoned, we would not have been among the companions of the Blaze.** That is, if we had minds to benefit from or to hear what God had revealed of the truth, we would not have been in the state we were in of disbelief in God.

And to be deceived by it, but we did not have the understanding to comprehend what the messengers came with, nor did we have a mind to guide us to follow them. God the Almighty said: "So they acknowledged their sin. So away with the companions of the Blaze." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Amr ibn Murrah, on the authority of Abu al-Buhturi al-Ta'i, who said: Someone who heard it from the Messenger of God (peace and blessings of God be upon him) told me that he said: **People will not perish until they excuse themselves.** And in another hadith: **No one will enter Hell unless he knows that Hell is more deserving of him than Paradise.**

Fath al-Qadir

6- **And for those who disbelieve in their Lord** from among the disbelievers of the children of Adam, or from among the disbelievers of both groups, **is the punishment of Hell.** The majority of scholars read *punishment* in the nominative case as the subject and predicate of **for those who disbelieve.** Al-Hasan, Al-Dahhak, and Al-A'raj read it in the accusative case as an apposition to **the punishment of the Blaze.** "And wretched is the destination" is what they will end up to, which is Hell.

Tafsir al-Baghawi

6- **And for those who disbelieve in their Lord is the punishment of Hell, and wretched is the destination.**

Tafsir al-Baidawi

6- **And for those who disbelieve in their Lord** from the devils and others. **The punishment of Hell, and wretched is the destination.** It was read in the accusative case, so that **for those** is in apposition to **for them** and *punishment* is in apposition to **the punishment of the Blaze.**

Surat al-Mulk 67:7

When they are thrown into it, they will hear its roaring while it boils.

Surat al-Mulk 67:7

When they are thrown into it, they will hear its roaring while it boils.

Tafsir al-Jalalayn

7 - **When they are thrown into it, they will hear its roaring** a strange sound like the sound of a donkey **while it is seething** boiling.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **When they are thrown into it**, meaning when the disbelievers are thrown into Hell, **they will hear from it**, meaning from Hell, **a deep gasp**, meaning by deep gasp: the sound that comes out of the stomach loudly like the sound of a donkey, as Ru'bah said in describing a donkey:

A rattle or gasp in the stomach

So it is said he brayed, but he did not bray

His saying, **and it is boiling**, means: boiling.

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 Mujahid: **They heard its sighing as it boiled**. He said: It boiled like a pot boils.

Tafsir al-Qurtubi

The Almighty said: **When they are thrown into it** meaning the disbelievers. **They will hear its roaring** meaning a sound. Ibn Abbas said: The roaring is from their Hell when the disbelievers are thrown into it. It roars at them like a barley spit, then it exhales a sigh such that no one remains except in fear. It was said: The roaring is from the disbelievers when they are thrown into the Fire, said Ata'. The roaring is in the chests, and the exhalation is in the throat. This was mentioned in Surat Hud. **And it is boiling** meaning boiling, and from this is the saying of Hassan:

You left your destiny with nothing in it, and the destiny of the people is a protector that wins

Mujahid said: You will win over them as a little seed wins over a lot of water. Ibn Abbas said: You will boil them in the cauldron, and this is from the intensity of the flame of the fire due to the intensity of anger, just as you say so-and-so wins out of anger.

Tafsir Ibn Kathir

God Almighty says: **And We have prepared for those who disbelieve in their Lord the punishment of Hell, and wretched is the destination**. That is, wretched is the final destination and return. **When they are thrown into it, they will hear its roaring**. Ibn Jarir said: He means the screaming. **And it boils**. Al-Thawri said: It boils with them as a little grain boils in a lot of water. And the Almighty says: **It almost bursts into rage** meaning it almost bursts into pieces from the intensity of its rage and resentment towards them. "Whenever a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?' They will say, 'Yes, a warner did come to us, but we denied it and said, 'God has not sent down anything. You are not but in great error.'" God mentions His justice towards His creation, and that He does not punish anyone except after establishing proof against him and sending a messenger to him, as He says: **And We never punish until We have sent a messenger**. And He says: "Until, when they reach it, its gates are opened and its keepers say to them, 'Did there not come to you messengers from among you reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?' They will say, 'Yes, but the word of punishment has come into effect upon the disbelievers.'" Thus they turned back on themselves with blame and regret where regret will not benefit them, so they said, **If only we had listened or reasoned, we would not have been among the companions of the Blaze**. That is, if we had minds to benefit from or to hear what God had revealed of the truth, we would not have been in the state we were in of disbelief in God. And to be deceived by it, but we did not have the understanding to comprehend what the messengers came with, nor did we have a mind to guide us to follow them. God the Almighty said: "So they acknowledged their sin. So away with the companions of the Blaze." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Amr ibn Murrah, on the authority of Abu al-Buhturi al-Ta'i, who said: Someone who heard it from the Messenger of God (peace and blessings of God be upon him) told me that he said: **People will not perish until they excuse themselves**. And in another hadith: **No one will enter Hell unless he knows that Hell is more deserving of him than Paradise**.

Fath al-Qadir

7- **When they are thrown into it** meaning they are thrown into it as wood is thrown into fire **they will hear from it a sighing** meaning a sound like the sound of donkeys when they first bray, which is the ugliest of sounds. His saying to it is in the accusative case as a state: meaning existing for it, because it is originally an adjective, but when it was brought forward it became a state. Ata' said: The sighing is from the disbelievers when they are thrown into the fire, and the phrase **while it is boiling** is in the accusative case as a state: meaning while it is boiling with them like a boiling cauldron. From this is the saying of Hassan:

You left your pot with nothing in it, while the donkey's

pot was boiling and seething.

Tafsir al-Baghawi

7- **When they are thrown into it, they will hear its sobbing**, which is the first braying of a donkey, and that is the ugliest of sounds, **and it is seething**, boiling inside them like a boiling cauldron. Mujahid said: It will seethe inside them like a lot of water boils with a little grain.

Tafsir al-Baidawi

7- **If they are thrown into it, they will hear its roaring** a sound like the sound of donkeys. **And it will boil** boiling with them like a boiling cauldron with everything in it.

Surat al-Mulk 67:8

It almost bursts with rage every time a company is thrown into it. Its keepers will ask them, "Did there not come to you a warner?"

Surat al-Mulk 67:8

It almost bursts with rage every time a company is thrown into it. Its keepers will ask them, **Did there not come to you a warner?**

Tafsir al-Jalalayn

8 - **It almost bursts into tears** and it was read as bursting into tears based on the original, **from rage** anger at the disbeliever **whenever a group is thrown into it** a group of them **its keepers ask them** a question of rebuke **did there not come to you a warner** a messenger warning you of the punishment of God Almighty

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Their Hell will almost burst into flames** meaning, it will disperse and be torn apart **from rage** at its people.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **almost bursting with rage**, meaning: dispersing.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **almost bursting with rage** means almost bursting apart from one another.

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, **almost bursting with rage**, that he said: scattered.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **You almost burst into tears of rage**, he said: **Breaking into tears** means bursting into tears of rage at those who disobey God, out of anger for God and taking revenge for Him.

And His statement, **Whenever a group is thrown into it, it will ask them**, God Almighty says: Whenever a group is thrown into Hell, it will ask them, **Its keepers, 'Did there not come to you a warner?'** He says: The group asked the keepers of Hell, and they said to them, **Did there not come to you in this world a warner to warn you of this torment that you are in?** So the poor answered them and they said:

Tafsir al-Qurtubi

The Almighty says: **It almost bursts into tears with rage** meaning it bursts into pieces and separates parts from each other, as said by Saeed bin Jubair. Ibn Abbas, Ad-Dahhak, and Ibn Zayd said: it disperses. And from rage is the intense rage against the enemies of God Almighty. And it was said: from rage from boiling. The root of tamayuz is tamayuz. **Whenever a company is thrown into it** meaning a group of disbelievers. **Its keepers will ask them** by way of rebuke and reprimand. **Did there not come to you a warner?** meaning a messenger in this world who will warn them of this day so that you may beware.

Tafsir Ibn Kathir

God Almighty says: **And We have prepared for those who disbelieve in their Lord the punishment of Hell, and wretched is the destination.** That is, wretched is the final destination and return. **When they are thrown into it, they will hear its roaring.** Ibn Jarir said: He means the screaming. **And it boils.** Al-Thawri said: It boils with them as a little grain boils in a lot of water. And the Almighty says: **It almost bursts into rage** meaning it almost bursts into pieces from the intensity of its rage and resentment towards them. "Whenever a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?' They will say, 'Yes, a warner did come to us, but we denied it and said, 'God has not sent down anything. You are not but in great error.'" God mentions His justice towards His creation, and that He does not punish anyone except after establishing proof against him and sending a messenger to him, as He says: **And We never punish until We have sent a messenger.** And He says: "Until, when they reach it, its gates are opened and its keepers say to them, 'Did there not come to you messengers from among you reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?' They will say, 'Yes, but the word of punishment has come into effect upon the disbelievers.'" Thus they turned back on themselves with blame and regret where regret will not benefit them, so they said, **If only we had listened or reasoned, we would not have been among the companions of the Blaze.** That is, if we had minds to benefit from or to hear what God had revealed of the truth, we would not have been in the state we were in of disbelief in God. And to be deceived by it, but we did not have the understanding to comprehend what the messengers came with, nor did we have a mind to guide us to follow them. God the Almighty said: "So they acknowledged their sin. So away with the companions of the Blaze." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Amr ibn Murrah, on the authority of Abu al-Buhturi al-Ta'i, who said: Someone who heard it from the Messenger of God (peace and blessings of God be upon him) told me that he said: **People will not perish until they excuse themselves.** And in another hadith: **No one will enter Hell unless he knows that Hell is more deserving**

of him than Paradise.

Fath al-Qadir

8- **It almost bursts apart from rage** meaning it almost bursts apart from the rage it feels towards them. Ibn Qutaybah said: It almost bursts apart from the rage it feels towards the disbelievers. The majority of scholars read *tamyaz* with one light taa', while the original is *tamyaz* with two taa's. Talhah read it with two taa's according to the original. Al-Bazzi read it on the authority of Ibn Kathir with a shaddah by assimilating one taa' into the other. Ad-Dahhak read it with an alif and one ta', and the original is *tamatayiz*. Zayd ibn Ali read it with *tamayiz* from *maza yamiz*. The sentence is in the accusative case as a state, or in the nominative case as another predicate of a subject. The sentence **Whenever a group is thrown into it, its keepers will ask them** is a resumption to explain the state of its people, or in the accusative case as a state of the agent of *tamayiz*. The group is a group of al-Nas 114: that is, whenever a group of disbelievers are thrown into Hell, their keepers from the angels will ask them a question of rebuke and reprimand. **Did there not come to you** in this world **a warner** warning you of this Day and cautioning you against it.

Tafsir al-Baghawi

8- **It almost bursts into tears**, "from rage," from its rage against them. Ibn Qutaybah said: It almost bursts into tears from rage against the infidels. **Whenever a group is thrown into it**, a group of them, **its keepers ask them**, a question of rebuke, **Did there not come to you a warner?** A messenger warning you.

Tafsir al-Baidawi

8- **It almost bursts with rage** It scatters with rage against them, and it is a metaphor for the intensity of its burning with them, and it may be intended to mean the rage of the guards. **Whenever a group is thrown into it** A group of disbelievers. **Its keepers asked them**, Did there not come to you a warner?" To frighten you with this punishment, and it is a rebuke and a reprimand.

Surat al-Mulk 67:9

They said, "Yes, indeed a warner did come to us, but we denied him and said, 'God has not sent down anything. You are not but in great error.'"

Surat al-Mulk 67:9

They said, "Yes, indeed a warner did come to us, but we denied him and said, 'God has not sent down anything. You are not but in great error.'"

Tafsir al-Jalalayn

9 - (They said, "Yes, a warner did come to us, but we denied him and said, 'God has not sent down anything. You are only in great error.'") It is possible that this was from the words of the angels to the infidels when they were informed of the denial, or that it was from the words of the infidels regarding the warning.

Tafsir al-Suyuti

Tafsir al-Tabari

"Yes, a warner has come to us **warning us this**, but we denied him and said **to him**, God has not sent down anything. You are not but in great error **he says, in straying far from the truth**.

Tafsir al-Qurtubi

They said, 'Yes, a warner has come to us.'" He warned us and frightened us. "But we denied and said, 'God has not sent down anything.'" That is, your tongues. "You are, O group of messengers, nothing but great error." They admitted to denying the messengers - then they admitted their ignorance.

Tafsir Ibn Kathir

God Almighty says: **And We have prepared for those who disbelieve in their Lord the punishment of Hell, and wretched is the destination.** That is, wretched is the final destination and return. **When they are thrown into it, they will hear its roaring.** Ibn Jarir said: He means the screaming. **And it boils.** Al-Thawri said: It boils with them as a little grain boils in a lot of water. And the Almighty says: **It almost bursts into rage** meaning it almost bursts into pieces from the intensity of its rage and resentment towards them. "Whenever a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?' They will say, 'Yes, a warner did come to us, but we denied it and said, 'God has not sent down anything. You are not but in great error.'" God mentions His justice towards His creation, and that He does not punish anyone except after establishing proof against him and sending a messenger to him, as He says: **And We never punish until We have sent a messenger.** And He says: "Until, when they reach it, its gates are opened and its keepers say to them, 'Did there not come to you messengers from among you reciting to you the

verses of your Lord and warning you of the meeting of this Day of yours?" They will say, 'Yes, but the word of punishment has come into effect upon the disbelievers.'" Thus they turned back on themselves with blame and regret where regret will not benefit them, so they said, **If only we had listened or reasoned, we would not have been among the companions of the Blaze.** That is, if we had minds to benefit from or to hear what God had revealed of the truth, we would not have been in the state we were in of disbelief in God. And to be deceived by it, but we did not have the understanding to comprehend what the messengers came with, nor did we have a mind to guide us to follow them. God the Almighty said: "So they acknowledged their sin. So away with the companions of the Blaze." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Amr ibn Murrah, on the authority of Abu al-Buhturi al-Ta'i, who said: Someone who heard it from the Messenger of God (peace and blessings of God be upon him) told me that he said: **People will not perish until they excuse themselves.** And in another hadith: **No one will enter Hell unless he knows that Hell is more deserving of him than Paradise.**

Fath al-Qadir

And the sentence 9 - "They said, 'Yes, a warner has come to us'" is a resumption of the answer to an implied question, as if it was said: So what did they say after this question? He said: They said, 'Yes, a warner has come to us, so he warned us and frightened us and informed us of this Day. 'But we denied' that warner 'and said, "God has not sent down anything" of the things on your tongues. 'You are only in great error', meaning in going astray from the truth and far from the right path. The meaning is that he said: Every group of you is telling the keepers of Hell what he said to the one to whom he was sent: What are you, O messengers, in what you claim that God has sent down to you verses with which you warn us, except in going astray from the truth and far from the right path, a great amount that cannot be measured.

Tafsir al-Baghawi

9- **They said, 'Yes, a warner did come to us, but we denied him and said,'** to the messengers, "God has not sent down anything. You are only in great error."

Tafsir al-Baidawi

9- "They said, 'Yes, a warner has come to us, but we denied it and said, "God has not sent down anything. You are not but in great error.'" That is, we denied the messengers and went to extremes in our denial until we denied the revelation and sending altogether, and we went astray in attributing them to error. So the warner is either in the plural sense because it is a verbal noun or a verbal noun understood by an

adjective, i.e., people of warning, or it is described by it for emphasis, or it is singular and the address is to it and its likes by emphasis, or the denial of the singular is made in place of the denial of all, or the meaning is that the groups said, **A messenger from God has come to every group of us, but we denied them and led them astray.** It is possible that the address is from the words of the guards to the disbelievers, meaning the statement, so the error is what they were upon in this world, or the punishment in which they will be.

Surat al-Mulk 67:10

And they said, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

Surat al-Mulk 67:10

And they said, **If only we had been listening or reasoning, we would not be among the companions of the Blaze.**

Tafsir al-Jalalayn

10 - **And they said, If only we had listened or understood, or reasoned, we would not be among the companions of the Blaze**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the group that was thrown into the Fire said to the keepers, "If we had only listened or understood in this world to the warnings that they brought us of advice, or understood what they were calling us to, we would not have been today among the companions of the Blaze," meaning the people of the Fire.

Tafsir al-Qurtubi

They will say while they are in the Fire: **If only we had listened** to the warnings - meaning the messengers - they brought **or understood** from them. Ibn Abbas said: If only we had heard the guidance or attached it, or if only we had heard the hearing of one who gives and thinks, or understood the mind of one who distinguishes and considers. This indicates that the disbeliever has not been given any mind, and this has already been explained in At-Tur, and praise be to God. **We would not have been among the companions of the Blaze** means we would not have been among the people of the Fire. Abu Sa'id Al-Khudri reported that the Messenger of God, may God bless him and grant him peace, said: "The wicked will regret it on the Day of Resurrection and say, 'If only we had listened or understood, we would not have been among the companions of the Blaze.' God, the Most High, said, 'So they acknowledged their sin.'" That is, their denial of the messengers. Sin here has the meaning of plural because it has the meaning of action. It is said: **The people's gift went out** meaning, **I gave them.**

Tafsir Ibn Kathir

God Almighty says: **And We have prepared for those who disbelieve in their Lord the punishment of Hell, and wretched is the destination.** That is, wretched is the final destination and return. **When they are thrown into it, they will hear its roaring.** Ibn Jarir said: He means the screaming. **And it boils.** Al-Thawri said: It

boils with them as a little grain boils in a lot of water. And the Almighty says: **It almost bursts into rage** meaning it almost bursts into pieces from the intensity of its rage and resentment towards them. "Whenever a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?' They will say, 'Yes, a warner did come to us, but we denied it and said, 'God has not sent down anything. You are not but in great error.'" God mentions His justice towards His creation, and that He does not punish anyone except after establishing proof against him and sending a messenger to him, as He says: **And We never punish until We have sent a messenger.** And He says: "Until, when they reach it, its gates are opened and its keepers say to them, 'Did there not come to you messengers from among you reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?' They will say, 'Yes, but the word of punishment has come into effect upon the disbelievers.'" Thus they turned back on themselves with blame and regret where regret will not benefit them, so they said, **If only we had listened or reasoned, we would not have been among the companions of the Blaze.** That is, if we had minds to benefit from or to hear what God had revealed of the truth, we would not have been in the state we were in of disbelief in God. And to be deceived by it, but we did not have the understanding to comprehend what the messengers came with, nor did we have a mind to guide us to follow them. God the Almighty said: "So they acknowledged their sin. So away with the companions of the Blaze." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Amr ibn Murrah, on the authority of Abu al-Buhturi al-Ta'i, who said: Someone who heard it from the Messenger of God (peace and blessings of God be upon him) told me that he said: **People will not perish until they excuse themselves.** And in another hadith: **No one will enter Hell unless he knows that Hell is more deserving of him than Paradise.**

Fath al-Qadir

Then he narrated another statement they said after that statement, saying: 10- **And they said, 'If only we had been listening or reasoning, we would not be among the companions of the Blaze.'** That is, if we had been listening to what the messengers addressed to us, or reasoning about any of it, we would not have been among the people of the Fire, and among those who will be tormented in the Blaze, namely the devils, as mentioned previously. Al-Zajaj said: If we had been listening as one who understands, or reasoning as one who discerns and sees, we would not have been among the people of the Fire.

Tafsir al-Baghawi

10- "And they said, 'If only we had listened' to what the messengers brought us, 'or understood' from them. Ibn Abbas said: If only we had heard the guidance or understood it and acted upon it, 'we would not be

among the companions of the Blaze.” Al-Zajjaj said: If only we had heard the hearing of one who understands and thinks or understood the mind of one who discerns and sees, we would not have been among the people of the Fire.

Tafsir al-Baidawi

10- "And they said, 'If only we had listened' to the words of the Messengers and accepted them completely without research or investigation, relying on what was evident of their truthfulness through miracles. 'Or reasoned' and contemplated its wisdom and witnessed the thinking of those who have insight. 'We would not have been among the companions of the Blaze' among them and among their number.

Surat al-Mulk 67:11

So they confessed their sin. So away with the companions of the Blaze.

Surat al-Mulk 67:11

So they confessed their sin. So away with the companions of the Blaze.

Tafsir al-Jalalayn

11 - **So they acknowledged** when acknowledgment is of no use **of their sin** which is denying the vow **So destruction** with the ha' with a sukoon or a damma **for the companions of the Blaze** so far away from the mercy of God.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So they acknowledged their sin**, means: So they admitted their sin. The sin is singular and is added to the plural, because it has the meaning of an action, so one person paid for all, just as it is said: The people's gift went out, and the people's gifts. **So away with the companions of the Blaze**, meaning: So away with the people of the Fire.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **So away with the companions of the Blaze**, meaning: Away with them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Salamah ibn Kuhayl, on the authority of Saeed ibn Jubayr: **So, may they be destroyed for the companions of the Blaze**. He said: **So may they be destroyed, a valley in Hell**. The reciters use a light *ha* in *sahaaq*, and this is correct according to us because that is the eloquent speech of the Arabs, and some Arabs use a dammah on it.

Tafsir al-Qurtubi

Fashaqaan to the companions of the Blaze meaning far away from God's mercy. Sa'id ibn Jubayr and Abu Salih said: It is a valley in Hell called Al-Sahaq. Al-Kisa'i and Abu Ja'far read it with a damma on the ha', and it was narrated from Ali. The rest read it with a sukoon on it, and they are two dialects like *saht poaching* and *ra'b terror*. Al-Zajaj: It is an accusative of the source, meaning may God crush them, a crushing, meaning may He distance them far away. Imru' al-Qais said:

He roams the outskirts of the country, heading west, and the morning wind crushes him completely.

Abu Ali said: The analogy is based on Isaac, so the

source came with the deletion, as it was said: And if you perish, then that was my destiny, meaning my destiny. It was also said: The Almighty's saying: **You are only in great error** is from the words of the keepers of Hell to its people.

Tafsir Ibn Kathir

God Almighty says: **And We have prepared for those who disbelieve in their Lord the punishment of Hell, and wretched is the destination**. That is, wretched is the final destination and return. **When they are thrown into it, they will hear its roaring**. Ibn Jarir said: He means the screaming. **And it boils**. Al-Thawri said: It boils with them as a little grain boils in a lot of water. And the Almighty says: **It almost bursts into rage** meaning it almost bursts into pieces from the intensity of its rage and resentment towards them. "Whenever a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?' They will say, 'Yes, a warner did come to us, but we denied it and said, 'God has not sent down anything. You are not but in great error.'"' God mentions His justice towards His creation, and that He does not punish anyone except after establishing proof against him and sending a messenger to him, as He says: **And We never punish until We have sent a messenger**. And He says: "Until, when they reach it, its gates are opened and its keepers say to them, 'Did there not come to you messengers from among you reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?' They will say, 'Yes, but the word of punishment has come into effect upon the disbelievers.'" Thus they turned back on themselves with blame and regret where regret will not benefit them, so they said, **If only we had listened or reasoned, we would not have been among the companions of the Blaze**. That is, if we had minds to benefit from or to hear what God had revealed of the truth, we would not have been in the state we were in of disbelief in God. And to be deceived by it, but we did not have the understanding to comprehend what the messengers came with, nor did we have a mind to guide us to follow them. God the Almighty said: "So they acknowledged their sin. So away with the companions of the Blaze." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Amr ibn Murrah, on the authority of Abu al-Buhturi al-Ta'i, who said: Someone who heard it from the Messenger of God (peace and blessings of God be upon him) told me that he said: **People will not perish until they excuse themselves**. And in another hadith: **No one will enter Hell unless he knows that Hell is more deserving of him than Paradise**.

Fath al-Qadir

When they confessed this confession, God the Almighty said: 11- **So they acknowledged their sin** for which they deserved the punishment of the Fire, which is disbelief and denial of the prophets. **So, away with the companions of the Blaze!** meaning, far with them from God and His mercy. Sa'id bin Jubayr and Abu

Salih said: It is a valley in Hell called Al-Sahaq. The majority read *Fasahaqan* with a sukoon on the ha'. Al-Kisa'i and Abu Ja'far read it with a damma, and they are two dialects like *saht* and *ar'ab*. Al-Zajaj and Abu Ali Al-Farsi said: *Fasahaqan* is in the accusative case as a verbal noun, meaning, God crushed them completely. Abu Ali Al-Farsi said: The analogy was *Ishaq*, so the verbal noun came with the deletion, and the *lam* in **for the companions of the Blaze** is for clarification as in **Hayt lak**.

Abd bin Hamid narrated from Ibn Abbas regarding his statement, **Seven heavens in layers**, he said: One above the other. Ibn al-Mundhir and Ibn Abi Hatim narrated from him regarding his statement, **You do not see in the creation of the Most Gracious any discrepancy**, he said: It does not miss some of it with scattered discrepancies. Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh also narrated from him regarding his statement, **Of the discrepancies**, he said: Of the crack. And regarding his statement, **Do you see any crack?** he said: Cracks. And regarding his statement, *Disgraced*, he said: Abasement. **And he is weary**, he said: Weak and exhausted. Ibn Jarir also narrated from him. He said: The crack is the weak. Ibn al-Mundhir also narrated from him. **Of the crack**, he said: Of the crack or defect. And regarding his statement, **The sight turns back to you**, he said: It returns to you. *Disgraced*, he said: Abasement. **And he is weary**, he said: Weak and does not see anything. Ibn Jarir and Ibn al-Mundhir also narrated from him. *Disgraced*, he said: Abasement. **And he is weary**, he said: Weak and returned. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **It almost separates**, meaning it disperses. Ibn Jarir and Ibn Al-Mundhir also narrated on his authority, **It almost separates**, meaning it separates from one another. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority, **So be destroyed**, meaning it is far away.

Tafsir al-Baghawi

11- **So they confessed their sin, so destruction**, away, **for the companions of the Blaze**. Abu Ja'far and Al-Kisa'i read **so destruction** with a damma on the ha', and the rest read it with a sukoon on it. They are two dialects like *terror* and *terror* and *saht* and *saht*.

Tafsir al-Baidawi

11- **So they acknowledged their sin** when it would not benefit them, and admission is an acknowledgment with knowledge, and sin was not pluralized because it is originally a source, or what is meant by it is disbelief. **So, destruction to the companions of the Blaze** So God crushed them with a crushing that removed them from His mercy, and the predominance is for brevity, exaggeration and explanation, and Al-Kisa'i read it with emphasis.

Surat al-Mulk 67:12

Indeed, those who fear their Lord unseen will have forgiveness and a great reward.

Surat al-Mulk 67:12

Indeed, those who fear their Lord unseen will have forgiveness and a great reward.

Tafsir al-Jalalayn

12 - **Indeed, those who fear their Lord fear in secret** when they are absent from the eyes of people, so they obey Him secretly, but it is better to obey Him openly **for them is forgiveness and a great reward** meaning Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, those who fear their Lord in secret - meaning: even though they have not seen Him - **for them is forgiveness** - meaning: they have pardon from God for their sins - **and a great reward** - meaning: and a great reward from God for their fear of Him in secret.

Tafsir al-Qurtubi

The Almighty's statement: **Indeed, those who fear their Lord unseen** is similar to the statement: **Whoever fears the Most Merciful unseen** Qaf: 33, which has already been discussed. That is, they fear God and fear His punishment, which is unseen, and it is the punishment on the Day of Resurrection. **For them is forgiveness** for their sins **and a great reward**, which is Paradise.

Tafsir Ibn Kathir

God the Almighty says, informing about the one who fears the position of his Lord in private when he is absent from people, and refrains from sins and performs acts of obedience where no one can see him except God the Almighty, that he will have forgiveness and a great reward, meaning his sins will be forgiven and he will be rewarded with a great reward, as proven in the two Sahih: "Seven whom God the Almighty will shade in the shade of His Throne on the Day when there will be no shade except His shade. He mentioned among them a man who was invited by a woman of position and beauty, but he said: I fear God; and a man who gave charity and concealed it so that his left hand does not know what his right hand is spending." Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Talut bin Abbad narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Thabit, on the authority of Anas, who said: "They said, 'O Messenger of God, we are with you in one state, but when we leave you, we are in another.' He said, 'How are you and your Lord?' They said, 'God is our Lord, in secret and in public.' He said, 'That is not hypocrisy.'" No one

narrated it from Thabit except Al-Harith bin Ubaid, as far as we know. Then he said, pointing out that He is All-Knowing of what is in the hearts: "Whether you conceal your speech or declare it publicly. Indeed, He is All-Knowing of that within the breasts," meaning what goes through the hearts.

Does He who created not know? That is, does the Creator not know? It was also said that it means, **Does God not know His creation?** The first is more appropriate, because He said: **And He is the Subtle, the All-Aware**. Then He mentioned His blessing upon His creation in subjecting the earth to them and making it subservient to them by making it a calm continent that does not shake or tremble, by what He placed in it of mountains and made springs gush forth in it, and made paths in it, and prepared in it benefits and places for crops and fruits, so the Most High said: **It is He who made the earth subservient to you, so walk in its paths**. That is, travel wherever you wish in its regions and go around its regions and corners in various types of earnings and trade, and know that your striving will not benefit you at all unless God makes it easy for you. For this reason, the Most High said: **And eat of His provision**. Striving for a cause does not contradict trust, as Imam Ahmad said: Abu Abd al-Rahman told us, Haywah told us, Bakr ibn Amr told me that he heard Abdullah ibn Hubayrah say: He heard Abu Sahl al-Habashaani say: He heard Umar ibn al-Khattab say: He heard the Messenger of God, may God bless him and grant him peace, say: **If you were to put your trust in God truly**. Trust in Him for your provision as He provides for the birds. They go out in the morning hungry and return in the evening with full crops. Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah from the hadith of Ibn Hibban. Al-Tirmidhi said: It is hasan saheeh. So He confirmed for her a coming and going in order to seek provision while putting her trust in God, the Almighty, for He is the One who is subjected, the One who is caused. **And to Him is the resurrection** meaning the return on the Day of Resurrection. Ibn Abbas, Mujahid, Al-Suddi and Qatadah said: Its paths are its edges, its valleys and its regions. Ibn Abbas and Qatadah also said: Its paths are the mountains. Ibn Abi Hatim said: My father told us, Amr ibn Hakam Al-Azdi told us, Shu'bah told us, from Qatadah, from Yunus ibn Jubayr, from Bashir ibn Ka'b that he recited this verse: **So walk in its paths**, and he said to his slave-girl: If you know what its paths are, then you are freed. She said: They are the mountains. He asked Abu Darda' and he said: They are the mountains.

Fath al-Qadir

His statement: 12- **Indeed, those who fear their Lord unseen** When the Almighty finished mentioning the conditions of the people of Hell, He mentioned the people of Paradise. *Unseen* is a state of the subject or the object: that is, absent from Him, or absent from them. The meaning is that they fear His punishment even though they have not seen Him, so they believe in Him out of fear of His punishment. It is possible that the meaning is: they fear their Lord while they are absent from the eyes of people, and that is in their

seclusion, or what is meant by *unseen* is that the punishment is hidden from them because they are in this world, and they will only be on the Day of Resurrection. So the *ba* in this case is causal. **For them is forgiveness** is great, with which God forgives their sins, **and a great reward**, which is Paradise. Similar to this verse is His statement: **Whoever fears the Most Merciful unseen.**

Tafsir al-Baghawi

12- **Indeed, those who fear their Lord unseen will have forgiveness and a great reward.**

Tafsir al-Baidawi

12- **Indeed, those who fear their Lord unseen** fear His punishment in a way that is hidden from them and that they have not yet witnessed, or hidden from Him or from the eyes of people, or hidden from them, which is their hearts. **For them is forgiveness** for their sins. **And a great reward** compared to which the pleasures of this world are insignificant.

Surat al-Mulk 67:13

And whether you conceal your speech or declare it publicly, He is Knowing of that within the breasts.

Surat al-Mulk 67:13

And whether you conceal your speech or declare it publicly, He is Knowing of that within the breasts.

Tafsir al-Jalalayn

13 - **And conceal** O people (your speech or declare it aloud. Indeed, He) the Most High **is Knowing of that within the breasts** what is in them, so how about what you speak? The reason for the revelation of this is that the polytheists said to one another, **Conceal your speech, none hears you except Muhammad.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And conceal your speech or declare it aloud**, God Almighty says: And conceal your speech and words, O people, or declare them and make them public. **He is Knowing of that within the breasts**, He says: He is the One with knowledge of the secrets of the breasts that He has not spoken about, so how about what He has spoken and spoken about, whether it is concealed or declared, because if the secrets of the breasts are not hidden from Him, then it is more likely that other things will not be hidden from Him.

Tafsir al-Qurtubi

The Almighty said: **And conceal your speech or declare it aloud**. The wording is a command but what is meant by it is information, meaning that if you conceal your speech concerning Muhammad, peace and blessings be upon him, or you declare it aloud, then **He is All-Knowing of that within the breasts** meaning what is in the hearts of good and evil. Ibn Abbas said: This was revealed concerning the polytheists who used to speak ill of the Prophet, peace and blessings be upon him, and Gabriel, peace be upon him, would inform him. Some of them said to each other: Confide in what you say so that the Lord of Muhammad does not hear. So this verse was revealed: **And conceal your speech or declare it aloud**. Meaning: Confide in what you say concerning Muhammad, peace and blessings be upon him. It was also said: In all other sayings. Or declare it aloud, they announced it. **He is All-Knowing of that within the breasts** means what is in the breasts, just as a woman's child is called when it is a fetus in her womb.

Tafsir Ibn Kathir

God the Almighty says, informing about the one who

fears the position of his Lord in private when he is absent from people, and refrains from sins and performs acts of obedience where no one can see him except God the Almighty, that he will have forgiveness and a great reward, meaning his sins will be forgiven and he will be rewarded with a great reward, as proven in the two Sahihs: "Seven whom God the Almighty will shade in the shade of His Throne on the Day when there will be no shade except His shade. He mentioned among them a man who was invited by a woman of position and beauty, but he said: I fear God; and a man who gave charity and concealed it so that his left hand does not know what his right hand is spending." Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Talut bin Abbad narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Thabit, on the authority of Anas, who said: "They said, 'O Messenger of God, we are with you in one state, but when we leave you, we are in another.' He said, 'How are you and your Lord?' They said, 'God is our Lord, in secret and in public.' He said, 'That is not hypocrisy.'" No one narrated it from Thabit except Al-Harith bin Ubaid, as far as we know. Then he said, pointing out that He is All-Knowing of what is in the hearts: "Whether you conceal your speech or declare it publicly. Indeed, He is All-Knowing of that within the breasts," meaning what goes through the hearts.

Does He who created not know? That is, does the Creator not know? It was also said that it means, **Does God not know His creation?** The first is more appropriate, because He said: **And He is the Subtle, the All-Aware**. Then He mentioned His blessing upon His creation in subjecting the earth to them and making it subservient to them by making it a calm continent that does not shake or tremble, by what He placed in it of mountains and made springs gush forth in it, and made paths in it, and prepared in it benefits and places for crops and fruits, so the Most High said: **It is He who made the earth subservient to you, so walk in its paths**. That is, travel wherever you wish in its regions and go around its regions and corners in various types of earnings and trade, and know that your striving will not benefit you at all unless God makes it easy for you. For this reason, the Most High said: **And eat of His provision**. Striving for a cause does not contradict trust, as Imam Ahmad said: Abu Abd al-Rahman told us, Haywah told us, Bakr ibn Amr told me that he heard Abdullah ibn Hubayrah say: He heard Abu Sahm al-Habashaani say: He heard Umar ibn al-Khattab say: He heard the Messenger of God, may God bless him and grant him peace, say: **If you were to put your trust in God truly**. Trust in Him for your provision as He provides for the birds. They go out in the morning hungry and return in the evening with full crops. Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah from the hadith of Ibn Hibban. Al-Tirmidhi said: It is hasan saheeh. So He confirmed for her a coming and going in order to seek provision while putting her trust in God, the Almighty, for He is the One who is subjected, the One who is caused. **And to Him is the resurrection** meaning the return on the Day of Resurrection. Ibn Abbas, Mujahid, Al-Suddi and Qatadah said: Its paths are its edges, its valleys and

its regions. Ibn Abbas and Qatadah also said: Its paths are the mountains. Ibn Abi Hatim said: My father told us, Amr ibn Hakam Al-Azdi told us, Shu'bah told us, from Qatadah, from Yunus ibn Jubayr, from Bashir ibn Ka'b that he recited this verse: **So walk in its paths**, and he said to his slave-girl: If you know what its paths are, then you are freed. She said: They are the mountains. He asked Abu Darda' and he said: They are the mountains.

Fath al-Qadir

Then the Almighty returned to addressing the disbelievers, saying: 13- **Whether you conceal your speech or declare it aloud**. This sentence is a new beginning, intended to explain the equivalence of concealment and declaration in relation to the knowledge of God Almighty. The meaning is: Whether you conceal your speech or declare it aloud in the matter of the Messenger of God, may God bless him and grant him peace, then all of that is known to God, and nothing of it is hidden from Him. The sentence **He is All-Knowing of what is in the breasts** is an explanation for the aforementioned equivalence, and what is in the breasts is what is hidden in the hearts.

Tafsir al-Baghawi

13- **And whether you conceal your speech or declare it aloud, He is Knowing of that within the breasts**. Ibn Abbas said: It was revealed about the polytheists who used to speak ill of the Messenger of God, may God bless him and grant him peace, and Gabriel, peace be upon him, would inform him of what they said. Some of them said to one another: Conceal your speech so that the God of Muhammad does not hear.

Tafsir al-Baidawi

13- **And whether you conceal your speech or declare it publicly, He is Knowing of that within the breasts** with the pronouns before expressing them secretly or publicly.

Surat al-Mulk 67:14

Does He not know who created, while He is the Subtle, the Acquainted?

Surat al-Mulk 67:14

Does He not know who created, while He is the Subtle, the Acquainted?

Tafsir al-Jalalayn

14 - **Does He not know who created** what you conceal? His knowledge of that is denied. **And He is the Subtle** in His knowledge, **the Acquainted** with it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Does the Lord, glory be to Him, not know who He created?** He says, **How could His creation be hidden from Him when He is the Kind One to His servants, the All-Aware of them and their deeds?**

Tafsir al-Qurtubi

Then he said: **Does He not know who created?** meaning does He not know the secret from who created the secret? He says, **I created the secret in the heart, so will I not know what is in the hearts of His servants?** The scholars of semantics said: If you wish, you can make *Min* a name for the Creator, the Most High, and the meaning is that the Creator does not know His creation. Or you can make it a name for the creation, and the meaning is: Does God not know who created? The Creator must be All-Knowing of what He created and what He will create. Ibn al-Musayyab said: While a man was standing at night among many trees and the wind was blowing, it occurred to him: Do you think God knows what falls from these leaves? Then a loud voice was called from the side of the thicket: Does He not know who created, while He is the Subtle, the All-Aware! Professor Abu Ishaq al-Isfarayini said: Among the names of the attributes of the Essence are those that indicate knowledge, among them is *Al-Aleem*, which means generalizing all information. Among them is *Al-Abeed*, which is specific to knowing what will happen before it happens. Among them is *Al-Hakim*, which is specific to knowing the subtleties of descriptions. Among them is *Al-Shaheed*, which is specific to knowing the absent and the present, and their meaning is that nothing is hidden from Him. Among them is Al-Hafiz, which is distinguished by not forgetting. Among them is Al-Muhsin, which is distinguished by not being distracted from knowledge by abundance, such as the light of day, the intensity of the wind, and the falling of leaves. He knows about the parts of the movements in each leaf. How could He not know, when He is the One who creates! He said: **Does He not know who created, while He is the Subtle, the Acquainted?**

Tafsir Ibn Kathir

God the Almighty says, informing about the one who fears the position of his Lord in private when he is absent from people, and refrains from sins and performs acts of obedience where no one can see him except God the Almighty, that he will have forgiveness and a great reward, meaning his sins will be forgiven and he will be rewarded with a great reward, as proven in the two Sahihs: "Seven whom God the Almighty will shade in the shade of His Throne on the Day when there will be no shade except His shade. He mentioned among them a man who was invited by a woman of position and beauty, but he said: I fear God; and a man who gave charity and concealed it so that his left hand does not know what his right hand is spending." Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Talut bin Abbad narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Thabit, on the authority of Anas, who said: "They said, 'O Messenger of God, we are with you in one state, but when we leave you, we are in another.' He said, 'How are you and your Lord?' They said, 'God is our Lord, in secret and in public.' He said, 'That is not hypocrisy.'" No one narrated it from Thabit except Al-Harith bin Ubaid, as far as we know. Then he said, pointing out that He is All-Knowing of what is in the hearts: "Whether you conceal your speech or declare it publicly. Indeed, He is All-Knowing of that within the breasts," meaning what goes through the hearts.

Does He who created not know? That is, does the Creator not know? It was also said that it means, **Does God not know His creation?** The first is more appropriate, because He said: **And He is the Subtle, the All-Aware.** Then He mentioned His blessing upon His creation in subjecting the earth to them and making it subservient to them by making it a calm continent that does not shake or tremble, by what He placed in it of mountains and made springs gush forth in it, and made paths in it, and prepared in it benefits and places for crops and fruits, so the Most High said: **It is He who made the earth subservient to you, so walk in its paths.** That is, travel wherever you wish in its regions and go around its regions and corners in various types of earnings and trade, and know that your striving will not benefit you at all unless God makes it easy for you. For this reason, the Most High said: **And eat of His provision.** Striving for a cause does not contradict trust, as Imam Ahmad said: Abu Abd al-Rahman told us, Haywah told us, Bakr ibn Amr told me that he heard Abdullah ibn Hubayrah say: He heard Abu Sahm al-Habashaani say: He heard Umar ibn al-Khattab say: He heard the Messenger of God, may God bless him and grant him peace, say: **If you were to put your trust in God truly.** Trust in Him for your provision as He provides for the birds. They go out in the morning hungry and return in the evening with full crops. Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah from the hadith of Ibn Hibban. Al-Tirmidhi said: It is hasan saheeh. So He confirmed for her a coming and going in order to seek provision while putting her trust in God, the Almighty, for He is the One who is subjected, the One who is caused. **And to Him is the resurrection** meaning the return on the Day of

Resurrection. Ibn Abbas, Mujahid, Al-Suddi and Qatadah said: Its paths are its edges, its valleys and its regions. Ibn Abbas and Qatadah also said: Its paths are the mountains. Ibn Abi Hatim said: My father told us, Amr ibn Hakam Al-Azdi told us, Shu'bah told us, from Qatadah, from Yunus ibn Jubayr, from Bashir ibn Ka'b that he recited this verse: **So walk in its paths**, and he said to his slave-girl: If you know what its paths are, then you are freed. She said: They are the mountains. He asked Abu Darda' and he said: They are the mountains.

Fath al-Qadir

The question in His statement: 14- **Does He not know who created?** is for denial, and the meaning is: Does He not know the secret and the hidden thoughts of the hearts of who created that and brought it into existence? The relative pronoun is an expression for the Creator, and it is permissible for it to be an expression for the creation, and in *knows* there is a pronoun that refers to God: that is, does God not know the creation that is part of His creation? For the secrets and the public and the hidden thoughts of the hearts are part of His creation. And the phrase **And He is the Subtle, the Expert** is in the accusative case as a state of the subject of *knows*: that is, He whose knowledge of what is in the hearts is subtle, the Expert of what they conceal and hide of matters, nothing of that is hidden from Him.

Tafsir al-Baghawi

So God, the Most High, said: 14- **Does He not know who created?** Does He not know what is in the hearts of their creation? **And He is the Subtle, the Acquainted.** His knowledge of the hearts is Subtle, the Acquainted with what is in them of good, evil, and whispers. And it was said that *who* refers to the creation, meaning does God not know His creation?

Tafsir al-Baidawi

14- **Does He not know who created?** Does He not know the secret and the manifest who brought things into existence according to His wisdom? **And He is the Subtle, the All-Aware.** Whose knowledge reaches what is apparent and what is hidden, or does God not know who He created? In this position and with this restriction to this state, it is necessary for *knows* to have an object to benefit. It was narrated that the polytheists used to speak among themselves about things, and God would inform His Messenger, may God bless him and grant him peace, of them, and they would say: Keep your speech secret so that the God of Muhammad does not hear. So God pointed out their ignorance.

Surat al-Mulk 67:15

It is He who made the earth subservient to you, so walk among its slopes and eat of His provision, and to Him is the resurrection.

Surat al-Mulk 67:15

It is He who made the earth subservient to you, so walk among its slopes and eat of His provision, and to Him is the resurrection.

Tafsir al-Jalalayn

15 - **It is He who made the earth tame for you** easy to walk on **so walk in its paths** its sides **and eat of His provision** created for you **and to Him is the resurrection** from the graves for recompense.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **It is He who made the earth subservient to you**, God Almighty says: God is the One who made the earth subservient to you and made it easy for you. **So walk in its paths**.

Scholars differed about the meaning of **its shoulders**. Some of them said: its mountains.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **in its shoulders**, meaning: its mountains.

Ibn Bashar told us: Abd Al-A'la told us: Saeed told us, on the authority of Qatada, on the authority of Bashir bin Ka'b, that he recited this verse: **Then walk in its paths**, and he said to his slave girl: **If you know where its paths are, then you are free for the sake of God**. She said: **Its paths are its mountains**. So it was as if a scorpion had lashed his face, and he desired his slave girl, so he asked, some of whom ordered him and some of whom forbade him. So he asked Abu Darda', and he said: **Good is in tranquility, and evil is in doubt, so leave that which makes you doubt for that which does not make you doubt**.

Ibn Bashar told us: Muadh bin Hisham told us: My father told me, on the authority of Qatada, on the authority of Bashir bin Ka'b, with the same chain of transmission.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then walk in its paths**: its mountains.

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 its shoulders**, he said: in its mountains.

Others said: **Its shoulders**: its edges and sides.

Mention of those who said that:

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **Then walk in its paths**, meaning: Walk in its edges.

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Sa'id, on the authority of Qatada, that Bashir ibn Ka'b al-'Adawi recited this verse: **Then walk in its paths**. He said to his slave girl: **If you tell me where its paths are, then you are free**. She said: **Its sides**. So he wanted to marry her, so he asked Abu al-Darda', who said: **Verily, goodness is in tranquility, and evil is in doubt, so leave that which makes you doubt for that which does not make you doubt**.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Then walk in its paths**, he said: its roads and its paths.

The first of the two opinions, in my opinion, is the correct opinion of the one who said: The meaning of this is: Walk in its regions and sides, because its regions are like the shoulders of a person, which are his extremities.

And His statement, **And eat of His provision**, means: And eat of the provision of God that He brought forth for you from the regions of the earth. **And to Him is the resurrection**, means, the Most High, the Majestic, says: And to God We will resurrect you from your graves.

Tafsir al-Qurtubi

God the Almighty says: **It is He who made the earth submissive to you** meaning easy for you to settle on. Submissive is the one who submits to you, and the source is humility which is softness and submission. That is, He did not make the earth such that walking on it is difficult or wrong. It was also said: That is, He made it firm so that it would not move with its people, and if it were flat and symmetrical, it would not have been submissive to us. It was also said: It indicated the ability to plant and cultivate, dig springs and rivers, and dig wells. **Walk in its paths** is an order of permission, and in it is a display of gratitude. It was also said: It is report of the form of a command, meaning so that you may walk in its edges and regions, hills and mountains. Ibn Abbas, Qatadah, and Bashir ibn Ka'b said: **In its paths** is in its mountains. It was narrated that Bashir ibn Ka'b had a concubine, so he said to her: If you tell me what the paths of the earth are, then you will be free. She said: Its paths are its mountains. So she became free. So he wanted to marry her, so he asked Abu Darda', who said: Leave that which makes you tired for that which does not make you tired. Mujahid: On its edges. And also from him: On its roads and paths. Al-Suddi and Al-Hasan said it. Al-Kalbi said: On its sides. And the shoulders of a man: his two sides. The root of the shoulder is the side, and from it is the

shoulder of a man. And the wind is the Nakba'. And someone was turned away from someone. So he says: Walk wherever you want, for I have made it submissive to you and will not resist. Qatadah narrated from Abu Al-Jild: The earth is twenty-four thousand farsakhs, so the blacks have twelve thousand, the Romans have eight thousand, the Persians have three thousand, and the Arabs have a thousand. **And eat of His provision** meaning from what He has made lawful for you, said Al-Hasan. It was said: From what I have given you. **And to Him is the resurrection** The reference. And it was said: Its meaning is that He who created the heaven with no inequality in it, and the earth is submissive, Able to resurrect you.

Tafsir Ibn Kathir

God the Almighty says, informing about the one who fears the position of his Lord in private when he is absent from people, and refrains from sins and performs acts of obedience where no one can see him except God the Almighty, that he will have forgiveness and a great reward, meaning his sins will be forgiven and he will be rewarded with a great reward, as proven in the two Sahihs: "Seven whom God the Almighty will shade in the shade of His Throne on the Day when there will be no shade except His shade. He mentioned among them a man who was invited by a woman of position and beauty, but he said: I fear God; and a man who gave charity and concealed it so that his left hand does not know what his right hand is spending." Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Talut bin Abbad narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Thabit, on the authority of Anas, who said: "They said, 'O Messenger of God, we are with you in one state, but when we leave you, we are in another.' He said, 'How are you and your Lord?' They said, 'God is our Lord, in secret and in public.' He said, 'That is not hypocrisy.'" No one narrated it from Thabit except Al-Harith bin Ubaid, as far as we know. Then he said, pointing out that He is All-Knowing of what is in the hearts: "Whether you conceal your speech or declare it publicly. Indeed, He is All-Knowing of that within the breasts," meaning what goes through the hearts.

Does He who created not know? That is, does the Creator not know? It was also said that it means, **Does God not know His creation?** The first is more appropriate, because He said: **And He is the Subtle, the All-Aware.** Then He mentioned His blessing upon His creation in subjecting the earth to them and making it subservient to them by making it a calm continent that does not shake or tremble, by what He placed in it of mountains and made springs gush forth in it, and made paths in it, and prepared in it benefits and places for crops and fruits, so the Most High said: **It is He who made the earth subservient to you, so walk in its paths.** That is, travel wherever you wish in its regions and go around its regions and corners in various types of earnings and trade, and know that your striving will not benefit you at all unless God makes it easy for you. For this reason, the Most High said: **And eat of His provision.** Striving for a cause does not contradict trust, as Imam Ahmad said: Abu

Abd al-Rahman told us, Haywah told us, Bakr ibn Amr told me that he heard Abdullah ibn Hubayrah say: He heard Abu Sahm al-Habashaani say: He heard Umar ibn al-Khattab say: He heard the Messenger of God, may God bless him and grant him peace, say: **If you were to put your trust in God truly.** Trust in Him for your provision as He provides for the birds. They go out in the morning hungry and return in the evening with full crops. Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah from the hadith of Ibn Hibban. Al-Tirmidhi said: It is hasan saheeh. So He confirmed for her a coming and going in order to seek provision while putting her trust in God, the Almighty, for He is the One who is subjected, the One who is caused. **And to Him is the resurrection** meaning the return on the Day of Resurrection. Ibn Abbas, Mujahid, Al-Suddi and Qatadah said: Its paths are its edges, its valleys and its regions. Ibn Abbas and Qatadah also said: Its paths are the mountains. Ibn Abi Hatim said: My father told us, Amr ibn Hakam Al-Azdi told us, Shu'bah told us, from Qatadah, from Yunus ibn Jubayr, from Bashir ibn Ka'b that he recited this verse: **So walk in its paths,** and he said to his slave-girl: If you know what its paths are, then you are freed. She said: They are the mountains. He asked Abu Darda' and he said: They are the mountains.

Fath al-Qadir

Then He, the Almighty, bestowed His favor upon His servants, saying: 15- **It is He who made the earth submissive to you,** meaning easy and soft for you to settle on, and He did not make it rough so that it is impossible for you to rest or walk on it. Submissive in origin means that which is obedient and humbles itself to you and does not find it difficult for you. The source is humiliation, and the *fa* in His statement: **walk in its paths** is to arrange the command to walk according to the aforementioned making, and the command is for permission. Mujahid, Al-Kalbi, and Muqatil said: Its paths are its roads, edges, and sides. Qatadah and Shahr ibn Hawshab said: Its paths are its mountains. The origin of the word *mankab* is the side, and from it comes the word *mankab shoulder*, and from it comes the wind *nakba*, because it comes from one side and not the other. **And eat of His provision,** meaning from what He has provided for you and created for you on the earth. **And to Him is the resurrection,** meaning and to Him is the resurrection from your graves, not to any other place. And in this is a severe threat.

Tafsir al-Baghawi

15- **It is He who made the earth subservient to you,** easy and walkable, **so walk in its paths,** Ibn Abbas and Qatadah said: in its mountains. Ad-Dahhak said: in its hills. Mujahid said: in its roads and paths. Al-Hasan said: in its paths. Al-Kalbi said: in its edges. Muqatil said: in its regions. Al-Farra' said: in its sides. The root of the word is the side, from which comes the word **man's shoulder**, "the wind's wrath," and **the side of someone.** "And eat of His provision," from what He created as provision for you on the earth. **And to Him is the resurrection,** meaning: and to Him you will be resurrected from your graves.

Surat al-Mulk 67:15

It is He who made the earth subservient to you, so walk among its slopes and eat of His provision, and to Him is the resurrection.

Tafsir al-Baidawi

15- **It is He who made the earth subservient to you** soft and easy for you to walk in it. **So walk in its slopes** in its sides or mountains. This is an example of extreme subservience, as the shoulder of a camel refuses to be trodden by a rider and does not become subservient to him. So when He made the earth in such a way that he can walk in its slopes, nothing will remain that will not be subservient. **And eat of His provision** and seek from the blessings of God. **And to Him is the resurrection**, and He will ask you to be grateful for what He has bestowed upon you.

Surat al-Mulk 67:16

Do you feel secure that He who is in heaven will not cause the earth to swallow you up and then it will sway?

Tafsir al-Jalalayn

16 - **Do you believe** by realizing the two hamzas and facilitating the second and inserting an alif between them and the other and leaving it and replacing it with an alif **of He in the heaven** His authority and power **that He should cause the earth to swallow you up** instead of *of* (of the earth, and then it will sway) moving with you and rising above you

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Do you feel secure against He who is in the heaven** O disbelievers **leaving the earth to swallow you up and then it will sway** He says: Then the earth will take you back and forth and be shaken.

Tafsir al-Qurtubi

Ibn Abbas said: **Are you the punishment of He who is in the heaven if you disobey Him?** It was also said that the meaning is: Are you the one whose power, authority, throne, and kingdom are in the heaven? He specified the heavens even though His kingdom is general, to indicate that the God whose power is implemented is in the heavens, not the one they glorify on earth. It was also said that it is a reference to the angels. It was also said that it refers to Gabriel, who is the angel assigned with the punishment.

I said: It is possible that the meaning is: Are you the Creator of those in the heavens, so that He may cause the earth to swallow you up, as He caused it to swallow up Qarun? **Then it will sway** means it will go and come. *Sway* means to sway with coming and going. The poet said:

Shoot, aim for the hearts, and you will not see any blood flowing except that it runs in the belts.

Plural of hayzum, which is the middle of the chest. If a person is swallowed up by the earth and the earth rotates around him, then he is al-Mawr. The scholars said: You feel safe from above the sky, like His statement: **So travel freely through the earth** (al-Tawbah 9:2), meaning above it, not by touch or position, but by force and management. It was said: It means you feel safe from above the sky, like His statement: **And I will surely crucify you on the trunks of palm trees** (Ta-Ha: 71), meaning on it. It means that he is its manager and owner, as one says: So-and-so is over Iraq and Hijaz, meaning its governor and prince. The narrations on this subject are many, authentic, and widespread, pointing to loftiness, and none can deny them except an atheist or an ignorant stubborn

person. What is meant by them is to revere Him and to sanctify Him from what is base and below. He is described as lofty and great, not by places, directions, and boundaries, because these are attributes of bodies. The hands are raised to the sky in supplication because the sky is the place where revelation descends, the place where rain descends, the place of holiness, the place of the purified angels, and to it the deeds of the servants are raised, and above it is His throne and His Paradise, just as God made the Kaaba the Qiblah for supplication and prayer. And because He created places although He has no need of them, and He existed in eternity before the creation of place and time, and He has no place or time. And He is now as He was. Qanbal read from Ibn Kathir *al-Nashur* and *wa-amintum* by changing the first hamza to a waw and softening the second. The Kufians, Basrans, and the people of Syria, except for Abu 'Umar and Hisham, read it by softening the two hamzas, and the rest softened it. All of it has been mentioned above.

Tafsir Ibn Kathir

This is also from His kindness and mercy to His creation, that He is able to punish them because some of them disbelieve in Him and worship other than Him, and yet He is patient, forgiving, and delays, but does not hasten, as the Most High said: "And if God were to punish people for what they have earned, He would not leave a living creature on the surface of the earth, but He defers them for a specified term. And when their term comes, then indeed, God is ever, of His servants, Seeing." And He said here: **Do you feel secure that He who is in the heaven will not cause the earth to swallow you up, and then at once it will sway** meaning it will go and come and shake. **Or do you feel secure that He who is in the heaven will not send upon you a storm of stones?** meaning a wind with pebbles in it that will crush you, as the Most High said: **Do you feel secure that He will not cause a part of the land to swallow you up, or that He will not send upon you a protector?** And thus He threatened them here with His saying: **Then you will know how My warning is.** Meaning how My warning is and the outcome of those who turn away from it and deny it.

Then God the Almighty said: **And those before them denied** meaning the previous nations and past generations. **So how was My denial?** meaning how great, severe and painful was My denial of them and My punishment of them? Then God the Almighty said: **Have they not seen the birds above them, spreading out their wings and folding them in?** meaning sometimes they flap their wings in the air and sometimes they gather and spread a wing. **None holds them up** meaning in the air **except the Most Gracious** meaning through what He has subjected to them of the air out of His mercy and kindness. **Indeed, He is Seeing of all things** meaning of what is good for all of His creation. This is like His statement: "Have they not seen the birds controlled in the atmosphere of the sky? None holds them up except God. Indeed in that are signs for a people who believe."

Surat al-Mulk 67:16

Do you feel secure that He who is in heaven will not cause the earth to swallow you up and then it will sway?

Fath al-Qadir

Then He, glory be to Him, frightened the disbelievers. He said: 16- **Do you feel secure that He who is in the heaven will not cause the earth to swallow you up?** Al-Wahidi said: The commentators said: It means the punishment of He who is in the heaven. It was said that He who is in the heaven is His power, authority, throne, and angels. It was also said that He who is in the heaven is the angels. It was also said that it means Gabriel. The meaning of **that He will cause the earth to swallow you up** is that He will uproot it while it is covered with you, as He did with Qarun after He made it subservient to you, walking in its paths. His statement: **that He will cause the earth to swallow up** is a budāl ishtmal of the relative pronoun: that is, do you feel secure that He will cause the earth to swallow you up? Or it is an omission of *min*: that is, that He will cause the earth to swallow you up. **Then suddenly it is in turmoil** means it is agitated and moves in a state other than its state of stillness. The majority of scholars read *a'mantum* with two hamzas. The Basrans and Kufians read it with a light pronoun. Ibn Kathir read it by changing the first to a waw.

Tafsir al-Baghawi

Then he feared the infidels and said:

16- **Do you feel secure from Him who is in the heaven?** Ibn Abbas said: meaning: the punishment of Him who is in the heaven if you disobey Him, **that He will cause the earth to swallow you up and then at once it will sway**. Al-Hasan said: It moves with its people. It was also said: It will fall with them. The meaning is that God the Almighty will move the earth when He swallows them up until it throws them down, rises above them and passes over them. It is said: **Mar Yamur** means: it came and went.

Tafsir al-Baidawi

16- **Do you feel secure against Him who is in the heaven?** meaning the angels who are assigned to manage this world, or God, the Most High, according to the interpretation of **who is in the heaven**, His command is His judgment, or according to the claim of the Arabs, for they claimed that He, the Most High, is in the heaven. Ibn Kathir said, **And you felt secure**, by changing the first hamza to a waw because of the sukoon of what preceded it, and you felt secure by changing the second to an alif, and this is the reading of Nafi', Abu Amr, and Ruways. **That He will cause the earth to swallow you up**, by making you disappear into it as He did with Qarun, and it is a badal al-ishtmal. **And behold, it is turbulent**, by which one comes and goes.

Surat al-Mulk 67:17

Or do you feel secure against He who is in heaven that He will not send upon you a storm of stones? Then you will know how [dealt] with my warners.

Tafsir al-Jalalayn

17 - Or do you feel secure that He who is in the heaven will not send upon you a storm a wind that pelts you with pebbles and then you will know when you witness the punishment how My warning of the punishment is true?

Tafsir al-Suyuti

Tafsir al-Tabari

Or do you feel secure that He who is in the heaven - that is, God - would not send upon you a storm of stones - that is, dust containing small pebbles then you will know how My warner He says: Then you will know, O disbelievers, how will be the end of My warner to you, since you denied it and rejected it against My Messenger.

Tafsir al-Qurtubi

The Almighty says: Or do you feel secure that He who is in the heaven will not send upon you a storm of stones? That is, stones from women, as He sent them upon the people of Lot and the companions of the elephant. It was also said: a wind with stones and gravel. It was also said: a cloud with stones. Then you will know how my warner is. That is, my warning. It was also said: the warner means the warner. Meaning Muhammad, may God bless him and grant him peace. Then you will know his truthfulness and the consequence of their denial.

Tafsir Ibn Kathir

This is also from His kindness and mercy to His creation, that He is able to punish them because some of them disbelieve in Him and worship other than Him, and yet He is patient, forgiving, and delays, but does not hasten, as the Most High said: "And if God were to punish people for what they have earned, He would not leave a living creature on the surface of the earth, but He defers them for a specified term. And when their term comes, then indeed, God is ever, of His servants, Seeing." And He said here: Do you feel secure that He who is in the heaven will not cause the earth to swallow you up, and then at once it will sway meaning it will go and come and shake, Or do you feel secure that He who is in the heaven will not send upon you a storm of stones? meaning a wind with pebbles in it that will crush you, as the Most High said: Do you feel secure that He will not cause a part of the land to swallow you up, or that He will not send upon you a

protector? And thus He threatened them here with His saying: Then you will know how My warner is. Meaning how My warning is and the outcome of those who turn away from it and deny it.

Then God the Almighty said: And those before them denied meaning the previous nations and past generations. So how was My denial? meaning how great, severe and painful was My denial of them and My punishment of them? Then God the Almighty said: Have they not seen the birds above them, spreading out their wings and folding them in? meaning sometimes they flap their wings in the air and sometimes they gather and spread a wing. None holds them up meaning in the air except the Most Gracious meaning through what He has subjected to them of the air out of His mercy and kindness. Indeed, He is Seeing of all things meaning of what is good for all of His creation. This is like His statement: "Have they not seen the birds controlled in the atmosphere of the sky? None holds them up except God. Indeed in that are signs for a people who believe."

Fath al-Qadir

Then the Almighty repeated the threat to them in another way, saying: 17- Or do you feel secure that He who is in the heaven will not send upon you a storm of stones? That is, stones from the sky, as He sent them upon the people of Lot and the companions of the elephant. It was also said that it was a cloud with stones in it, and it was also said that it was a wind with stones in it. Then you will know how My warner is. That is, My warning if you suffer the punishment and this knowledge does not benefit you. It was also said that the warner here is Muhammad, peace and blessings of God be upon him. This was said by Ata' and Ad-Dahhak. The meaning is: You will know My Messenger and his truthfulness, and the first is more appropriate. The statement that He will not send upon you a storm of stones is like the statement in that He will cause the earth to swallow you up. It is either a substitute for inclusion, or an estimation of from.

Tafsir al-Baghawi

17- Or do you feel secure that He who is in the heaven will not send upon you a storm of stones? A wind with stones as He did to the people of Lot. Then you will know, in the Hereafter and at death, how My warner is, meaning My warning when you witness the punishment.

Tafsir al-Baidawi

17- Or do you feel secure that He who is in the heaven will not send upon you a storm of stones? That He will rain down upon you pebbles. Then you will know how My warning is. How My warning is when you see the one being warned, but knowledge will not benefit you then.

Surat al-Mulk 67:18

And those before them denied, so how was My denial?

Surat al-Mulk 67:18

And those before them denied, so how was My denial?

Tafsir al-Jalalayn

18 - **And those before them denied** of the nations **so how was My reproach** My reproach of them for denying when they were destroyed, meaning that it is true

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who were before these polytheists from Quraysh from the past nations denied their messengers, **So how was my denial?** He says: So how was my denial of their denial of them.

Tafsir al-Qurtubi

The Almighty says: **And those before them denied** meaning the disbelieving nations, such as the people of Noah, Aad, Thamud, the people of Lot, the people of Madyan, the people of Ar-Rass, and the people of Pharaoh. **How was my denial?** meaning my denial, as has been mentioned previously. Warsh included the ya' in nadhiri and nakiri in the connected form. Ya'qub included it in both cases. The rest omitted it in accordance with the Qur'an.

Tafsir Ibn Kathir

This is also from His kindness and mercy to His creation, that He is able to punish them because some of them disbelieve in Him and worship other than Him, and yet He is patient, forgiving, and delays, but does not hasten, as the Most High said: "And if God were to punish people for what they have earned, He would not leave a living creature on the surface of the earth, but He defers them for a specified term. And when their term comes, then indeed, God is ever, of His servants, Seeing." And He said here: **Do you feel secure that He who is in the heaven will not cause the earth to swallow you up, and then at once it will sway** meaning it will go and come and shake, **Or do you feel secure that He who is in the heaven will not send upon you a storm of stones?** meaning a wind with pebbles in it that will crush you, as the Most High said: **Do you feel secure that He will not cause a part of the land to swallow you up, or that He will not send upon you a protector?** And thus He threatened them here with His saying: **Then you will know how My warner is.** Meaning how My warning is and the outcome of those who turn away from it and deny it.

Then God the Almighty said: **And those before them**

denied meaning the previous nations and past generations. **So how was My denial?** meaning how great, severe and painful was My denial of them and My punishment of them? Then God the Almighty said: **Have they not seen the birds above them, spreading out their wings and folding them in?** meaning sometimes they flap their wings in the air and sometimes they gather and spread a wing. **None holds them up** meaning in the air **except the Most Gracious** meaning through what He has subjected to them of the air out of His mercy and kindness. **Indeed, He is Seeing of all things** meaning of what is good for all of His creation. This is like His statement: "Have they not seen the birds controlled in the atmosphere of the sky? None holds them up except God. Indeed in that are signs for a people who believe."

Fath al-Qadir

18- **And those before them denied** meaning those before the disbelievers of Mecca from the disbelievers of the past nations, such as the people of Noah, Aad, Thamud, the people of Lot, the companions of the thicket, the companions of the messengers, and the people of Pharaoh. **So how was My reproach** meaning how was My reproach to them for the terrible punishment I inflicted upon them.

Tafsir al-Baghawi

18- **And those before them denied**, meaning the disbelievers of past nations, **so how was My denial**, meaning My denial of them with the punishment.

Tafsir al-Baidawi

18- **And those before them denied, so how was My reproach.** My reproach to them by sending down the punishment, which is a consolation to the Messenger, may God bless him and grant him peace, and a threat to his polytheist people.

Surat al-Mulk 67:19

Have they not seen the birds above them, spreading out their wings and folding them in? None holds them up except the Most Merciful. Indeed, He is, of all things, Seeing.

Tafsir al-Jalalayn

19 - **Have they not seen** they look **at the birds above them, spreading out** in the air **and folding in** their wings *what* their wings after spreading out, that is, and folding in **is holding them back except** from falling into a state of spreading and folding (the Most Gracious. Indeed, by His power (of all things, He is Seeing). Or) the meaning is, have they not used the stability of the birds in the air as evidence of Our ability to do to them what came before and other punishments?

Tafsir al-Suyuti

Tafsir al-Tabari

Have they not seen the birds above them, spreading out their wings? He says: Have these polytheists not seen the birds above them, spreading out their wings? **And folding them in.** He says: And folding their wings sometimes. What he meant by that is that they sometimes spread out their wings and sometimes fold them in.

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, regarding His statement, **with wings spread out**, he said: The bird spreads its wings out as you have seen, then closes them.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **spreading out their wings and folding them in** means they spread out their wings and fold them in.

And His statement, **None holds them up except the Most Gracious**, means: None holds the birds spread out over you except the Most Gracious. He says: So by this they will be reminded if they remember, and taken heed if they take heed, knowing by it that their Lord is One, with no partner. **Indeed, He is All-Seeing of all things**, meaning: God is All-Seeing and All-Aware of all things. There is no flaw in His management, and He does not see any disparity in His creation.

Tafsir al-Qurtubi

The Almighty said: **Have they not seen the birds above**

them, spreading out their wings? That is, just as He has made the earth subservient to man, He has made the air subservient to birds. **Spreading out their wings** means spreading out their wings in the air when flying, because when they spread them out, they line up their legs in a row. **And they fold in** means they strike their sides with them. Abu Ja'far said:

An-Nahhas: When a bird spreads its wings, it is said: Saf, and when it closes them so that its side touches it, it is said: Qabd, because it holds them together. Abu Kharash said:

The night takes the initiative, for it is a refuge that urges the wing to expand and contract.

It was said: And He closes their wings after spreading them when they stop flying. It is conjoined with the word *saffat* in conjunction with the present tense and the active participle, just as the active participle is conjoined with the present tense in the poet's saying:

He began to live in it with a severe temper, intending to roam its markets unjustly.

No one holds them back means no one holds the birds in the air while they fly except God Almighty. **He is All-Seeing of all things.**

Tafsir Ibn Kathir

This is also from His kindness and mercy to His creation, that He is able to punish them because some of them disbelieve in Him and worship other than Him, and yet He is patient, forgiving, and delays, but does not hasten, as the Most High said: "And if God were to punish people for what they have earned, He would not leave a living creature on the surface of the earth, but He defers them for a specified term. And when their term comes, then indeed, God is ever, of His servants, Seeing." And He said here: **Do you feel secure that He who is in the heaven will not cause the earth to swallow you up, and then at once it will sway** meaning it will go and come and shake. **Or do you feel secure that He who is in the heaven will not send upon you a storm of stones?** meaning a wind with pebbles in it that will crush you, as the Most High said: **Do you feel secure that He will not cause a part of the land to swallow you up, or that He will not send upon you a protector?** And thus He threatened them here with His saying: **Then you will know how My warning is.** Meaning how My warning is and the outcome of those who turn away from it and deny it.

Then God the Almighty said: **And those before them denied** meaning the previous nations and past generations. **So how was My denial?** meaning how great, severe and painful was My denial of them and My punishment of them? Then God the Almighty said: **Have they not seen the birds above them, spreading out their wings and folding them in?** meaning sometimes they flap their wings in the air and sometimes they gather and spread a wing. **None holds them up** meaning in the air **except the Most Gracious** meaning through what He has subjected to them of the air out of His mercy and kindness. **Indeed, He is Seeing of all things** meaning of what is good for all of

Surat al-Mulk 67:19

Have they not seen the birds above them, spreading out their wings and folding them in? None holds them up except the Most Merciful. Indeed, He is, of all things, Seeing.

His creation. This is like His statement: "Have they not seen the birds controlled in the atmosphere of the sky? None holds them up except God. Indeed in that are signs for a people who believe." wonders.

Fath al-Qadir

19- **Have they not seen the birds above them with wings spread out?** The hamza is for interrogation and the waw is for conjunction with an implied meaning: they were heedless and did not look. The meaning of **with wings spread out** is that they spread their wings in the air and [flatten them] when they fly. **And they fold** means they close their wings. An-Nahhas said: When a bird spreads its wings, it is said to be spread out, and when it folds them, it is said to be folded, as if it is folding them. This is the meaning of flying, which is spreading the wing and folding it after spreading it. From this, Abu Kharash said:

The night takes the initiative, as it is moving under the wing, spreading out and contracting.

Rather, He said: **And they grasp** and did not say **they grasp** as He said **they spread out**, because grasping is renewed sometimes and sometimes, while spreading out is the original, as it was said. And it was said that the meaning of **and they grasp** is their grasping their wings when stopping from flying, not grasping them while flying. The phrase **None holds them up except the Most Gracious** is in the accusative case as a state of the subject of **they grasp**, or it is a new sentence to clarify the perfection of the power of God, the Most High. The meaning is: None holds them up in the air when flying except the Most Gracious, who is able to do all things. **Indeed, He is All-Seeing of all things**, nothing is hidden from Him, whatever it may be.

Tafsir al-Baghawi

19- **Have they not seen the birds above them spreading out their wings in the air, and folding them in?** "What holds them back" in the state of folding and spreading them so that they do not fall, "except the Most Merciful. Indeed, He is Seeing of all things."

Tafsir al-Baidawi

19- "Have they not seen the birds above them, spreading out their wings in the air when flying, for when they spread them out, they line up their tiptoes. And they fold them in" and bring them together when they strike their sides with them time after time to show that they are moving. Therefore, it was changed to the verb form to differentiate between the original flight and that which is imposed upon it. **What holds them up** in the air contrary to nature **except the Most Gracious** whose mercy encompasses everything, for He created them with shapes and characteristics that prepared them to fly in the air. **Indeed, He is Seeing of all things** He knows how to create the strange and manage

Surat al-Mulk 67:20

Or who is it that is an army for you to aid you other than the Most Merciful? The disbelievers are not except in delusion.

Tafsir al-Jalalayn

20 - Or who is the subject of **this** its predicate *who* is a substitute for this **is an army** helps **for you** the relative clause of who **supports you** an attribute of an army **other than the Most Gracious** that is, other than Him who repels His punishment from you, that is, there is no helper for you **the disbelievers are only in delusion** Satan has deceived them that the punishment will not descend upon them

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the polytheists among the Quraysh 106: Who is this who is an army for you, O you who disbelieve in Him, who will support you instead of the Most Merciful if He intends to harm you? He will repel from you what He intends to do to you. **The disbelievers are only in delusion.** God Almighty says: The disbelievers in God are only in delusion because of their belief that their gods bring them closer to God, and that they benefit or harm.

Tafsir al-Qurtubi

The Almighty said: **Is this he who is your army?** Ibn Abbas said: A party and protection for you **to aid you other than the Most Gracious** so that he repels from you what He intends for you if you disobey Him. The word *army* is singular, and that is why He said: **This he who is your army** which is a question of denial, meaning that you have no army to repel from you the punishment of God **other than the Most Gracious** meaning other than the Most Gracious. **The disbelievers are only in delusion** from the devils, who attack them with the idea that there is no punishment or reckoning.

Tafsir Ibn Kathir

God the Almighty says to the polytheists who worshipped other than Him, seeking victory and provision from them, denying what they believed and informing them that they will not get what they hoped for. God the Almighty says: **Is this he who is an army for you to aid you besides the Most Gracious?** That is, you have no guardian, protector, or supporter besides Him. For this reason God the Almighty says: **The disbelievers are only in delusion.** Then God the Almighty says: **Is this he who provides for you if he were to withhold his provision?** That is, who is this who, if God cuts off his provision from you, would provide for

you after him? That is, no one gives, withholds, creates, provides, or aids except God the Almighty, alone, with no partner. That is, they know this and despite this they worship other than Him. For this reason God the Almighty says: **Rather, they persist,** that is, they persist in their transgression, falsehood, and misguidance, **in insolence and aversion,** that is, in obstinacy, haughtiness, and aversion in their turning away from the truth, not listening to it or following it.

Then God the Almighty said: **Is he who walks prone on his face better guided? Or he who walks upright on a straight path?** This is a parable that God has given for the believer and the disbeliever. The disbeliever is like one who walks prone on his face, meaning he walks bent over, not upright on his face, meaning he does not know where to go or how to go, but rather he is lost, confused and astray. **Is he more guided? Or he who walks upright** meaning upright **on a straight path** meaning on a clear and clear path, and he is straight in himself and his path is straight. This is their example in this world, and this is how they will be in the hereafter. The believer will be gathered walking upright on a straight path that will lead him to the spacious Paradise. As for the disbeliever, he will be gathered walking on his face to the fire of Hell.

Gather together those who did wrong, their spouses, and what they used to worship besides God, and guide them to the path of Hellfire. Their spouses: their counterparts. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Ismail told us, on the authority of Nafi', who said: I heard Anas ibn Malik say: It was said, O Messenger of God, how will people be gathered on their faces? He said: **Is not He who made them walk on their feet able to make them walk on their faces?** This hadith is narrated in the two Sahihis through the chain of transmission. And the words of God Almighty: **Say, 'It is He who produced you,'** meaning, He began your creation after you were nothing worth mentioning, **and made for you hearing and sight and hearts,** meaning, intellects and perception. **Little do you give thanks,** meaning, you rarely use these powers that God has bestowed upon you in obeying Him, complying with His commands, and abandoning His prohibitions. **Say, 'It is He who multiplied you throughout the earth,'** meaning, He spread you out and dispersed you throughout the regions and corners of the earth, despite your different tongues, languages, colors, halal foods, shapes, and forms. **And to Him you will be gathered,** meaning, you will be gathered after this dispersion and scattering. He will gather you as He scattered you and restore you as He began you. Then the Almighty said, informing you about the unbelievers who deny the Resurrection and who rule out its occurrence: **And they say, 'When will this promise come to pass, if you should be truthful?'** That is, when will this that you tell us will happen, which will be the gathering after this separation? **Say, 'Knowledge is only with God.'** That is, no one knows the exact time of that except God, the Almighty, the Majestic. But He commanded me to inform you that this will inevitably happen, so beware of it. **And I am only a clear warner.** That is, my duty is only to convey the message, and I have conveyed it to you.

God the Almighty said: **But when they saw it**

Surat al-Mulk 67:20

Or who is it that is an army for you to aid you other than the Most Merciful? The disbelievers are not except in delusion.

approaching, the faces of those who disbelieved became sad. That is, when the Resurrection came and the disbelievers witnessed it and saw that the matter was near, because everything that is coming will come, even if its time is long. But when what they denied came to pass, it grieved them because they knew what evil they would have there. That is, it surrounded them and there came to them from God's command what they had never thought of or calculated. "And there appeared to them from God that which they had not reckoned upon. And there appeared to them the evil of what they had earned, and that which they used to ridicule encompassed them." That is why it is said to them in the form of rebuke and rebuke: **This is what you used to call for.** That is, you used to hasten.

against the Most Merciful? is similar to His statement, **Have they not seen, Have you not considered such crafts, so you do not know Our ability to punish them by means of a landslide or the sending of a hailstorm?** "Or do you have an army that will aid you against God if He sends His punishment upon you? **It is like His statement,** Or have they gods that can protect them against Us?" except that it was used as a question to identify who will aid them, indicating that they believed in this oath. "Who **is the subject, this is its predicate, who is its predicate, and aids you is a description of army**" based on its wording. "The disbelievers are only in delusion," they have no support.

Fath al-Qadir

20- **Is this he who is your army to aid you other than the Most Merciful?** The question is for rebuke and rebuke, and the meaning is that you have no army to protect you from God's punishment, and the army is the party and the protection. The majority read *amn* with a shaddah on the *mim* because of the assimilation of the *mim* of *am* into the *mim* of *min*, and *am* means *bal*, and there is no way to estimate the hamza after it as is the common practice in estimating the disconnected *am* with *bal* and the hamza, because after it here is the interrogative *min*, so that estimation is unnecessary. The interrogative *min* is the subject and the demonstrative pronoun is its predicate, and the relative pronoun with its clause is an attribute of the demonstrative pronoun, and *yansurkum* is an attribute of *jund*, and **min dun ar-Rahman** is in the accusative case as a state of the agent of *yansurkum*, and the meaning is: Rather, from this insignificant one who is, in your opinion, an army for you, exceeding the victory of the Most Merciful. Talha bin Masraf read it with a light *mim* and a heavy *mim* of the second, and the phrase **the disbelievers are only in delusion** is parenthetical, confirming what came before it, denouncing them for what they are in of misguidance, and the meaning is: the disbelievers are only in great delusion on the part of Satan who deceives them with it.

Tafsir al-Baghawi

20- **Is this he who will be your soldiers?** is a rhetorical question. Ibn Abbas said: meaning a protection for you, **who will support you other than the Most Gracious,** protecting you from His punishment and repelling from you what He intends for you. **The disbelievers are only in delusion,** meaning in delusion from Satan who deceives them that the punishment will not descend upon them.

Tafsir al-Baidawi

20- **Is this the one who is your army that will aid you**

Surat al-Mulk 67:21

Or who is it that provides for you if He should withhold His provision? Rather, they persist in insolence and aversion.

Tafsir al-Jalalayn

21 - Or who is it that provides for you if He should withhold the Most Gracious His provision meaning the rain from you? The answer to the condition is omitted and is indicated by what preceded it, meaning who provides for you, meaning there is no provider for you other than Him. **Rather, they persist** persisted in **insolence** arrogance **and aversion** distancing themselves from the truth.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or who is it that feeds you and gives you drink and provides you with your sustenance if He should withhold from you His provision which He provides for you?

His saying, **Rather, they persisted in insolence and aversion**, means: Rather, they persisted in their transgression, aversion to the truth, and arrogance.

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

Who said that?

Muhammad bin Saad told me, saying: My father told me, saying: My uncle told me, saying: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Rather, they persisted in insolence and aversion**, meaning: in misguidance.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **Rather, they persisted in insolence and aversion**, he said: Ungrateful.

Tafsir al-Qurtubi

God Almighty says: **Is this He who provides for you?** meaning, He gives you the benefits of this world. It was also said: The rain is from your gods. **If He withholds** means God Almighty's provision. **Rather, they persisted**, meaning they persisted and persisted. **In insolence** of tyranny **and aversion** from the truth.

Tafsir Ibn Kathir

God the Almighty says to the polytheists who worshipped other than Him, seeking victory and provision from them, denying what they believed and informing them that they will not get what they hoped for. God the Almighty says: **Is this he who is an army for you to aid you besides the Most Gracious?** That is, you have no guardian, protector, or supporter besides Him. For this reason God the Almighty says: **The disbelievers are only in delusion.** Then God the Almighty says: **Is this he who provides for you if he were to withhold his provision?** That is, who is this who, if God cuts off his provision from you, would provide for you after him? That is, no one gives, withholds, creates, provides, or aids except God the Almighty, alone, with no partner. That is, they know this and despite this they worship other than Him. For this reason God the Almighty says: **Rather, they persist**, that is, they persist in their transgression, falsehood, and misguidance, **in insolence and aversion**, that is, in obstinacy, haughtiness, and aversion in their turning away from the truth, not listening to it or following it.

Then God the Almighty said: **Is he who walks prone on his face better guided? Or he who walks upright on a straight path?** This is a parable that God has given for the believer and the disbeliever. The disbeliever is like one who walks prone on his face, meaning he walks bent over, not upright on his face, meaning he does not know where to go or how to go, but rather he is lost, confused and astray. Is he more guided? **Or he who walks upright meaning upright on a straight path** meaning on a clear and clear path, and he is straight in himself and his path is straight. This is their example in this world, and this is how they will be in the hereafter. The believer will be gathered walking upright on a straight path that will lead him to the spacious Paradise. As for the disbeliever, he will be gathered walking on his face to the fire of Hell.

Gather together those who did wrong, their spouses, and what they used to worship besides God, and guide them to the path of Hellfire. Their spouses: their counterparts. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Ismail told us, on the authority of Nafi', who said: I heard Anas ibn Malik say: It was said, O Messenger of God, how will people be gathered on their faces? He said: **Is not He who made them walk on their feet able to make them walk on their faces?** This hadith is narrated in the two Sahihs through the chain of transmission. And the words of God Almighty: **Say, 'It is He who produced you,'** meaning, He began your creation after you were nothing worth mentioning, **and made for you hearing and sight and hearts**, meaning, intellects and perception. **Little do you give thanks**, meaning, you rarely use these powers that God has bestowed upon you in obeying Him, complying with His commands, and abandoning His prohibitions. **Say, 'It is He who multiplied you throughout the earth,'** meaning, He spread you out and dispersed you throughout the regions and corners of the earth, despite your different tongues, languages, colors, halal foods, shapes, and forms. **And to Him you will be gathered**, meaning, you will be gathered after this dispersion and scattering. He will gather you as He scattered you and restore you as He began you. Then the Almighty said, informing

Surat al-Mulk 67:21

Or who is it that provides for you if He should withhold His provision? Rather, they persist in insolence and aversion.

you about the unbelievers who deny the Resurrection and who rule out its occurrence: **And they say, 'When will this promise come to pass, if you should be truthful?'** That is, when will this that you tell us will happen, which will be the gathering after this separation? **Say, 'Knowledge is only with God.'** That is, no one knows the exact time of that except God, the Almighty, the Majestic. But He commanded me to inform you that this will inevitably happen, so beware of it. **And I am only a clear warner.** That is, my duty is only to convey the message, and I have conveyed it to you.

God the Almighty said: **But when they saw it approaching, the faces of those who disbelieved became sad.** That is, when the Resurrection came and the disbelievers witnessed it and saw that the matter was near, because everything that is coming will come, even if its time is long. But when what they denied came to pass, it grieved them because they knew what evil they would have there. That is, it surrounded them and there came to them from God's command what they had never thought of or calculated. "And there appeared to them from God that which they had not reckoned upon. And there appeared to them the evil of what they had earned, and that which they used to ridicule encompassed them." That is why it is said to them in the form of rebuke and rebuke: **This is what you used to call for.** That is, you used to hasten.

Fath al-Qadir

21- **Is it He who provides for you, if He were to withhold His provision?** The discussion of this is like the discussion of the previous one in reading and parsing: that is, who is He who provides you with provisions from rain and other things, if God were to withhold that from you and prevent it from you? **Rather, they persisted in insolence and aversion.** That is, they were not affected by that, rather they persisted in their stubbornness and arrogance towards the truth and their aversion to it, and they did not consider or think. The answer to the condition is omitted because what preceded it indicates it: that is, if He were to withhold His provision, then who would provide for you other than Him? Insolence is stubbornness and tyranny, and aversion is straying.

Ibn Mardawayh narrated on the authority of Ibn Abbas, **Indeed, those who fear their Lord unseen,** he said: Abu Bakr, Umar, Ali, and Abu Ubaidah ibn al-Jarrah. Ibn Jarir and Ibn al-Mundhir narrated on his authority regarding his statement, **in its slopes,** he said: its mountains. Ibn Jarir also narrated on his authority, he said: its edges. At-Tabarani, Ibn Adi, Al-Bayhaqi in Al-Shu'b, and Al-Hakim At-Tirmidhi narrated on the authority of Ibn Umar, he said: The Messenger of God, peace and blessings be upon him, said: **God loves the faithful, professional servant.** Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **Rather, they persist in insolence and aversion,** he said: in misguidance.

Tafsir al-Baghawi

21- **Is this He who provides for you if He should withhold His provision?** That is, who is the one who provides you with rain if God withholds it from you? **Rather, they persist in insolence,** persisting in misguidance, **and aversion,** distancing themselves from the truth. Mujahid said: ungrateful.

Tafsir al-Baidawi

21- **Is this the one who provides for you?** Or the one who is pointed to and it is said, **This is the one who provides for you.** "If He withholds His provision" by withholding the rain and all other means that purify and lead it to you. "Rather, they persisted in stubbornness obstinacy boiling" straying from the truth so that their natures would be repelled by it.

Surat al-Mulk 67:22

Is one who walks prone on his face better guided than one who walks erect on a straight path?

Tafsir al-Jalalayn

22 - **Is he who walks prostrate falling on his face better guided or he who walks upright on a straight path?** The report of the second is omitted and the report of the first indicates it, meaning better guided. The example of the believer and the disbeliever is which of them is on the right path.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Is he who walks** O people **prone on his face** not seeing what is before him, or what is to his right and left **more guided**: more upright on the road, and more guided to him, **or he who walks upright**: the way the sons of Adam walk on their feet **on a straight path** meaning: on a path with no crookedness in it, and it was said *prone* because it is an incomplete verb, and if it is not complete they insert the letter alif into it, and they say: So-and-so prostrated on his face, so he is prone, and from this is the saying of Al-A'sha:

Lying on his rug, his sweat dripping onto his bare back.

He said: *Mukabban* because it is an incomplete verb. If it is a complete verb, the alif is deleted from it, and it is said: **I threw so-and-so on his face** and **May God throw him on his face**.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Is he who walks prone on his face better guided than he who walks upright on a straight path?** He said: Is he who walks in misguidance better guided, or he who walks guided?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Falling on his face**, he said: in misguidance. **Or does he walk upright on a straight path?** he said: the straight truth.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **Is one who walks prone on his face** meaning the disbeliever better guided, **or one who walks upright** meaning the believer? God has set an example for them both.

Others said: Rather, what he meant by that is that God

will gather the unbeliever on the Day of Resurrection on his face, so He said, **Is he who walks prone on his face better guided than he who walks upright?** on the Day of Resurrection.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Is one who walks prone on his face better guided?** refers to the disbeliever who committed sins against God in this world, and God will gather him on the Day of Resurrection on his face. It was said: O Prophet of God, how will the disbeliever be gathered on his face? He said: The One who made him walk on his feet is able to gather him on the Day of Resurrection on his face.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **Is he who walks prone on his face?** He said: It is the disbeliever who commits an act of disobedience to God, so God will gather him on the Day of Resurrection on his face. Muammar said: The Prophet, may God bless him and grant him peace, was asked, **How do they walk on their faces?** He said, **The One who made them walk on their feet is able to make them walk on their faces**.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **He walks straight on a straight path**. He said: The believer acts in obedience to God, and God will gather him in obedience to Him.

Tafsir al-Qurtubi

God the Almighty said: **Is he who walks prone on his face?** God has set forth an example for the believer and the disbeliever, *prone*, meaning with his head bowed, not looking in front of him, to his right, or to his left. He is not safe from stumbling and falling on his face. Like someone who walks upright and straight, looking in front of him, to his right, and to his left. Ibn Abbas said: This is in this world. It is possible that he means the blind man who cannot find his way, so he stumbles and keeps falling on his face. He is not like the healthy, sighted man who walks on the right path. Qatada said: He is the disbeliever who was prone to disobeying God in this world, so God will gather him on the Day of Resurrection on his face. Ibn Abbas and Al-Kalbi said: Abu Jahl is sufficient for the one who walks prone on his face, and the Messenger of God (peace and blessings of God be upon him) is sufficient for the one who walks prone. It was also said Abu Bakr. It was also said Hamzah. It was also said Ammar ibn Yasir, as was said by Ikrimah. It was said: It is general for the unbeliever and the believer, meaning that the unbeliever does not know whether he is on the highest truth or falsehood. Meaning, is this unbeliever guided or the Muslim who walks upright and upright, sees the path and is **on the straight path** which is Islam. It is said: The man fell on his face, in what is not transitive with the letter alif. But if it is transitive, it is said: May God throw him down on his face, without the letter alif.

Is one who walks prone on his face better guided than one who walks erect on a straight path?

Tafsir Ibn Kathir

God the Almighty says to the polytheists who worshipped other than Him, seeking victory and provision from them, denying what they believed and informing them that they will not get what they hoped for. God the Almighty says: **Is this he who is an army for you to aid you besides the Most Gracious?** That is, you have no guardian, protector, or supporter besides Him. For this reason God the Almighty says: **The disbelievers are only in delusion.** Then God the Almighty says: **Is this he who provides for you if he were to withhold his provision?** That is, who is this who, if God cuts off his provision from you, would provide for you after him? That is, no one gives, withholds, creates, provides, or aids except God the Almighty, alone, with no partner. That is, they know this and despite this they worship other than Him. For this reason God the Almighty says: **Rather, they persist,** that is, they persist in their transgression, falsehood, and misguidance, **in insolence and aversion,** that is, in obstinacy, haughtiness, and aversion in their turning away from the truth, not listening to it or following it.

Then God the Almighty said: **Is he who walks prone on his face better guided? Or he who walks upright on a straight path?** This is a parable that God has given for the believer and the disbeliever. The disbeliever is like one who walks prone on his face, meaning he walks bent over, not upright on his face, meaning he does not know where to go or how to go, but rather he is lost, confused and astray. Is he more guided? **Or he who walks upright** meaning upright **on a straight path** meaning on a clear and clear path, and he is straight in himself and his path is straight. This is their example in this world, and this is how they will be in the hereafter. The believer will be gathered walking upright on a straight path that will lead him to the spacious Paradise. As for the disbeliever, he will be gathered walking on his face to the fire of Hell.

Gather together those who did wrong, their spouses, and what they used to worship besides God, and guide them to the path of Hellfire. Their spouses: their counterparts. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Ismail told us, on the authority of Nafi', who said: I heard Anas ibn Malik say: It was said, O Messenger of God, how will people be gathered on their faces? He said: **Is not He who made them walk on their feet able to make them walk on their faces?** This hadith is narrated in the two Sahihs through the chain of transmission. And the words of God Almighty: **Say, 'It is He who produced you,'** meaning, He began your creation after you were nothing worth mentioning, **and made for you hearing and sight and hearts,** meaning, intellects and perception. **Little do you give thanks,** meaning, you rarely use these powers that God has bestowed upon you in obeying Him, complying with His commands, and abandoning His prohibitions. **Say, 'It is He who multiplied you throughout the earth,'** meaning, He spread you out and dispersed you throughout the regions and corners of the earth, despite your different tongues, languages, colors, halal foods, shapes, and forms. **And to Him you will be gathered,** meaning, you will be gathered after this dispersion and scattering.

He will gather you as He scattered you and restore you as He began you. Then the Almighty said, informing you about the unbelievers who deny the Resurrection and who rule out its occurrence: **And they say, 'When will this promise come to pass, if you should be truthful?'** That is, when will this that you tell us will happen, which will be the gathering after this separation? **Say, 'Knowledge is only with God.'** That is, no one knows the exact time of that except God, the Almighty, the Majestic. But He commanded me to inform you that this will inevitably happen, so beware of it. **And I am only a clear warner.** That is, my duty is only to convey the message, and I have conveyed it to you.

God the Almighty said: **But when they saw it approaching, the faces of those who disbelieved became sad.** That is, when the Resurrection came and the disbelievers witnessed it and saw that the matter was near, because everything that is coming will come, even if its time is long. But when what they denied came to pass, it grieved them because they knew what evil they would have there. That is, it surrounded them and there came to them from God's command what they had never thought of or calculated. "And there appeared to them from God that which they had not reckoned upon. And there appeared to them the evil of what they had earned, and that which they used to ridicule encompassed them." That is why it is said to them in the form of rebuke and rebuke: **This is what you used to call for.** That is, you used to hasten.

Fath al-Qadir

God the Almighty set forth an example of the polytheist and the monotheist to clarify their condition and explain their outcome, saying: 22- **Is one who walks prone on his face better guided?** The one who is prone and the one who is prone is the one who falls on his face. It is said: I threw him over so he fell and fell. It was also said that it is the one who lowers his head and does not look right, left, or forward, so he is not safe from stumbling and falling on his face. It was also said that it refers to the blind person who cannot find his way and his walking keeps turning him on his face. Qatada said: He is the disbeliever who falls on his face disobeying God in this world, so God will gather him on the Day of Resurrection on his face. The hamza is for rhetorical questioning: that is, is the one who walks on his face better guided to the destination he wants? **Or the one who walks upright** straight, looking at what is in front of him **on a straight path** that is, on a level road with no crookedness or deviation in it? The predicate of *min* is omitted because the predicate of *min* of the first is more guided to it. It was said that there is no need for that, because *min* of the second is conjoined with *min* of the first, conjoining a singular to a singular, like you saying, **Is Zaid standing or Amr?** It was said that what is meant by the one who walks prone on his face is the one who will be herded on his face to the Fire, and the one who walks upright is the one who will be herded on his feet to Paradise. This is like the statement of Qatadah that we mentioned, and similar to it is His statement, **And We will gather them on the Day of Resurrection on their faces.**

Tafsir al-Baghawi

Then he gave an example and said:

22- **Is he who walks prone on his face**, bowing his head in misguidance and ignorance, blind in heart and eye, unable to see right or left, and he is the disbeliever. Qatada said: He committed sins in this world, so God will gather him on his face on the Day of Resurrection, **more guided than he who walks upright**, upright, seeing the way, **on a straight path**, and he is the believer. Qatada said: He will walk upright on the Day of Resurrection.

Tafsir al-Baidawi

22- **Is he who walks prone on his face better guided?** It is said, **I made him fall down, so he fell down**. This is one of the strange words, like **God scattered the clouds, so they scattered**. The truth is that they are both from the same root as *anfaḍ*, meaning he became **those who stumbled** and **those who scattered**. The passive forms of *kab* and *qasha'a* are not the passive forms of *kab* and *qasha'a*, but rather the passive forms of both are *akba* and *anqaba*. The meaning of **those who stumbled** is that he stumbles every hour and falls on his face due to the roughness of his path and the difference in his parts. Therefore, he contrasted it with his saying, **Is he who walks upright**, standing, safe from stumbling. **On a straight path**, whose parts and direction are level. The intended meaning is to represent the polytheist and monotheist with the travelers, and the religious people with the two paths. Perhaps the indication in *kab* of the state of the path is sufficient to indicate that what the polytheist is on does not deserve to be called a path, like the walking of someone who is arbitrarily in a different, uneven place. It was said that the one who is *stuck* is the blind one, for he is thrown down and the one who is sighted is the one who walks *stuck* and is thrown down on his face to the Fire, and the one who **walks upright** is the one who is thrown down on his feet to Paradise.

Surat al-Mulk 67:23

Say, "It is He who created you and made for you hearing, sight, and hearts. Little are you grateful."

Surat al-Mulk 67:23

Say, "It is He who created you and made for you hearing, sight, and hearts. Little are you grateful."

Tafsir al-Jalalayn

23 - (Say: It is He who created you) created you **and made for you hearing and sight and hearts** hearts **little do you give thanks** ma is an additional word and the sentence is a resumption informing of their very little thanks for these blessings.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Say, O Muhammad, to those polytheists who deny the al-Qiyamah 75: God is He who created you and made you, and gave you hearing with which to hear, and sight with which to see, and hearts with which to understand. Little do you give thanks. He says, little do you thank your Lord for these blessings that He has bestowed upon you.

Tafsir al-Qurtubi

The Almighty says: **Say, 'It is He who created you.'** He ordered His Prophet to inform them of the ugliness of their polytheism, even though they acknowledged that God created them. **And He gave you hearing and sight and hearts.** He means hearts. **Little do you give thanks.** That is, you do not give thanks for these blessings, and you do not believe in the Oneness of God Almighty. You say, **I rarely do such-and-such**, meaning I do not do it.

Tafsir Ibn Kathir

God the Almighty says to the polytheists who worshipped other than Him, seeking victory and provision from them, denying what they believed and informing them that they will not get what they hoped for. God the Almighty says: **Is this he who is an army for you to aid you besides the Most Gracious?** That is, you have no guardian, protector, or supporter besides Him. For this reason God the Almighty says: **The disbelievers are only in delusion.** Then God the Almighty says: **Is this he who provides for you if he were to withhold his provision?** That is, who is this who, if God cuts off his provision from you, would provide for you after him? That is, no one gives, withholds, creates, provides, or aids except God the Almighty, alone, with no partner. That is, they know this and despite this they worship other than Him. For this reason God the Almighty says: **Rather, they persist**, that is, they persist in their transgression, falsehood, and misguidance, **in insolence and aversion**, that is, in

obstinacy, haughtiness, and aversion in their turning away from the truth, not listening to it or following it.

Then God the Almighty said: **Is he who walks prone on his face better guided? Or he who walks upright on a straight path?** This is a parable that God has given for the believer and the disbeliever. The disbeliever is like one who walks prone on his face, meaning he walks bent over, not upright on his face, meaning he does not know where to go or how to go, but rather he is lost, confused and astray. Is he more guided? **Or he who walks upright** meaning upright **on a straight path** meaning on a clear and clear path, and he is straight in himself and his path is straight. This is their example in this world, and this is how they will be in the hereafter. The believer will be gathered walking upright on a straight path that will lead him to the spacious Paradise. As for the disbeliever, he will be gathered walking on his face to the fire of Hell.

Gather together those who did wrong, their spouses, and what they used to worship besides God, and guide them to the path of Hellfire. Their spouses: their counterparts. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Ismail told us, on the authority of Nafi', who said: I heard Anas ibn Malik say: It was said, O Messenger of God, how will people be gathered on their faces? He said: **Is not He who made them walk on their feet able to make them walk on their faces?** This hadith is narrated in the two Sahih through the chain of transmission. And the words of God Almighty: **Say, 'It is He who produced you,'** meaning, He began your creation after you were nothing worth mentioning, **and made for you hearing and sight and hearts**, meaning, intellects and perception. **Little do you give thanks**, meaning, you rarely use these powers that God has bestowed upon you in obeying Him, complying with His commands, and abandoning His prohibitions. **Say, 'It is He who multiplied you throughout the earth,'** meaning, He spread you out and dispersed you throughout the regions and corners of the earth, despite your different tongues, languages, colors, halal foods, shapes, and forms. **And to Him you will be gathered**, meaning, you will be gathered after this dispersion and scattering. He will gather you as He scattered you and restore you as He began you. Then the Almighty said, informing you about the unbelievers who deny the Resurrection and who rule out its occurrence: **And they say, 'When will this promise come to pass, if you should be truthful?'** That is, when will this that you tell us will happen, which will be the gathering after this separation? **Say, 'Knowledge is only with God.'** That is, no one knows the exact time of that except God, the Almighty, the Majestic. But He commanded me to inform you that this will inevitably happen, so beware of it. **And I am only a clear warner.** That is, my duty is only to convey the message, and I have conveyed it to you.

God the Almighty said: **But when they saw it approaching, the faces of those who disbelieved became sad.** That is, when the Resurrection came and the disbelievers witnessed it and saw that the matter was near, because everything that is coming will come, even if its time is long. But when what they denied

came to pass, it grieved them because they knew what evil they would have there. That is, it surrounded them and there came to them from God's command what they had never thought of or calculated. "And there appeared to them from God that which they had not reckoned upon. And there appeared to them the evil of what they had earned, and that which they used to ridicule encompassed them." That is why it is said to them in the form of rebuke and rebuke: **This is what you used to call for**. That is, you used to hasten.

Fath al-Qadir

23- **Say, 'It is He who created you.'** God the Almighty commanded His Messenger, may God bless him and grant him peace, to inform them that God is the One who created them in the first creation. **And made for them hearing** so that they might hear, **and sight** so that they might see. The reason for singling out hearing while using the plural of sight is that it is a verbal noun that can be used for both little and much. We have already explained this in other places with more explanation. **And hearts** are the hearts with which they contemplate God's creations. So here God the Almighty mentioned that He has given them that by which they can perceive what is heard, seen, and understood, to clarify the argument, cut off the excuse, and rebuke them for not being grateful for God's blessings. For this reason He said, **You give little thanks**. The word *little* is in the accusative case as an adjective for a deleted verbal noun, and *what* is added for emphasis: meaning, give little thanks or for a little time. It was said that what He meant by little thanks is the absence of it from them. Muqatil said: It means that you do not thank the Lord of these blessings and thus unify Him.

Tafsir al-Baghawi

23- "Say, 'It is He who created you and made for you hearing and sight and hearts. Little do you give thanks.'" Muqatil said: This means that they do not give thanks to the Lord of these blessings.

Tafsir al-Baidawi

23- "Say, 'It is He who created you and gave you hearing, and sight, so that you may see His creations, and hearts, so that you may reflect and consider. Little do you give thanks,' for using them for the purpose for which they were created."

Surat al-Mulk 67:24

Say, "It is He who created you on the earth, and to Him you will be gathered."

Surat al-Mulk 67:24

Say, **It is He who created you on the earth, and to Him you will be gathered.**

Tafsir al-Jalalayn

24 - (Say: It is He who created you) created you **on the earth, and to Him you will be gathered** for the reckoning.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad: God **who has scattered you on the earth** means: God who created you on the earth, **and to Him you will be gathered** means: and to God you will be gathered, and you will be gathered from your graves for the place of reckoning.

Tafsir al-Qurtubi

God Almighty says: **Say, 'It is He who has dispersed you throughout the earth.'** That is, He created you on the earth, as Ibn Abbas said. It was also said: He spread you out and dispersed you across it, as Ibn Shajarah said. **And to Him you will be gathered**, until He rewards each one according to his deeds.

Tafsir Ibn Kathir

God the Almighty says to the polytheists who worshipped other than Him, seeking victory and provision from them, denying what they believed and informing them that they will not get what they hoped for. God the Almighty says: **Is this he who is an army for you to aid you besides the Most Gracious?** That is, you have no guardian, protector, or supporter besides Him. For this reason God the Almighty says: **The disbelievers are only in delusion.** Then God the Almighty says: **Is this he who provides for you if he were to withhold his provision?** That is, who is this who, if God cuts off his provision from you, would provide for you after him? That is, no one gives, withholds, creates, provides, or aids except God the Almighty, alone, with no partner. That is, they know this and despite this they worship other than Him. For this reason God the Almighty says: **Rather, they persist**, that is, they persist in their transgression, falsehood, and misguidance, **in insolence and aversion**, that is, in obstinacy, haughtiness, and aversion in their turning away from the truth, not listening to it or following it.

Then God the Almighty said: **Is he who walks prone on his face better guided? Or he who walks upright on a**

straight path? This is a parable that God has given for the believer and the disbeliever. The disbeliever is like one who walks prone on his face, meaning he walks bent over, not upright on his face, meaning he does not know where to go or how to go, but rather he is lost, confused and astray. Is he more guided? **Or he who walks upright** meaning upright **on a straight path** meaning on a clear and clear path, and he is straight in himself and his path is straight. This is their example in this world, and this is how they will be in the hereafter. The believer will be gathered walking upright on a straight path that will lead him to the spacious Paradise. As for the disbeliever, he will be gathered walking on his face to the fire of Hell.

Gather together those who did wrong, their spouses, and what they used to worship besides God, and guide them to the path of Hellfire. Their spouses: their counterparts. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Ismail told us, on the authority of Nafi', who said: I heard Anas ibn Malik say: It was said, O Messenger of God, how will people be gathered on their faces? He said: **Is not He who made them walk on their feet able to make them walk on their faces?** This hadith is narrated in the two Sahihs through the chain of transmission. And the words of God Almighty: **Say, 'It is He who produced you,'** meaning, He began your creation after you were nothing worth mentioning, **and made for you hearing and sight and hearts**, meaning, intellects and perception. **Little do you give thanks**, meaning, you rarely use these powers that God has bestowed upon you in obeying Him, complying with His commands, and abandoning His prohibitions. **Say, 'It is He who multiplied you throughout the earth,'** meaning, He spread you out and dispersed you throughout the regions and corners of the earth, despite your different tongues, languages, colors, halal foods, shapes, and forms. **And to Him you will be gathered**, meaning, you will be gathered after this dispersion and scattering. He will gather you as He scattered you and restore you as He began you. Then the Almighty said, informing you about the unbelievers who deny the Resurrection and who rule out its occurrence: **And they say, 'When will this promise come to pass, if you should be truthful?'** That is, when will this that you tell us will happen, which will be the gathering after this separation? **Say, 'Knowledge is only with God.'** That is, no one knows the exact time of that except God, the Almighty, the Majestic. But He commanded me to inform you that this will inevitably happen, so beware of it. **And I am only a clear warner.** That is, my duty is only to convey the message, and I have conveyed it to you.

God the Almighty said: **But when they saw it approaching, the faces of those who disbelieved became sad.** That is, when the Resurrection came and the disbelievers witnessed it and saw that the matter was near, because everything that is coming will come, even if its time is long. But when what they denied came to pass, it grieved them because they knew what evil they would have there. That is, it surrounded them and there came to them from God's command what they had never thought of or calculated. "And there appeared to them from God that which they had not

reckoned upon. And there appeared to them the evil of what they had earned, and that which they used to ridicule encompassed them." That is why it is said to them in the form of rebuke and rebuke: **This is what you used to call for.** That is, you used to hasten.

Fath al-Qadir

24- Say, 'It is He who has dispersed you throughout the earth, and to Him you will be gathered.' God commanded His Messenger, may God bless him and grant him peace, to inform them that God is the One who created them on the earth, spread them out therein, and dispersed them over its surface, and that He will gather them for recompense to Him, not to anyone else.

Tafsir al-Baghawi

24- Say, 'It is He who dispersed you throughout the earth, and to Him you will be gathered.'

Tafsir al-Baidawi

24- Say, 'It is He who dispersed you throughout the earth, and to Him you will be gathered.' For recompense.

Surat al-Mulk 67:25

And they say, "When will this promise come to pass, if you should be truthful?"

Surat al-Mulk 67:25

And they say, **When will this promise come to pass, if you should be truthful?**

Tafsir al-Jalalayn

25 - **And they say** to the believers **When will this promise be** the promise of gathering **if you should be truthful** therein?

Tafsir al-Suyuti

Tafsir al-Tabari

And they say, 'When will this promise come to pass, if you should be truthful?' God Almighty says: The polytheists say, **When will what you promised us of gathering before God come to pass, if you should be truthful in your promise to us?**

Tafsir al-Qurtubi

And they say, 'When will this promise come to pass, if you should be truthful?' That is, when will the Day of Resurrection come to pass! And when will this punishment that you promise us come to pass? This is a mockery from them. It has been mentioned before.

Tafsir Ibn Kathir

God the Almighty says to the polytheists who worshipped other than Him, seeking victory and provision from them, denying what they believed and informing them that they will not get what they hoped for. God the Almighty says: **Is this he who is an army for you to aid you besides the Most Gracious?** That is, you have no guardian, protector, or supporter besides Him. For this reason God the Almighty says: **The disbelievers are only in delusion.** Then God the Almighty says: **Is this he who provides for you if he were to withhold his provision?** That is, who is this who, if God cuts off his provision from you, would provide for you after him? That is, no one gives, withholds, creates, provides, or aids except God the Almighty, alone, with no partner. That is, they know this and despite this they worship other than Him. For this reason God the Almighty says: **Rather, they persist,** that is, they persist in their transgression, falsehood, and misguidance, **in insolence and aversion,** that is, in obstinacy, haughtiness, and aversion in their turning away from the truth, not listening to it or following it.

Then God the Almighty said: **Is he who walks prone on his face better guided? Or he who walks upright on a straight path?** This is a parable that God has given for the believer and the disbeliever. The disbeliever is like one who walks prone on his face, meaning he walks

bent over, not upright on his face, meaning he does not know where to go or how to go, but rather he is lost, confused and astray. Is he more guided? **Or he who walks upright** meaning upright **on a straight path** meaning on a clear and clear path, and he is straight in himself and his path is straight. This is their example in this world, and this is how they will be in the hereafter. The believer will be gathered walking upright on a straight path that will lead him to the spacious Paradise. As for the disbeliever, he will be gathered walking on his face to the fire of Hell.

Gather together those who did wrong, their spouses, and what they used to worship besides God, and guide them to the path of Hellfire. Their spouses: their counterparts. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Ismail told us, on the authority of Nafi', who said: I heard Anas ibn Malik say: It was said, O Messenger of God, how will people be gathered on their faces? He said: **Is not He who made them walk on their feet able to make them walk on their faces?** This hadith is narrated in the two Sahihs through the chain of transmission. And the words of God Almighty: **Say, 'It is He who produced you,'** meaning, He began your creation after you were nothing worth mentioning, **and made for you hearing and sight and hearts,** meaning, intellects and perception. **Little do you give thanks,** meaning, you rarely use these powers that God has bestowed upon you in obeying Him, complying with His commands, and abandoning His prohibitions. **Say, 'It is He who multiplied you throughout the earth,'** meaning, He spread you out and dispersed you throughout the regions and corners of the earth, despite your different tongues, languages, colors, halal foods, shapes, and forms. **And to Him you will be gathered,** meaning, you will be gathered after this dispersion and scattering. He will gather you as He scattered you and restore you as He began you. Then the Almighty said, informing you about the unbelievers who deny the Resurrection and who rule out its occurrence: **And they say, 'When will this promise come to pass, if you should be truthful?'** That is, when will this that you tell us will happen, which will be the gathering after this separation? **Say, 'Knowledge is only with God.'** That is, no one knows the exact time of that except God, the Almighty, the Majestic. But He commanded me to inform you that this will inevitably happen, so beware of it. **And I am only a clear warner.** That is, my duty is only to convey the message, and I have conveyed it to you.

God the Almighty said: **But when they saw it approaching, the faces of those who disbelieved became sad.** That is, when the Resurrection came and the disbelievers witnessed it and saw that the matter was near, because everything that is coming will come, even if its time is long. But when what they denied came to pass, it grieved them because they knew what evil they would have there. That is, it surrounded them and there came to them from God's command what they had never thought of or calculated. "And there appeared to them from God that which they had not reckoned upon. And there appeared to them the evil of what they had earned, and that which they used to ridicule encompassed them." That is why it is said to

them in the form of rebuke and rebuke: **This is what you used to call for.** That is, you used to hasten.

Fath al-Qadir

Then the Almighty mentioned that they are hastening the punishment, saying: 25- **And they say, 'When will this promise come to pass, if you should be truthful?'** That is, when will this promise that you mention to us of the gathering, the Resurrection, the Fire, and the punishment come to pass, if you are truthful in that? The address from them is to the Prophet, may God bless him and grant him peace, and to the believers who were with him, and the answer to the condition is omitted, and the meaning is, if you are truthful, then inform us of it or explain it to us. This is mockery and ridicule from them.

Tafsir al-Baghawi

25- **And they say, 'When will this promise come to pass, if you should be truthful?'**

Tafsir al-Baidawi

25- **And they say, 'When will this promise come to pass?'** That is, the gathering or what they were promised of subsidence and stones. **If you should be truthful,** meaning the Prophet, peace and blessings be upon him, and the believers.

Surat al-Mulk 67:26

Say, "Knowledge is only with God, and I am only a clear warner."

Surat al-Mulk 67:26

Say, **Knowledge is only with God, and I am only a clear warner.**

Tafsir al-Jalalayn

26 - (Say: The knowledge) of his coming **is only with God, and I am only a clear warner** between the warning

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who are hastening you with the punishment and the establishment of the Hour: Only God knows the Hour and when the Resurrection will occur. No one else knows that. **And I am only a clear warner.** He says: I am only a warner to you, warning you of God's punishment for your disbelief in Him. *Clear:* He has made His warning clear to you.

Tafsir al-Qurtubi

God Almighty says: **Say, 'Knowledge is only with God.'** That is, O Muhammad, knowledge of the time of the Hour is with God, and no one else knows it. Similar to this is: **Say, 'Knowledge thereof is only with my Lord.'** (al-A'raf 7:187). **And I am only a clear warner.** That is, one who frightens and teaches you.

Tafsir Ibn Kathir

God the Almighty says to the polytheists who worshipped other than Him, seeking victory and provision from them, denying what they believed and informing them that they will not get what they hoped for. God the Almighty says: **Is this he who is an army for you to aid you besides the Most Gracious?** That is, you have no guardian, protector, or supporter besides Him. For this reason God the Almighty says: **The disbelievers are only in delusion.** Then God the Almighty says: **Is this he who provides for you if he were to withhold his provision?** That is, who is this who, if God cuts off his provision from you, would provide for you after him? That is, no one gives, withholds, creates, provides, or aids except God the Almighty, alone, with no partner. That is, they know this and despite this they worship other than Him. For this reason God the Almighty says: **Rather, they persist,** that is, they persist in their transgression, falsehood, and misguidance, **in insolence and aversion,** that is, in obstinacy, haughtiness, and aversion in their turning away from the truth, not listening to it or following it.

Then God the Almighty said: **Is he who walks prone on his face better guided? Or he who walks upright on a straight path?** This is a parable that God has given for the believer and the disbeliever. The disbeliever is like one who walks prone on his face, meaning he walks bent over, not upright on his face, meaning he does not know where to go or how to go, but rather he is lost, confused and astray. Is he more guided? **Or he who walks upright** meaning upright **on a straight path** meaning on a clear and clear path, and he is straight in himself and his path is straight. This is their example in this world, and this is how they will be in the hereafter. The believer will be gathered walking upright on a straight path that will lead him to the spacious Paradise. As for the disbeliever, he will be gathered walking on his face to the fire of Hell.

Gather together those who did wrong, their spouses, and what they used to worship besides God, and guide them to the path of Hellfire. Their spouses: their counterparts. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Ismail told us, on the authority of Nafi', who said: I heard Anas ibn Malik say: It was said, O Messenger of God, how will people be gathered on their faces? He said: **Is not He who made them walk on their feet able to make them walk on their faces?** This hadith is narrated in the two Sahihis through the chain of transmission. And the words of God Almighty: **Say, 'It is He who produced you,'** meaning, He began your creation after you were nothing worth mentioning, **and made for you hearing and sight and hearts,** meaning, intellects and perception. **Little do you give thanks,** meaning, you rarely use these powers that God has bestowed upon you in obeying Him, complying with His commands, and abandoning His prohibitions. **Say, 'It is He who multiplied you throughout the earth,'** meaning, He spread you out and dispersed you throughout the regions and corners of the earth, despite your different tongues, languages, colors, halal foods, shapes, and forms. **And to Him you will be gathered,** meaning, you will be gathered after this dispersion and scattering. He will gather you as He scattered you and restore you as He began you. Then the Almighty said, informing you about the unbelievers who deny the Resurrection and who rule out its occurrence: **And they say, 'When will this promise come to pass, if you should be truthful?'** That is, when will this that you tell us will happen, which will be the gathering after this separation? **Say, 'Knowledge is only with God.'** That is, no one knows the exact time of that except God, the Almighty, the Majestic. But He commanded me to inform you that this will inevitably happen, so beware of it. **And I am only a clear warner.** That is, my duty is only to convey the message, and I have conveyed it to you.

God the Almighty said: **But when they saw it approaching, the faces of those who disbelieved became sad.** That is, when the Resurrection came and the disbelievers witnessed it and saw that the matter was near, because everything that is coming will come, even if its time is long. But when what they denied came to pass, it grieved them because they knew what evil they would have there. That is, it surrounded them and there came to them from God's command what

they had never thought of or calculated. "And there appeared to them from God that which they had not reckoned upon. And there appeared to them the evil of what they had earned, and that which they used to ridicule encompassed them." That is why it is said to them in the form of rebuke and rebuke: **This is what you used to call for.** That is, you used to hasten.

Fath al-Qadir

Then when they said this statement, God the Almighty commanded His Messenger, may God bless him and grant him peace, to respond to them, saying: 26- **Say, 'Knowledge is only with God.'** That is, the knowledge of the time of the Hour is with God, and no one else knows it. Similar to this is His saying: **Say, 'The knowledge thereof is only with my Lord.'** Then He informed them that he was sent to warn, not to inform of the unseen, saying: **I am only a clear warner.** I warn you and frighten you of the consequences of your disbelief, and I explain to you what God has commanded me to explain.

Tafsir al-Baghawi

26- **Say, 'Knowledge is only with God, and I am only a clear warner.'**

Tafsir al-Baidawi

26- "Say, 'Knowledge is only with God,' meaning knowledge of its time. 'And I am only a clear warner.'" Warning requires knowledge, or even a suspicion, that what is warned against will occur.

Surat al-Mulk 67:27

So when they saw him approaching, the faces of those who disbelieved were distressed, and it was said, "This is what you used to call for."

Surat al-Mulk 67:27

So when they saw him approaching, the faces of those who disbelieved were distressed, and it was said, **This is what you used to call for.**

Tafsir al-Jalalayn

27 - **So when they saw** it meaning the punishment after the gathering *approaching* close **the faces of those who disbelieved became dark** blackened **and it was said** meaning the keepers said to them *this* is the punishment **that you used to claim** by warning of it **that you would not be resurrected** and this is a narration of a state that comes expressed in the way of the past tense to confirm its occurrence.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So when they saw it approaching, the faces of those who disbelieved were disfigured.** God Almighty says: So when these polytheists saw God's punishment approaching, meaning: soon, and witnessed it, the faces of those who disbelieved were disfigured. He says: God disfigured the faces of the disbelievers because of that.

And in a similar manner to what we said about his saying *Zalfa*, the people of interpretation said.

Who said that?

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **So when they saw him approaching, they were distressed**, he said: When they saw him.

Ibn Al-Muthanna told us: Yahya bin Abi Bakr told us: Shu'bah told us, on the authority of Abu Raja', who said: I asked Al-Hasan about his statement, **So when they saw him close up**, he said: In person.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **So when they saw him approaching**, he said: He had drawn near.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, his statement, **But when they saw it approaching, the faces of those who disbelieved became dark** when they saw the punishment of God.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **When they saw it approaching**, he said: When they saw the punishment of God approaching, meaning their faces became ugly when they saw what they saw

of the punishment and disgrace of God.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So when they saw him approaching, they were distressed**, it was said: The approaching is present, and the punishment of God Almighty has come to them.

And it was said, 'This is what you were calling for.' He says: And God said to them: This is the punishment for which you were reminding your Lord that He would hasten it for you.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And it was said, 'This is what you used to call for,'** he said: Their hastening of the punishment.

The reciters differed in their reading of this. The majority of the reciters in the regions read it as **this which you used to call for** with a shaddah on the *d* meaning you used to do something in supplication.

It was reported on the authority of Qatada and Al-Dahhak that they read it as **you call** meaning you do in this world.

Ahmad bin Yusuf told me, he said: Al-Qasim told us, he said: Hajjaj told us, on the authority of Harun, he said: Aban Al-Attar and Saeed bin Abi Aruba told us, on the authority of Qatada that he read it **that which you used to call for** lightly, and he said: They used to call for punishment, then he read: **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment'** (al-Anfal 8:32).

The correct reading in this regard is what the readers of the regions have agreed upon, due to the consensus of the authoritative readers on it.

Tafsir al-Qurtubi

God the Almighty says: **And when they saw it approaching** is a verbal noun meaning close, Mujahid said. Al-Hasan: clearly. Most commentators agree that when they saw it, it means the punishment, which is the punishment of the Hereafter. Mujahid said: It means the punishment of Badr. It was also said: It means they saw what they were promised of gathering close to them. This is indicated by **you will be gathered**. Ibn Abbas said: When they saw their evil deeds close by. **The faces of those who disbelieved will be made evil** means evil was done to them. Al-Zajjaj said: Evil was evident therein, meaning that punishment upset them and a mark of their disbelief appeared on their faces, as God the Almighty said: **The Day when some faces will turn white and some faces will turn black** **Al-Imran 3:106**. Nafi', Ibn Muhays, Ibn 'Amir, and Al-Kisa'i read *sa'iz* with a damma. The rest read it

without a kasra to make it lighter. Whoever reads with a damma observed the original. Al-Farra' said: You call upon [you], you supplicate [you], from supplication, and this is the opinion of most scholars, meaning you wish and ask. Ibn Abbas said: You lie, and its interpretation is: This is what you used to call upon falsehoods and hadiths for, as stated by Al-Zajaj. The reading of the common people is **you call upon** with a shaddah, and its interpretation is what we mentioned. Qatadah, Ibn Abi Ishaq, Ad-Dahhak, and Ya'qub read **you call upon** with a light *ta' sufficiency*. Qatadah said: It is their saying: **Our Lord, hasten for us our portion** (Surah Sad: 16). Ad-Dahhak said: It is their saying: **O God, if this is the truth from You, then rain down upon us stones from the sky** (Surah al-Anfal 8:32). Abu Al-Abbas said: You call upon [you], you are hastening [you]. It is said: I called upon such and such if you asked for it, and I made a supplication from it. An-Nahas said: You call upon [you] and you call upon one meaning, just as they say: he was able and he was able to, and he was able and he was able, except that in Ifta'ala the meaning of one thing after another, and the verb is used with little and much.

Tafsir Ibn Kathir

God the Almighty says to the polytheists who worshipped other than Him, seeking victory and provision from them, denying what they believed and informing them that they will not get what they hoped for. God the Almighty says: **Is this he who is an army for you to aid you besides the Most Gracious?** That is, you have no guardian, protector, or supporter besides Him. For this reason God the Almighty says: **The disbelievers are only in delusion.** Then God the Almighty says: **Is this he who provides for you if he were to withhold his provision?** That is, who is this who, if God cuts off his provision from you, would provide for you after him? That is, no one gives, withholds, creates, provides, or aids except God the Almighty, alone, with no partner. That is, they know this and despite this they worship other than Him. For this reason God the Almighty says: **Rather, they persist,** that is, they persist in their transgression, falsehood, and misguidance, **in insolence and aversion,** that is, in obstinacy, haughtiness, and aversion in their turning away from the truth, not listening to it or following it.

Then God the Almighty said: **Is he who walks prone on his face better guided? Or he who walks upright on a straight path?** This is a parable that God has given for the believer and the disbeliever. The disbeliever is like one who walks prone on his face, meaning he walks bent over, not upright on his face, meaning he does not know where to go or how to go, but rather he is lost, confused and astray. Is he more guided? **Or he who walks upright** meaning upright on a straight path meaning on a clear and clear path, and he is straight in himself and his path is straight. This is their example in this world, and this is how they will be in the hereafter. The believer will be gathered walking upright on a straight path that will lead him to the spacious Paradise. As for the disbeliever, he will be gathered walking on his face to the fire of Hell.

Gather together those who did wrong, their spouses, and what they used to worship besides God, and guide them to the path of Hellfire. Their spouses: their counterparts. Imam Ahmad, may God have mercy on him, said: Ibn Numayr told us, Ismail told us, on the authority of Nafi', who said: I heard Anas ibn Malik say: It was said, O Messenger of God, how will people be gathered on their faces? He said: **Is not He who made them walk on their feet able to make them walk on their faces?** This hadith is narrated in the two Sahihs through the chain of transmission. And the words of God Almighty: **Say, 'It is He who produced you,'** meaning, He began your creation after you were nothing worth mentioning, **and made for you hearing and sight and hearts,** meaning, intellects and perception. **Little do you give thanks,** meaning, you rarely use these powers that God has bestowed upon you in obeying Him, complying with His commands, and abandoning His prohibitions. **Say, 'It is He who multiplied you throughout the earth,'** meaning, He spread you out and dispersed you throughout the regions and corners of the earth, despite your different tongues, languages, colors, halal foods, shapes, and forms. **And to Him you will be gathered,** meaning, you will be gathered after this dispersion and scattering. He will gather you as He scattered you and restore you as He began you. Then the Almighty said, informing you about the unbelievers who deny the Resurrection and who rule out its occurrence: **And they say, 'When will this promise come to pass, if you should be truthful?'** That is, when will this that you tell us will happen, which will be the gathering after this separation? **Say, 'Knowledge is only with God.'** That is, no one knows the exact time of that except God, the Almighty, the Majestic. But He commanded me to inform you that this will inevitably happen, so beware of it. **And I am only a clear warner.** That is, my duty is only to convey the message, and I have conveyed it to you.

God the Almighty said: **But when they saw it approaching, the faces of those who disbelieved became sad.** That is, when the Resurrection came and the disbelievers witnessed it and saw that the matter was near, because everything that is coming will come, even if its time is long. But when what they denied came to pass, it grieved them because they knew what evil they would have there. That is, it surrounded them and there came to them from God's command what they had never thought of or calculated. "And there appeared to them from God that which they had not reckoned upon. And there appeared to them the evil of what they had earned, and that which they used to ridicule encompassed them." That is why it is said to them in the form of rebuke and rebuke: **This is what you used to call for.** That is, you used to hasten.

Fath al-Qadir

Then God the Almighty mentioned their condition when they witnessed the punishment, saying: 27- **So when they saw it approaching** meaning they saw the punishment close. *Zalfa* is a verbal noun meaning the subject: i.e. approaching or a state of the object of *ra'aw* with the estimation of an added word: i.e. of proximity and nearness. Or a circumstance: i.e. they saw it in a place of proximity. Mujahid said: i.e. close.

Surat al-Mulk 67:27

So when they saw him approaching, the faces of those who disbelieved were distressed, and it was said, "This is what you used to call for."

Al-Hasan said: clearly. Most of the commentators said: what is meant is the punishment of the Day of Resurrection. Mujahid said: what is meant is the punishment of Badr. It was also said that they saw what they were promised of the punishment close to them, as indicated by His statement: **And to Him you will be gathered**. It was also said that when they saw their evil deeds close, **the faces of those who disbelieved will be made ugly** meaning they will be blackened and covered with gloom and humiliation. It is said that something becomes ugly, meaning it is bad, meaning it is bad. Al-Zajaj said: The meaning is that evil became apparent therein: that is, that torment distressed them, so that what indicated their disbelief appeared on their faces because of it, like His statement, {On the Day when some faces will turn white and some faces will turn black.} The majority of scholars read it with a kasra on the seen without ishmām. Nafi', Ibn 'Amir, Al-Kisa'i and Ibn Muhaysin read it with ishmām. **And it will be said, 'This is that for which you used to call,'** meaning, it will be said to them as a rebuke and a rebuke. **This present, visible torment is the torment for which you used to call in this world**, meaning, you used to ask for it and hasten it in mockery. The meaning of *call* is supplication. Al-Farra' said: **You call upon** from supplication means you wish and ask, and this is what most of the commentators said. Al-Zajaj said: **This is that for which you used to call upon falsehoods and hadiths**. It was said that the meaning of **call upon** is **you lie**. This is according to the reading of the majority of scholars, **call upon** with a shaddah. It is either from supplication, as most said, or from *ja'wā* as Al-Zajaj and those who agreed with him said. The meaning is that they used to claim that there is no resurrection, no gathering, no Paradise, and no Hell. Qatada, Ibn Abi Ishaq, Yaqub, and Ad-Dahhak read تَأْذُونَ in a lightened form, and its meaning is clear. Qatada said: It is their saying, **Our Lord, hasten our portion for us**. Ad-Dahhak said: It is their saying, **O God, if this is the truth from You, then rain down upon us stones from the sky**, the verse. An-Nahhas said: *Taddu* and *Taddu'un* have the same meaning, just as you say qaddar and iqtaddar, and ghadda and ghada, except that *af'al* means something that has passed one thing after another, and *fa'al* can be used for both little and much.

it and wish that it will be hastened for you. Ya'qub read *tad'un* with a light *tadhkirun* and it is the reading of Qatada and their meaning is the same like *tadhkirun* and *tadhkirun*.

Tafsir al-Baidawi

27- **So when they saw it** meaning the promise, for it means the promised thing. *Close* meaning close to them. **The faces of those who disbelieved were made ugly** because they were overcome by sadness and the sight of the punishment made them sad. **And it was said, 'This is what you were calling for'** you were asking for and hastening, you are making the invocation from the word *supplication*, or **you are calling** that there is no resurrection, for it is from the word *claim*.

Tafsir al-Baghawi

27- **So when they saw it**, meaning: the torment in the Hereafter - according to the majority of commentators - and Mujahid said: it means the torment at Badr, *close*, meaning close, and it is a noun that describes a verbal noun and is used for both masculine and feminine, singular, dual, and plural forms. **The faces of those who disbelieved will be made ugly**, blackened and covered with gloom. The meaning is that their faces will be made ugly with blackness. It is said: something is bad, it is bad if it is ugly, and bad, it is bad if it is ugly. **And it will be said**, to it, meaning the guards said, *This*, meaning this torment, **that you used to call for**, you make a supplication from the supplication, you call for

Surat al-Mulk 67:28

Say, "Have you considered: if God should destroy me and those with me or have mercy upon us, then who can protect the disbelievers from a painful punishment?"

Tafsir al-Jalalayn

28 - **Say, Have you considered, if God should destroy me and those with me** of the believers by His punishment as you intend **or have mercy upon us** and not punish us **then who can protect the disbelievers from a painful punishment** meaning there is no one who can protect them from it

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 polytheists among your al-Nas 114: 'Have you considered, O people, if God were to destroy me and those with me or have mercy on us and delay our terms, then who would protect the disbelievers from a painful torment?'" He says: "Our death and our life will not save the disbelievers from God's torment, so you have no need to hasten the Hour and the descent of the torment, for that will not benefit you, rather that will be a great trial for you."

Tafsir al-Qurtubi

God the Almighty said: **Say, 'Have you considered, if God should destroy me'** meaning, say to them, O Muhammad - meaning the polytheists of Mecca, who were wishing for the death of Muhammad (peace and blessings of God be upon him), as God the Almighty said: **Or do they say, 'He is a poet; we await for him a misfortune of time'?** (al-Tur 52:30) - **Have you considered, if we die or You have mercy on us and You delay our appointed times, then who can protect you from the punishment of God? So you have no need to await us or to hasten the Hour.** Ibn Muhays, Al-Musayyibi, Shabih, Al-A'mash, and Hamzah sukunized the ya' in *ahlakany* while the rest opened it. All of them opened the ya' in **wa man ma'i** except the people of Kufa, who sukunized it. Hafs opened it like the rest.

Tafsir Ibn Kathir

God the Almighty says: *Say* O Muhammad to these polytheists who deny His blessings, "Have you considered: if God should destroy me and those with me or have mercy on us, who can protect the disbelievers from a painful punishment?" That is, free yourselves, for there is no one who can save you from God except repentance, turning to Him, and returning

to His religion. The torment and punishment you wish for us will not benefit you, for whether God punishes us or has mercy on us, you have no escape from His torment and painful punishment that will befall you. Then God the Almighty says: **Say, 'He is the Most Gracious, we have believed in Him, and upon Him we rely.'** That is, we believe in the Lord of the Worlds, the Most Gracious, the Most Merciful, and upon Him we rely in all our affairs, as God the Almighty says: **So worship Him and put your trust in Him.** For this reason God the Almighty says: **Then you will know who is in manifest error**, that is, who is from us and who will have the final outcome in this world and the hereafter.

Then God the Almighty said, showing His mercy to His creation: **Say, 'Have you considered if your water were to become sunken?'** That is, if it were to sink into the earth and could not be reached by blacksmith's axes or strong arms? *Sunken* is the opposite of *springing*. That is why God the Almighty said: **Then who can bring you flowing water?** That is, a flowing spring that runs on the surface of the earth. That is, no one is able to do that except God the Almighty. So it is from His grace and generosity that He made water spring forth for you and made it flow in all parts of the earth according to what the servants need of it, whether little or much. So to God be praise and thanks. End of the interpretation of Surat Al-Mulk. To God be praise and thanks.

Fath al-Qadir

28- "Say, 'Have you considered: if God should destroy me and those with me, or have mercy on us and not punish us, then who can protect the disbelievers from a painful punishment?'" That is, who can prevent them and secure them from the punishment? The meaning is that no one can save them from that, whether God destroys His Messenger and the believers with him, as the disbelievers had hoped, or He gives them respite. It has also been said that the meaning is: We are, with our faith, between fear and hope, so who can protect you, with your disbelief, from the punishment? The explicit word was used in place of the implicit word to accuse them of disbelief and to clarify that it is the reason for their failure to be saved.

Tafsir al-Baghawi

28- *Say*, O Muhammad, to the polytheists of Mecca who wish for your destruction, "Have you considered: if God destroys me and those with me," of the believers, **or has mercy on us**, and keeps us alive but delays our appointed times, **then who can protect the disbelievers from a painful punishment?** For it will inevitably befall them. It was also said that its meaning is: Have you considered: if God destroys me and those with me, or has mercy on us and forgives us, then we—despite our faith—fear that He will destroy us for our sins, because His judgment is binding on us. So who can protect you and prevent you from His punishment while you are disbelievers? This is the meaning of what Ibn Abbas said.

Surat al-Mulk 67:28

Say, "Have you considered: if God should destroy me and those with me or have mercy upon us, then who can protect the disbelievers from a painful punishment?"

Tafsir al-Baidawi

28- "Say, 'Have you considered: if God should destroy me and those with me of the believers, or have mercy on us by delaying our appointed times, then who can protect the disbelievers from a painful punishment?'"

That is, no one can save them from the punishment, whether we die or live. This is an answer to their saying, **We are waiting for him to be struck by a misfortune of time.**

Surat al-Mulk 67:29

Say, "He is the Most Gracious. We have believed in Him, and upon Him we have relied. And you will soon know who is in manifest error."

Tafsir al-Jalalayn

29 - (Say: He is the Most Gracious. We have believed in Him and upon Him we have relied. You will soon know who is in manifest error.) With the letter taa and the letter yaa when witnessing the punishment **is it us, you, or them?**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, **Our Lord, the Most Gracious, we have believed in Him.** He says: We have believed in Him. **And upon Him we have put our trust.** He says: We have relied on Him in our affairs and trusted in Him. **Then you will know who is in manifest error.** He says: You will know, O polytheists, who is straying from the truth and who is not on a straight path, from us and from you, when we come to Him and are gathered together.

Tafsir al-Qurtubi

The Almighty said: "Say: He is the Most Gracious. We have believed in Him, and upon Him we have relied, and you will know." Al-Kisa'i read it with a ya' as a statement, and narrated it from Ali. The rest read it with a ta' as an address. And it is a threat to them. It is said: I did not delay the object of aman and brought forward the object of tawakkalna. It is said: Because amanna occurred, it is an allusion to the disbelievers when it came after mentioning them. It is as if it was said: We believed and did not disbelieve as you disbelieved. Then He said: **And upon Him we have relied**, specifically, we did not rely on what you rely on of your men and your wealth, as Al-Zamakhshari said.

Tafsir Ibn Kathir

God the Almighty says: Say O Muhammad to these polytheists who deny His blessings, "Have you considered: if God should destroy me and those with me or have mercy on us, who can protect the disbelievers from a painful punishment?" That is, free yourselves, for there is no one who can save you from God except repentance, turning to Him, and returning to His religion. The torment and punishment you wish for us will not benefit you, for whether God punishes us or has mercy on us, you have no escape from His torment and painful punishment that will befall you. Then God the Almighty says: **Say, 'He is the Most**

Gracious, we have believed in Him, and upon Him we rely.' That is, we believe in the Lord of the Worlds, the Most Gracious, the Most Merciful, and upon Him we rely in all our affairs, as God the Almighty says: **So worship Him and put your trust in Him.** For this reason God the Almighty says: **Then you will know who is in manifest error**, that is, who is from us and who will have the final outcome in this world and the hereafter.

Then God the Almighty said, showing His mercy to His creation: **Say, 'Have you considered if your water were to become sunken?'** That is, if it were to sink into the earth and could not be reached by blacksmith's axes or strong arms? *Sunken* is the opposite of *springing*. That is why God the Almighty said: **Then who can bring you flowing water?** That is, a flowing spring that runs on the surface of the earth. That is, no one is able to do that except God the Almighty. So it is from His grace and generosity that He made water spring forth for you and made it flow in all parts of the earth according to what the servants need of it, whether little or much. So to God be praise and thanks. End of the interpretation of Surat Al-Mulk. To God be praise and thanks.

Fath al-Qadir

29- "Say, 'He is the Most Gracious. We have believed in Him'" alone, associating no partner with Him. **And upon Him we have relied** not on anyone else. Reliance means entrusting matters to Him, the Almighty and Majestic: **Then you will know who is in manifest error** from among us and from you. This is a severe threat while conveying the statement in a fair manner. The majority of scholars read **you will know** with the superlative as an address. Al-Kisa'i read it with the subjunctive as a predicate.

Tafsir al-Baghawi

29- **Say, 'He is the Most Gracious,'** the one we worship. "We have believed in Him and in Him we have relied. You will soon know." Al-Kisa'i read it with a ya', while the others read it with a ta'. **Who is in clear error**, meaning, when you witness the punishment, you will know who among us is astray, us or you?

Tafsir al-Baidawi

29- **Say, 'He is the Most Gracious'** to whom I invite you, the Master of all blessings. **We have believed in Him** knowing that. **And upon Him we have relied** putting our trust in Him and knowing that no one other than Him in and of Him can harm or benefit. The relative clause is presented for specification and to indicate it. **Then you will know who is in manifest error** from among us and from you. Al-Kisa'i read it with a ya'.

Surat al-Mulk 67:30

Say, "Have you considered: if your water were to become sunken in, then who could bring you flowing water?"

Surat al-Mulk 67:30

Say, "Have you considered: if your water were to become sunken in, then who could bring you flowing water?"

Tafsir al-Jalalayn

30 - (Say, Have you considered: if your water were to become sunken in?) sunk into the ground **then who would bring you flowing water?** flowing water that hands and buckets could reach like your water, meaning none could bring it except God Almighty. So how do you deny that He will resurrect you? It is recommended for the reader to say after the flowing water: God, Lord of the worlds, as mentioned in the hadith. This verse was recited to some of the tyrants, and he said: The axes and picks would bring it. So the water from his spring went away and he became blind. We seek refuge in God from being bold with God and His signs.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say* O Muhammad to these polytheists: **Have you considered** O people who are just towards God, **if your water were to become sunken in** He says: So deep that buckets cannot reach it, **then who can bring you flowing water?** He says: So who can bring you flowing water? By flowing water, he means: that which the eyes can see clearly.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Then who can bring you flowing water?** He said: Sweet water.

Ibn Abd al-A'la ibn Wasil told us: Ubayd ibn Qasim al-Bazzaz told us: Sharik told us, on the authority of Salim, on the authority of Sa'id ibn Jubayr, regarding His statement, **If your water were to become sunken in**, that buckets would not reach it, **then who could bring you flowing water?** He said, **This is apparent.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Say, 'Have you considered if your water were to become sunken in?'** meaning, gone, **then who could bring you flowing water?** He said: The flowing water means the running water.

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

I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say, regarding His statement, **Your water is sunken in**, meaning gone, **Then who will bring you flowing water?** It was said, **sunken in**, so the water was described by the source, just as it is said, **A general night**, meaning a general night.

Tafsir al-Qurtubi

God the Almighty says: **Say, 'Have you considered, O people of Quraysh, if your water were to become sunken in?'** That is, if it were to sink into the ground and buckets could not reach it. Their water came from two wells: the Well of Zamzam and the Well of Maymun. **Who would bring you flowing water?** That is, flowing, as stated by Qatada and Ad-Dahhak. They will have to say, **None can bring it to us except God.** So say to them, **Why do you associate with Him one who is not able to bring it to you?** It is said, **The water sank** means it became erect. *Ghor* means *deep* and is described by a verbal noun for emphasis, just as you say, **a man of justice and contentment.** This has already been mentioned in Surat Al-Kahf, and the meaning has already been mentioned in Surat Al-Mu'minun. Praise be to God. Ibn Abbas said, **with flowing water** means apparent and visible, so it is a passive participle. It was also said that it is from the meaning of *water* meaning abundant, so in this case it is a passive participle. Ibn Abbas also said that the meaning is, **Who would bring you fresh water?** And God knows best.

Tafsir Ibn Kathir

God the Almighty says: *Say* O Muhammad to these polytheists who deny His blessings, "Have you considered: if God should destroy me and those with me or have mercy on us, who can protect the disbelievers from a painful punishment?" That is, free yourselves, for there is no one who can save you from God except repentance, turning to Him, and returning to His religion. The torment and punishment you wish for us will not benefit you, for whether God punishes us or has mercy on us, you have no escape from His torment and painful punishment that will befall you. Then God the Almighty says: **Say, 'He is the Most Gracious, we have believed in Him, and upon Him we rely.'** That is, we believe in the Lord of the Worlds, the Most Gracious, the Most Merciful, and upon Him we rely in all our affairs, as God the Almighty says: **So worship Him and put your trust in Him.** For this reason God the Almighty says: **Then you will know who is in manifest error**, that is, who is from us and who will have the final outcome in this world and the hereafter.

Then God the Almighty said, showing His mercy to His creation: **Say, 'Have you considered if your water were to become sunken?'** That is, if it were to sink into the earth and could not be reached by blacksmith's axes or strong arms? *Sunken* is the opposite of *springing*.

That is why God the Almighty said: **Then who can bring you flowing water?** That is, a flowing spring that runs on the surface of the earth. That is, no one is able to do that except God the Almighty. So it is from His grace and generosity that He made water spring forth for you and made it flow in all parts of the earth according to what the servants need of it, whether little or much. So to God be praise and thanks. End of the interpretation of Surat Al-Mulk. To God be praise and thanks.

Fath al-Qadir

Then the Almighty argued with them about some of His blessings, and frightened them by taking that blessing away from them, saying: 30- **Say, 'Have you considered if your water were to become sunken in?'** That is, tell me if your water were to sink into the ground to the point that it no longer exists in it at all, or it were to go into the ground to a faraway place such that buckets could not reach it. It is said that the water **sunken in** means it dried up, and *sunken* is a description with a verbal noun for emphasis, just as it is said **a just man**. Something similar to this was mentioned previously in Surat Al-Kahf. **Then who can bring you flowing water?** That is, apparent, visible to the eyes, and reachable to the buckets. It was said that it is from the meaning of *water*, meaning abundant. Qatada and Ad-Dahhak said: flowing. The meaning of *flowing* was mentioned previously in Surat Al-Mu'min. Ibn Abbas recited: **Then who can bring you fresh water?**

Ibn Abi Hatim narrated on the authority of Ibn Abbas, **Is one who walks prone?** He said: In misguidance. **Is one who walks upright?** He said: Guided. Al-Khatib narrated in his history and Ibn al-Najjar narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever has a toothache, let him place his finger on it and recite this verse: 'It is He who produced you and made for you hearing and vision and hearts. Little do you give thanks.'" Al-Daraqutni narrated in al-Afrad on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever has a toothache, let him place his finger on it and recite these two verses seven times: 'And it is He who produced you from one soul, then there is a place of rest and a place of storage' until 'they understand' and 'It is He who produced you and made for you hearing and vision and hearts. Little do you give thanks.' Then he will recover, by God's permission." Ibn al-Mundhir narrated on the authority of Ibn Abbas, regarding His statement: **If your water were to become sunken in**, he said: Entering the earth. **Then who can bring you flowing water?** He said: Running water. Ibn al-Mundhir narrated on his authority, **If your water were to sink**, he said: It would return to the ground. Abd ibn Humayd, Ibn al-Mundhir, and Ibn Abi Hatim also narrated on his authority, **With flowing water**, he said: It is apparent. Abd ibn Humayd also narrated on his authority, **With flowing water**, he said: Sweet.

Tafsir al-Baghawi

30- **Say, 'Have you considered if your water were to become sunken in?'** Sunken into the ground, beyond the reach of hands and buckets. Al-Kalbi and Muqatil said: It means the water of Zamzam. **Then who will bring you flowing water?** Apparent, visible to the eyes and accessible to hands and buckets. Ata' said on the authority of Ibn Abbas: *Flowing* means flowing.

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Abu Al-Hasan Al-Farsi told me, Abu Abdullah Muhammad bin Yazid told us, Abu Yahya Al-Bazzar told us, Muhammad bin Yahya told us, Abu Dawud told us, Imran told us, on the authority of Qatada, on the authority of Abbas Al-Jashmi, on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: "There is a surah from the Book of God that is only thirty verses long. It will intercede for a man, bringing him out of the Fire on the Day of Resurrection and admit him into Paradise. It is Surah Al-Mulk."

Tafsir al-Baidawi

30- **Say, 'Have you considered if your water were to become sunken in?'** Sunken into the ground so that buckets could not reach it. **Then who would bring you flowing water?** Running or apparent, easy to access.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Al-Mulk, it is as if he has revived the Night of Decree.**

Surat al-Qalam 68:1

Nun. By the pen and what they inscribe.

Surat al-Qalam 68:1

Nun. By the pen and what they inscribe.

Tafsir al-Jalalayn

1 - *N* is one of the letters of the alphabet. God knows best what He means by it. **And the pen** with which He wrote the creations in the Preserved Tablet. **And what they write** meaning the angels of goodness and righteousness.

Tafsir al-Suyuti

Tafsir al-Tabari

The interpreters differed in their interpretation of His saying *N*. Some of them said: It is the whale on which the earths rest.

It was mentioned by the one who said that:

Muhammad ibn al-Muthanna told us, he said: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, he said: The first thing that God created was the pen, so it wrote what would be, then He raised the water vapor, and from it the heavens were created, then He created the letter Nun, and the earth was spread out on the back of the letter Nun, so the earth moved and swayed, and it was fixed by the mountains, for the mountains boast of the earth. He said: And he recited: **Nun, by the pen and what they write.**

Tamim bin Al-Muntasir told us: Ishaq told us, on the authority of Sharik, on the authority of Al-A'mash, on the authority of Abu Dhibyan, or Mujahid, on the authority of Abu Abbas, in a similar manner, except that he said: **Then the heavens were split from it.**

Ibn Bashar told us: Yahya told us: Sufyan told us: Sulayman told us, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, who said: "The first thing that God created was the pen. He said: Write. He said: What should I write? He said: Write the destiny. He said: So it wrote what would happen from that day until the Hour of Resurrection. Then He created the Nun and raised the water vapor, so the heavens burst forth from it and the earth was spread out on the back of the Nun. The Nun was compelled, so the earth shook, and He established the mountains, so they boast of being above the earth."

Wasil ibn Abd al-A'la narrated: Muhammad ibn Fadil narrated to us, on the authority of al-A'mash, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, who said: The first thing that God created was the pen. Then He said to it: Write. It said: What should I write? It said: Write the destiny. He said: So the pen wrote down what would happen until the Day of Resurrection. Then He lifted up the water vapor and split the heavens from it. Then He created the nun, and the

earth was spread out on its back. The nun was compelled, and the earth shook, and it was fixed with the mountains, and they boast over the earth.

Wasil bin Abd al-A'la told us: Waki' told us, on the authority of Al-A'mash, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, something similar.

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, that Ibrahim bin Abi Bakr told him on the authority of Mujahid, he said: It was said: The Nun is the whale that is under the seventh earth.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, he said: Muammar said: Al-A'mash told us, that Ibn Abbas said: The first thing created was the pen. Then he mentioned a hadith similar to that of Wasil on the authority of Ibn Fadil, and he added to it: Then Ibn Abbas recited: "Nun. By the pen and what they inscribe."

Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of Abu al-Dhaha Muslim ibn Subaih, on the authority of Ibn Abbas, who said: The first thing my Lord created was the pen. He said to it: Write, so it wrote what will be until the Hour comes. Then He created the letter Nun above the water, then He pressed the earth down upon it.

Others said: *N* is one of the letters of the Most Gracious.

Who said that?

Abdullah bin Ahmed Al-Marwazi told us: Ali bin Al-Hussein told us: My father told us, on the authority of Yazid, on the authority of Ikrimah, on the authority of Ibn Abbas: **Alif, Lam, Meem, and Noon** are the letters of the Most Gracious, separated.

Muhammad bin Muammar told me, he said: Abbas bin Ziyad al-Bahili told us, he said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, his statement **al-Raw, al-Ha-Mim, al-Nun**, he said: It is a disjointed noun.

Others said: *N* is the inkwell, and *al-Qalam* is the pen.

Who said that?

Ibn Hamid told us, he said: Yaqub told us, he said: My brother Isa bin Abdullah told us, on the authority of Thabit al-Bunani, on the authority of Ibn Abbas, he said: God created the nun, which is the inkwell, and created the pen, and said: Write, and it said: What should I write? He said: Write down what will happen until the Day of Resurrection, of deeds done, righteous or wicked, or the provision allocated, lawful or unlawful. Then He made obligatory for each thing its nature, its entry into the world and its duration in it, and its exit from it. Then He appointed guardians over the servants, and storers for the book. The guardians copy every day from the storers the work of that day. Then when the provision is exhausted and the trace is cut off,

and the term expires, the guardians come to the storers asking for the work of that day. The storers say to them: We do not find anything for your companion with us. Then the storers return and find that they have died. Ibn Abbas said: Are you not an Arab people who hear the storers say: **Indeed, we were copying what you did** (al-Jathiyah 45:29). And can copying be anything other than from an original?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan and Qatada, regarding his statement *N*, he said: It is the inkwell.

Ibn Hamid told us: Al-Hakam bin Bashir told us: Amr told us, on the authority of Qatada, who said: The letter *nun* means the inkwell.

Others said: *N*: a tablet of light.

Who said that?

Al-Hasan bin Shabil Al-Maktab told us: Muhammad bin Ziyad Al-Jazari told us, on the authority of Furat bin Abi Al-Furat, on the authority of Muawiyah bin Farah, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "Nun. By the pen and what they inscribe": A tablet of light that records what will happen until the Day of Resurrection.

Others said: *N* is an oath that God swears by.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, "Nun. By the pen and what they inscribe," God swears by whatever He wills.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, "Nun. By the pen and what they inscribe," he said: This is an oath by which God swore.

Others said: It is one of the names of the Surah.

Others said: It is a letter of the alphabet. We have already mentioned the statement regarding similar letters of the alphabet that begin the beginnings of the surahs, and the statement regarding his statement is similar to the statement regarding that.

The reciters differed in the reading of *Nun*. The majority of the reciters of Kufa pronounced the nun in it and in **Ya Seen**, except for al-Kisa'i and the majority of the reciters of Basra, because it is a letter of the alphabet, and the alphabet is based on stopping on it even if it is connected. Al-Kisa'i would assimilate the last nun of them and conceal it based on the connection.

The correct statement regarding this, in our view, is that they are two eloquent readings, and whichever one the reader recites, he is correct. However, the pronunciation of the letter *nun* is more eloquent and well-known, and I like it better. As for the pen, it is the well-known pen. However, the pen by which our Lord swore was the pen that God, the Most High, created, and He commanded it to write down everything that will be until the Day of Resurrection.

Muhammad ibn Salih al-Anmati told me, saying: Ibad ibn al-Awam told us, saying: Abd al-Wahid ibn Salim told us, saying: I heard Ata' say: I asked al-Walid ibn Ubadah ibn al-Samit: What was your father's last will and testament when death gathered him? He said: He called me and said: O my son, fear God, and know that you will never fear God and you will never attain knowledge until you believe in God alone and in destiny, both its good and its bad. I heard the Messenger of God, may God bless him and grant him peace, say: The first thing God created was the pen, and He said to it: Write. It said: O Lord, what should I write? He said: Write destiny. The pen wrote at that moment what was and what will be until eternity.

Muhammad ibn Abdullah al-Tusi told me: Ali ibn al-Hasan ibn Shaiq told us: Abdullah ibn al-Mubarak told us: Rabah ibn Zayd told us, on the authority of Amr ibn Habib, on the authority of al-Qasim ibn Abi Bazza, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: **Or is it that God created the pen and commanded it to write down everything?**

Musa bin Sahl al-Ramli told us: Na'im bin Hammad told us: Ibn al-Mubarak told us with his chain of transmission, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Hashim, on the authority of Mujahid, who said: I said to Ibn Abbas: Some people lie about predestination. He said: They lie about the Book of God. I will take hold of one of their hairs and not cut it short. God was on His Throne before He created anything. The first thing He created was the pen, which recorded what would happen until the Day of Resurrection. People only act on a matter that has already been completed.

Ibn Al-Muthanna told us: Abd Al-Samad told us: Shu'bah told us: Abu Hashim told us that he heard Mujahid say: I heard Abdullah - we do not know whether it was Ibn Umar or Ibn Abbas - say: The first thing God created was the pen, and the pen wrote down what would happen. People today only work on what it has finished.

Yunus told me, he said: Ibn Wahb told us, he said: Muawiyah ibn Salih told me, and Abdullah ibn Adam told me, he said: My father told us, he said: Al-Layth ibn Saad told us, on the authority of Muawiyah ibn Salih, on the authority of Ayoub ibn Ziyad, he said: Ibad ibn al-Walid ibn al-Samit told me, he said: My father told me, he said: My father Ubadah ibn al-Samit said: O my son, I heard the Messenger of God, may God bless him and grant him peace, say: The first thing God created was the pen, and He said to it: Write, and it wrote down in that instant what would happen until the Day of Resurrection.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Nun and the pen**, he said: that with which the remembrance was written.

Al-Harith told me, he said: Al-Hasan told us, he said:

Surat al-Qalam 68:1

Nun. By the pen and what they inscribe.

Warqa' told us, on the authority of Ibn Abi Nujayh, he told him on the authority of Ibrahim Ibn Abi Bakr, on the authority of Mujahid, regarding his statement, **Nun and the Pen**, he said: That with which the remembrance was written.

And his statement: **And what they write** means: and what they write and inscribe. If the interpretation is directed in this way, then the oath is by creation and their actions. The statement may have another meaning, which is that its meaning is: and they wrote what they write, so *what* is in the sense of a source. If the interpretation is directed in this way, then the oath is by the book, as if it was said: Nun, the pen, and the book.

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 what they write down** he said: And what they write down.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **and what they write**, meaning: they write.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And what they write**, he said: And what they write.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And what they write down** means what they write down. It is said from this: So-and-so wrote down the book, so he writes down a line: if he wrote it. And from this is the saying of Ru'bah ibn al-'Ajaj:

I and Astar wrote a line

Tafsir al-Qurtubi

The Almighty said: **Nun and the Pen** The second nun was assimilated into the waw in its spelling by Abu Bakr, Al-Mufaddal, Hibbah, Warsh, Ibn Muhays, Ibn Amir, Al-Kisa'i, and Ya'qub. The rest recited it with the izhar. Isa ibn Umar recited it with the fatha, as if he implied a verb. Ibn Abbas, Nasr, and Ibn Abi Ishaq recited it with the kasra, implying the oath letter. Harun and Muhammad ibn Al-Sameeq recited it with the damma, as a construction. There is disagreement over its interpretation.

Muawiyah ibn Qurrah narrated on the authority of his father, tracing it back to the Prophet (peace and blessings of God be upon him), that he said: **Nun is a tablet of light**. Thabit al-Bunani narrated that Nun is the inkwell. Al-Hasan and Qatadah said the same. Al-Walid ibn Muslim narrated that Malik ibn Anas told us on the authority of Sumayy, the freed slave of Abu

Bakr, on the authority of Abu Salih al-Samman, on the authority of Abu Hurayrah, who said: "I heard the Messenger of God (peace and blessings of God be upon him) say: The first person God created was the pen. Then He created the nun and the ni, the inkwell. This is in the words of God the Most High: 'Nun and the pen.' Then He said: 'I write.' He said: 'And what should I write?' He said: 'Whatever was and whatever will be until the Day of Resurrection of deeds, life span, provision, or influence.' So the pen wrote with what will be until the Day of Resurrection." He said: "Then it was sealed, and the pen is not a pen that speaks and will not speak until the Day of Resurrection." Then He created the intellect, and the Almighty said: 'I have not created a creation more pleasing to Me than you. By My Might and Majesty, I will perfect you among those I love and make you less numerous among those I hate.' Then the Messenger of God (peace and blessings of God be upon him) said: 'The people who are most perfect in intellect are those who are most obedient to God and most devoting themselves to His obedience.'" Mujahid said: Nun is the fish beneath the seventh earth. He said: And the pen with which the remembrance was written.

Likewise, Muqatil, Marra Al-Hamadhani, Ata Al-Khurasani, Al-Suddi and Al-Kalbi said: The Nun is the whale on which the earths are. Abu Dhiabyan narrated on the authority of Ibn Abbas, who said: The first thing that God created was the Pen, and it wrote with what would be. Then He raised the water vapor and created the sky from it. Then He created the Nun and spread the earth on its back, so the earth shook and was fixed with the mountains, and indeed the mountains boast above the earth. Then Ibn Abbas recited **Nun and the Pen** the verse. Al-Kalbi and Muqatil said: Its name is Bahamut. The rajaz poet said:

Why do I see you all silent, when God created the dumb?

Abu Al-Yaqzan and Al-Waqidi said: *Lyuthan*. Ka'b said: *Luthuthan*. He said: *Bilhamuthan*. Ka'b said: "Iblis penetrated the whale on whose back the earths were, and whispered in its heart, saying: 'Do you know what is on your back, O Luthathan, of beasts, trees, earths, and other things? If you vomit them out, I will throw them all on your back.'" So, Liyuthan wanted to do that, but God sent a beast to him, which entered his nostril and reached his brain. The whale cried out to God, the Almighty, to prevent it, but God granted it permission and it came out. Ka'b said: "By God, he looks at it and it looks at him. If he thinks of doing something to do that, he will be as strong as before." Ad-Dahhak said on the authority of Ibn Abbas: **Nun is the last letter of the letters of Ar-Rahman**. He said: Alif-Lam-Ra, Ha-Mim, and Nun. Ar-Rahman is disjointed." Ibn Zayd said: **It is an oath by which God swore**. Ibn Kaysan said: **It is the opening of the Surah**. It was said: **It is the name of the Surah**. Ata' and Abu Al-Aaliyah said: **It is the opening of the names Nasir, Nur, and Nasir**. Muhammad ibn Ka'b said: God swore by His victory for the believers, and it is true. Its explanation is the saying of God the Almighty: **And it was incumbent upon Us to support the believers** (al-Rum 30:47). Ja'far al-Sadiq said: It is a river from the rivers of

Paradise called Nun. It was said: It is the well-known letter of the alphabet, because if it were otherwise, it would be inflected. This is the choice of al-Qushayri Abu Nasr Abd al-Rahim in his interpretation. He said: Because Nun is a letter that is not inflected, so if it were a complete word, it would be inflected as the Pen is inflected. Therefore, it is a letter of the alphabet as in the rest of the keys to the Surahs. Based on this, it was said: It is the name of the Surah, meaning this is Surah Nun. Then he said: And the Pen. He swore by the Pen because of what is in it of eloquence like the tongue, and it applies to every pen with which those in the heavens and those on the earth write. From this is the saying of Abu al-Fath al-Busti:

If heroes swore one day by their sword and promised it what would bring them glory and honor

The pen of the book is sufficient for honor and elevation throughout time. God swore by the pen.

Poets have many verses about the pen's preference over the sword, the most important of which we have mentioned. Ibn Abbas said: This is an oath by the pen that God created, and He commanded it to write down everything that will happen until the Day of Resurrection. He said: It is a pen of light, as long as the distance between heaven and earth. It is said that God created the pen, then He looked at it and it split in two and said: Run. He said: O Lord, what will I be run over? He said: What will happen until the Day of Resurrection? So it ran on the Preserved Tablet. Al-Walid ibn Ubadah ibn al-Samit said: My father advised me upon his death, saying: O my son, fear God, and know that you will not fear God and will not attain knowledge until you believe in God alone and in predestination, both good and bad. I heard the Prophet (peace and blessings of God be upon him) say: The first thing God created was the pen, and He said to it: Write. It said: O Lord, what should I write? He said: Write the predestination. So the pen ran at that moment with everything that was and everything that will happen until eternity. Ibn Abbas said: The first thing God created was the pen, and He commanded it to write everything that will happen. Among what it wrote was: **Perish the hands of Abu Lahab Al-Masad 76:1**. Qatada said: The pen is a blessing from God Almighty to His servants. Another said: God created the first pen and wrote what would be in the remembrance and placed it with Him above His throne. Then He created the second pen to write with it on the earth, as will be explained in Surat **Read in the name of your Lord** (al-Alaq 96:1).

God the Almighty said: **And what they write down** meaning what they write down. He means the angels who write down the deeds of the children of Adam, as Ibn Abbas said. It was also said: And what they write down means the people and what they understand from it. Ibn Abbas said: The meaning of what they write down is what they know. And what is a relative pronoun or a verbal noun, meaning and their written down or their writing down, and what is meant by it is everyone who writes down or the guardians, according to the disagreement.

Tafsir Ibn Kathir

Interpretation of Surat Al-Qalam

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

We have already discussed the letters of the alphabet at the beginning of Surat Al-Baqarah, and that the Almighty's saying *Nun* is like His saying *Sad*, "Qaf," and similar disconnected letters at the beginning of the surahs. The explanation of that is clearer than repeating it here. It was said that what is meant by the saying *Nun* is a great whale on the great, surrounding current of water, and it carries the seven earths, as Imam Abu Ja'far ibn Jarir said: Ibn Bashir told us, Yahya told us, Sufyan - he is Al-Thawri - told us, Sulayman - he is Al-A'mash - told us, on the authority of Abu Dhiyban - on the authority of Ibn Abbas, who said: The first thing that God created was the pen. He said: Write. He said: What should I write? He said: Write down the destiny. So he wrote down what would happen from that day until the Day of Resurrection. Then He created the Noon and raised the water vapor, from which the heavens burst forth and the earth was spread out on the back of the Noon. The Noon shook and the earth shook and was fixed with mountains, so they stand tall on the earth. And thus Ibn Abi Hatim narrated it on the authority of Ahmad ibn Sinan on the authority of Abu Mu'awiyah on the authority of Al-A'mash on his authority. And thus Shu'bah, Muhammad ibn Fadil, and Waki' narrated it on the authority of Al-A'mash on his authority.

And Shu'bah added in his narration, then he recited, "Nun. By the pen and what they write." Sharik narrated it on the authority of Al-A'mash on the authority of Abu Dhiyban or Mujahid on the authority of Ibn Abbas, so he mentioned something similar to it. Mu'mar narrated it on the authority of Al-A'mash that Ibn Abbas said: So he mentioned it, then he recited, "Nun. By the pen and what they write." Then Ibn Jarir said: Ibn Hamid told us, Jarir told us on the authority of Ata' on the authority of Abu Al-Dhaha on the authority of Ibn Abbas, who said: The first thing my Lord, the Almighty and Majestic, created was the pen, then He said to it: Write, so it wrote what will be until the Hour comes, then He created the nun above the water, then He pressed the earth down upon it. Al-Tabarani narrated this with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, saying: Abu Habib Zaid bin Al-Mahdi Al-Marwazi told us, Saeed bin Yaqub Al-Talaqani told us, Muammil bin Ismail told us, Hammad bin Zaid told us, on the authority of Ata bin Al-Saib, on the authority of Abu Al-Dhaha Muslim bin Subaih, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "The first thing God created was the Pen and the Whale. Then He said to al-Qalam 68: Write. It said: What should I write? He said: Everything will be until the Day of Resurrection." Then he recited: "Nun. By the Pen and what they inscribe." So the Nun is the Whale, and the Pen is the Pen.

Another hadith on this was narrated by Ibn Asakir on the authority of Abu Abdullah, the client of the Umayyads, on the authority of Abu Salih, on the authority of Abu Hurayrah: I heard the Messenger of

Surat al-Qalam 68:1

Nun. By the pen and what they inscribe.

God, may God bless him and grant him peace, say: "The first thing God created was the pen. Then He created the nun, which is the inkwell. Then He said to it: Write. It said: What should I write? He said: Write what will be - or what will be - of deeds, provision, effect, or lifespan. So He wrote that until the Day of Resurrection. This is His saying: 'Nun. By the pen and what they inscribe.' Then He sealed the pen, so it did not speak until the Day of Resurrection. Then He created the intellect and said: By My glory, I will perfect you among those I love and diminish you among those I hate."

Ibn Abi Nujayh said: Ibrahim bin Abi Bakr told him on the authority of Mujahid who said: It was said that the Nun is the great whale that is under the seventh earth. Al-Baghawi and a group of commentators mentioned that on the back of this whale is a rock as thick as the heavens and the earth, and on its back is a bull with forty thousand horns, and on its back are the seven earths and what is in them and what is between them, and God knows best. It is strange that some of them interpreted this meaning of the hadith narrated by Imam Ahmad: Ismail told us, Hamid told us on the authority of Anas that Abdullah bin Salam heard of the arrival of the Messenger of God, may God bless him and grant him peace, in Medina, so he came to him and asked him about some things. He said, **I am going to ask you about things that only a prophet knows.** He said, **What is the first sign of the Hour? What is the first food that the people of Paradise will eat? Why does the child gravitate toward his father? Why does the child gravitate toward his mother?** He said, **Gabriel told me about them just now.** Ibn Salam said, **That is the enemy of the Jews from the angels.** He said, "As for the first sign of the Hour, it is a fire that will gather them from the east to the west, and the first food that the people of Paradise will eat is the extra liver of a fish. As for the child, if the man's semen precedes the woman's semen, the child will be born, and if the woman's semen precedes the man's semen, the woman will be born." Al-Bukhari narrated it through various chains of transmission on the authority of Hamid, and Muslim also narrated it. He has a hadith from Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, similar to this. In Sahih Muslim, on the authority of Abu Asma' al-Rahbi, on the authority of Thawban, "A rabbi asked the Messenger of God, may God bless him and grant him peace, On issues, one of which was that he said: "What is their gift?" meaning the people of Paradise when they enter Paradise? He said: **The extra liver of a whale.** He said: **What is their food after that?** He said: **The bull of Paradise that used to eat from its edges will be slaughtered for them.** He said: **What is their drink after that?** He said: **From a spring in it called Salsabil.** It was said that what is meant by his saying: *N* is a tablet of light.

Ibn Jarir said: Al-Hasan bin Shabib Al-Maktab narrated to us, Muhammad bin Ziyad Al-Jazari narrated to us, on the authority of Furat bin Abi Al-Furat, on the authority of Muawiyah bin Qurrah, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Nun. By the Pen and what they write.' A tablet of light and a pen of light

that records what will be until the Day of Resurrection." This is a strange mursal narration. Ibn Jurayj said: I was told that that pen of light is one hundred years long. It was said that what is meant by his saying *Nun* is an inkwell, and the pen is the pen. Ibn Jarir said: Abd Al-A'la narrated to us, Abu Thawr narrated to us, on the authority of Muammar, on the authority of Al-Hasan and Qatadah, regarding his saying *Nun*, they said that it is the inkwell. A very strange hadith has been narrated in this regard, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim said: My father narrated to us, Hisham bin Khalid narrated to us, Al-Hasan bin Yahya narrated to us, Abu Abdullah, the client of the Umayyads, narrated to us, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **God created the nun, and it is the inkwell.**

Ibn Jarir said: Ibn Hamid told us, Yaqub told us, my brother Isa bin Abdullah told us, Thabit Ath-Thamali told us, on the authority of Ibn Abbas, who said: God created the inkwell, and created the pen, and said: Write. He said: What should I write? He said: Write everything that will occur until the Day of Resurrection of deeds done righteous or wicked, or allocated provision, lawful or unlawful. Then He made everything of that obligatory in its nature, its entry into this world, its duration in it, and its exit from it. Then He appointed guardians over the servants and keepers of the Book. The guardians copy from the guardians every day the deeds of that day. Then when the provision is exhausted, the record is cut off, and the appointed time has passed, the guardians come to the keepers asking for the deeds of that day. The guardians say to them: We do not find anything for your companion with us. Then the guardians return and find that they have died. Ibn Abbas said: Are you not an Arab people who hear the guardians say: **We used to copy what you used to do.** And can copying be anything other than from an original?

God the Almighty said: **And the pen** apparently refers to the same type of pen that is used to write, as in His statement: **Read, and your Lord is the Most Generous * Who taught by the pen * Taught man that which he knew not.** So it is an oath from Him the Almighty and a reminder to His creation of the blessing He bestowed upon them of learning to write by which knowledge is attained. For this reason He said: **and what they inscribe** Ibn Abbas, Mujahid and Qatadah said: It means what they write. Abu Ad-Dhaha said on the authority of Ibn Abbas: **and what they inscribe** means what they do. As-Suddi said: **and what they inscribe** means the angels and what they write of the deeds of the servants. Others said: Rather, what is meant here is the pen that God made move by decree when He wrote down the destinies of creation, fifty thousand years before He created the heavens and the earth.

They mentioned in this regard the hadiths that mention the pen. Ibn Abi Hatim said: Abu Saeed bin Yahya bin Saeed Al-Qattan and Yunus bin Habib told us: Abu Dawud Al-Tayalisi told us, Abdul Wahid bin Salim Al-Sulami told us, on the authority of Ata', who is Ibn

Abi Rabah, Al-Walid bin Ubadah bin Al-Samit told me: My father called me when death was approaching him and said: I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. He said to it, 'Write.' It said, 'O Lord, what should I write?' It said, 'Write the destiny and what will be forever.'" This hadith was narrated by Imam Ahmad through various chains of narration on the authority of Al-Walid bin Ubadah on the authority of his father on this authority. Al-Tirmidhi included it on the authority of Abu Dawud Al-Tayalisi on this authority, and he said, **It is hasan saheeh ghareeb.**

It was narrated by Abu Dawud in his book, As-Sunnah, on the authority of Ja'far ibn Musafir, on the authority of Yahya ibn Hassan, on the authority of Ibn Rabah, on the authority of Ibrahim ibn Abi Ubla, on the authority of Abu Hafsah, whose name was Habish ibn Shuraih Al-Habashi Ash-Shami, on the authority of Ubadah, and he mentioned it. Ibn Jarir said: Muhammad ibn Abdullah At-Tusi told us, Ali ibn Al-Hasan ibn Shaiq told us, Abdullah ibn Al-Mubarak told us, Rabah ibn Zayd told us, on the authority of Umar ibn Habib, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, that he used to narrate that the Messenger of God (blessings and peace of God be upon him) said: **The first thing that God created was the pen, and He commanded it to write everything.** This is strange from this chain of narration, and they did not include it. Ibn Abi Nujayh said on the authority of Mujahid: **The pen** means that with which the remembrance is written. And the statement of God, **and what they inscribe** means what they write, as mentioned above.

His statement: **You are not, by the grace of your Lord, a madman** means, praise be to God, you are not a madman as the ignorant among your people say, who deny the guidance and clear truth that you have brought them, and they attribute madness to you because of it. **And indeed, for you is a reward uninterrupted** means, rather, for you is a great reward and a bountiful recompense that does not cease or perish for conveying the message of your Lord to creation and your patience in the face of their harm. The meaning of *uninterrupted* is **not cut off** like His statement, **a gift that is not cut off, so for them is a reward uninterrupted** meaning, it is not cut off from them. Mujahid said: *uninterrupted* means not counted, and this goes back to what we have said.

God the Almighty says: {And indeed, you are of a great moral character}. Al-Awfi said on the authority of Ibn Abbas: {And indeed, you are of a great religion, which is Islam}. Mujahid, Abu Malik, As-Suddi, Ar-Rabi' ibn Anas said the same, as did Ad-Dahhak and Ibn Zayd. Atiyyah said: {And indeed, you are of great manners}. Muammar said on the authority of Qatadah: Aisha was asked about the character of the Messenger of God (peace and blessings be upon him). She said: {His character was the Qur'an}. She said as it is in the Qur'an. Sa'id ibn Abi 'Aruba said on the authority of Qatadah regarding His statement: {And indeed, you are of a great moral character}. It was mentioned to us that Sa'd ibn Hisham asked Aisha about the character of the Messenger of God (peace and blessings be upon him). She said: {Do you not recite the Qur'an?} He said: {Yes}. She said: {The character of the

Messenger of God (peace and blessings be upon him) was the Qur'an}. Abdur-Razzaq said on the authority of Muammar on the authority of Qatadah on the authority of Zurara ibn Awfa on the authority of Sa'd ibn Hisham who said: I asked Aisha and said: {Tell me, O Mother of the Believers, about the character of the Messenger of God (peace and blessings be upon him)}. She said: {Do you recite the Qur'an?} I said: {Yes}. She said: {His character was the Qur'an}. This is an abbreviation of a long hadith. Imam Muslim narrated it in his Sahih from the hadith of Qatada in full, and it will come in Surat Al-Muzzammil, God willing, and he is trustworthy.

Imam Ahmad said: Ismail told us, Yunus told us, on the authority of Al-Hasan, who said: I asked Aisha about the character of the Messenger of God (peace and blessings be upon him), and she said: His character was the Qur'an. Imam Ahmad said: Aswad told us, Sharik told us, on the authority of Qays ibn Wahb, on the authority of a man from Banu Sawad, who said: I asked Aisha about the character of the Messenger of God (peace and blessings be upon him), and she said: Do you not recite the Qur'an? **And indeed, you are of a great moral character.** He said: I said: Tell me about that. She said: I made him food and Hafsah made him food, and I said to my slave girl, **Go, and if she brings the food and sets it down before me, throw the food away.** She said: So she brought the food, and the slave girl threw it, and the bowl fell and broke, and it was a cutlery. She said: So the Messenger of God (peace and blessings be upon him) gathered it and said: *Retrieve* - or Aswad was unsure - *Retrieve* - a container in place of your container. She said: So he did not say anything.

Ibn Jarir said: Ubayd ibn Adam ibn Abi Iyas narrated to us, my father narrated to us, Al-Mubarak ibn Fadalsh narrated to us, on the authority of Al-Hasan, on the authority of Sa'd ibn Hisham, who said: I came to Aisha, the Mother of the Believers, may God be pleased with her, and said to her: Tell me about the character of the Prophet, may God bless him and grant him peace. She said: His character was the Qur'an. Do you not read: **And indeed, you are of a great moral character?** Abu Dawud and An-Nasa'i narrated something similar from the hadith of Al-Hasan. Ibn Jarir said: Yunus narrated to me, Ibn Wahb informed us, Mu'awiyah ibn Salih informed me, on the authority of Abu Al-Zahriyyah, on the authority of Jubayr ibn Nufayr, who said: I performed Hajj and went to Aisha, may God be pleased with her, and asked her about the character of the Prophet, may God bless him and grant him peace. She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. Ahmad narrated it in this way on the authority of Abd Al-Rahman ibn Mahdi, and An-Nasa'i narrated it in his Tafsir on the authority of Ishaq ibn Mansur, on the authority of Abd Al-Rahman ibn Mahdi, on the authority of Mu'awiyah ibn Salih, with this same chain of transmission.

This means that, peace and blessings be upon him, obeying the Quran's commands and prohibitions became his nature, a characteristic that was inherent in him, and he abandoned his innate nature. Whatever the Quran commanded him to do, he did, and whatever it forbade him from doing, he abandoned.

This was in addition to the great character traits that God created in him, such as modesty, generosity, courage, forgiveness, and patience, and every beautiful character trait, as proven in the two Sahihs on the authority of Anas, who said: I served the Messenger of God, peace and blessings be upon him, for ten years, and he never once said to me *uff*, nor did he say about something I did, **Why did you do that?** nor about something I did not do, **Why didn't you do that?** The Messenger of God (peace and blessings be upon him) was the best of people in character. I have never touched silk or brocade or anything softer than the hand of the Messenger of God (peace and blessings be upon him), nor have I smelled musk or perfume that was more fragrant than the sweat of the Messenger of God (peace and blessings be upon him). Al-Bukhari said: Ishaq bin Mansur told us, Ibrahim bin Yusuf told us, on the authority of his father, on the authority of Abu Ishaq, who said: I heard Al-Bara' say: The Messenger of God (peace and blessings be upon him) had the most handsome face and the best character. He was neither tall nor short. There are many hadiths on this. Abu Isa Al-Tirmidhi has a book on this in his book Al-Shama'il.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, never struck a servant of his with his hand, nor did he strike a woman, nor did he strike anything with his hand except when he was fighting in the cause of God. He never gave a choice between two things except that the lesser of the two was more beloved to him, until it was a sin. But if it was a sin, he was the furthest of people from sin. He never took revenge for himself from something that was done to him, except when the sacred limits of God were violated, in which case he would take revenge for the sake of God, the Almighty and Majestic. Imam Ahmad said: Saeed ibn Mansur told us, Abd al-Aziz ibn Muhammad told us, on the authority of Muhammad ibn Ajan, on the authority of al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **I was only sent to perfect good character.** He is the only one who transmitted it.

And the saying of God the Almighty: **Then you will see, and they will see * Which of you is the one who is afflicted.** So you will know, O Muhammad, and your opponents and those who deny you will know who is the one who is afflicted and misguided among you and among them. This is like His saying the Almighty: **They will know tomorrow who is the most evil liar.** And His saying the Almighty: **And either we or you are upon right guidance or in manifest error.** Ibn Jurayj said: Ibn Abbas said about this verse, **You will know, and they will know** on the Day of Resurrection. Al-Awfi said on the authority of Ibn Abbas: **Which of you is afflicted** means the insane. Mujahid and others said the same. Qatadah and others said: **Which of you is afflicted** means the most deserving of Satan. The meaning of **the one who is afflicted** is clear: the one who has been afflicted and has gone astray from the truth. The preposition *with* was added to His saying **which of you**

to indicate the inclusion of the verb in His saying **Then you will see, and they will see.** The meaning is: **You will know, and they will know, or You will inform, and they will inform,** which of you is the one who is afflicted. And God knows best. Then God Almighty said: **Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.** That is, He, the Almighty, knows which of the two groups among you is the one who is guided, and He knows which party has strayed from the truth.

Fath al-Qadir

It is fifty-two verses

It is Meccan according to Al-Hasan, Ikrimah, Ata', and Jabir. It was narrated from Ibn Abbas and Qatadah that from the beginning to the words, **We will name him on the snout** is Meccan, and from after that to the words, **of the righteous** is Medinan, and the rest of it is Meccan. This is what Al-Mawardi said. Ibn Al-Durais narrated from Ibn Abbas that he said: Whenever the opening of a surah was revealed in Mecca, it was written in Mecca, then God would add to it what He willed. The first of the Quran to be revealed was **Iqra' Bismi Rabbik**, then Nun, then Al-Muzzammil, then Al-Muddaththir. An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated from him that he said: Surah Nun was revealed in Mecca. Ibn Mardawayh narrated a similar narration from Aisha.

His saying: 1- *Nun* Abu Bakr, Warsh, Ibn Amir, Al-Kisa'i, Ibn Muhaisin and Ibn Hubayrah read it with the assimilation of the second nun from its spelling into the waw, and the rest read it with the idhar, and Abu Amr and Isa bin Omar read it with the fathah, implying a fa'l. Ibn Amir, Nadr and Ibn Ishaq read it with the kasrah, implying an oath, or because of the meeting of two sukoon letters. Muhammad bin Al-Sameefa' and Harun read it with the damma, based on the construction. Mujahid, Muqatil and Al-Suddi said: It is the whale that carries the earth, and Al-Hamadhani, Ata' Al-Khurasani and Al-Kalbi said the same once. It was said that the nun is the last letter of the letters of Ar-Rahman. Ibn Zayd said: It is an oath by which God swore. Ibn Kaysan said: It is the opening of the surah. Ata' and Abu Al-Aaliyah said: It is the nun from victory and supporter. Muhammad ibn Ka'b said: God swore by His victory for the believers. It was also said that it is a letter of the alphabet, like the opening letters at the beginning of the surahs that begin with it. We have already shown you what is true about such opening letters at the beginning of Surah Al-Baqarah. The waw in His statement, **By the Pen** is the waw of the oath. God called it the Pen because of what it contains of eloquence, and it applies to every pen that writes with. A group of commentators said: What is meant by it is the pen with which the Preserved Tablet was written. God swore by it to glorify it. Qatadah said: The Pen is one of God's blessings upon His servants. **And what they write** is a relative pronoun, meaning, and what they write. The pronoun refers to the owners of the pen indicated by its mention, because mentioning the writing instrument indicates the writer. The meaning is, and what they write: they write everything that is

written, or the guardians, as mentioned above. It is permissible for ma to be a source, meaning, and he wrote them. It was also said that the pronoun refers to the pen specifically, by virtue of attributing the action to the instrument and treating it like rational beings.

Tafsir al-Baghawi

1- *N*, they differed about it. Ibn Abbas said: It is the whale, on whose back is the land. This is the opinion of Mujahid, Muqatil, Al-Suddi, and Al-Kalbi.

Abu Dhabiyan narrated on the authority of Ibn Abbas, who said: The first thing that God created was the pen, which recorded what would happen until the Day of Resurrection. Then He created the letter Nun and spread the earth on its back. The letter Nun moved, and the earth shook, and it was fixed with the mountains, and the mountains boast of the earth. Then Ibn Abbas recited: "Nun. By the pen and what they inscribe."

They differed about his name. Al-Kalbi and Muqatil said: His name is Yahmut. Al-Waqidi said: Liutha. Kaab said: Luwaytha. Ali reported: His name is Balhuth.

The narrators said: When God created the earth and split it, He sent an angel from under the throne, and he descended to the earth until he entered under the seven earths. He placed it on his shoulder, one of his hands in the east and the other in the west, extending and gripping the seven earths, until he controlled it. His feet had no place to rest. Then God Almighty sent down from Paradise a bull with forty thousand horns and forty thousand legs. He placed the king's feet on its hump, but his feet could not rest. So he took a green ruby from the highest degree in Paradise, the thickness of which was a journey of five hundred years, and placed it between the bull's hump and its ear, and his feet rested on it. The horns of that bull protrude from the ends of the earth, and its nostrils are in the sea, so it takes a breath every day. When it breathes, the sea ebbs, and when it breathes, the sea ebbs, and when it breathes, the sea ebbs, so the bull's legs had no place to rest. Then God Almighty created a rock the thickness of seven heavens and seven earths, and the bull's legs rested on it. It is the rock that Luqman said to his son, **O my son, if it is the weight of a mustard seed, it will be in...** Rock" (Luqman 31:16) And the rock had no resting place, so God created Nun, which is the great whale, and placed the rock on its back, and the rest of its body was empty, and the whale was on the sea, and the sea was on the wind, and the wind was on the power. It is said: The whole world and everything on it is two letters, and the Almighty said to it: Glory be to Him, be, and it was.

Ka'b al-Ahbar said: Iblis penetrated the whale that had the earth on its back and whispered to it, saying: Do you know what is on your back, O Luwaythah, of nations, beasts, trees and mountains? If you shake them off, you will throw them off your back. Luwaythah wanted to do that, but God sent a beast that entered its nostril and reached its brain. The whale cried out to God about it, so God gave it permission and it came

out. Ka'b said: By the One in Whose Hand is my soul, he looks at it and it looks at him. If he thinks of doing any of that, it returns as it was.

Some of them said: Nun is the last letter of Ar-Rahman, and this is the narration of Ikrimah on the authority of Ibn Abbas.

Al-Hasan, Qatada and Al-Dahhak said: The letter *nun* is the inkwell.

It was said: It is an oath by which God swore. It was also said: It is the opening of the Surah. Ata' said: The opening of his name is Noor and Nasir.

Muhammad bin Kaab said: God swore by his victory for the believers.

"And the Pen" is that with which God wrote the remembrance. It is a pen of light, its length extending from the heavens to the earth. It is said that the first thing God created was the Pen, and He looked at it and it split in two. Then He said: Record what will be until the Day of Resurrection. So it recorded that on the Preserved Tablet. "And what they inscribe **means what the guardian angels write of the deeds of the children of Adam.**"

Tafsir al-Baidawi

1- Nun" is one of the names of letters. It was said that it is the name of the whale and what is meant by it is the genus or the Bahamut which is the one on which the earth is, or the inkwell, as some whales extract something blacker than the soul and write with it. The first is supported by its stillness and its writing in the form of a letter. "And the Pen" is what wrote the tablet, or what is written with. God swore by it due to its many benefits. Ibn Amir, Al-Kisa'i and Ya'qub concealed the nun to make the separate waw act like the connected one, as the still nun is concealed with the letters of the mouth if it is connected to it. This was narrated from Nafi' and Asim, and it was read with the fatha and kasra like "Sad". "And what they write **and what they write, and the pronoun refers to the pen**" in the first meaning to glorify, or in the second meaning to mean the genus and to attribute the action to the evidence and to make it act like the people of knowledge to take their place, or to its companions or the memorizers. "Ma" is a source or a relative pronoun.

Surat al-Qalam 68:2

You are not, by the grace of your Lord, a madman.

Surat al-Qalam 68:2

You are not, by the grace of your Lord, a madman.

Tafsir al-Jalalayn

2 - **You are not** O Muhammad **by the grace of your Lord, a madman** meaning that madness has been removed from you because of your Lord's grace upon you with prophethood and other things. This is a response to their saying that he is mad.

Tafsir al-Suyuti

Ibn al-Mundhir narrated on the authority of Ibn Jurayj that they used to say to the Prophet, may God bless him and grant him peace, that he was crazy and then a devil, so the verse was revealed: **You are not, by the grace of your Lord, a madman.**

Tafsir al-Tabari

And His saying: **You are not, by the grace of your Lord, a madman.** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: You are not, by the grace of your Lord, a madman, thereby disbelieving the polytheists of Quraysh who said to him: You are mad.

Tafsir al-Qurtubi

You are not, by the grace of your Lord, a madman. This is the answer to the oath, which is a negation. The polytheists used to say to the Prophet, peace and blessings be upon him, that he was a madman, possessed by a devil. This is what they said: **O you to whom the message has been sent down, indeed, you are mad.** (al-Hijr 15:6) So God, the Most High, revealed in response to them and as a refutation of their statement, **You are not, by the grace of your Lord, a madman.** That is, by the mercy of your Lord. The grace here means mercy. It is possible secondly - that the grace here is an oath, and its interpretation is: you and your Lord are not mad, because the waw and the ba are among the letters of the oath. It was said that it is like you say: you are not mad, and praise be to God. It was said: its meaning is you are not mad, and the grace is to your Lord, like their saying: Glory be to You, O God, and praise be to You, meaning and praise be to God. And from this is the saying of Labid:

I was isolated in this world, my clan was lost, and a neighbor left me in Arbad, Nafi'

That is, it is Arbad. Al-Nabigha said:

They were not deprived of good food, and their mother was full of daughters of remembrance.

That is, he is a genius. The preposition **bi'ma't Rabbik** in **bi'nimat Rabbik** is related to *madman* in the negative, just as it is related to *ghāfi'l* in the positive. As in your saying: **You, by the grace of your Lord, are heedless.**

Its position is in the accusative case as a state, as if he said: **You are not mad, and that has been bestowed upon you.**

Tafsir Ibn Kathir

We have already discussed the letters of the alphabet at the beginning of Surat Al-Baqarah, and that the Almighty's saying: *Nun* is like His saying *Sad*, "Qaf," and similar disconnected letters at the beginning of the surahs. The explanation of that is clearer than repeating it here. It was said: What is meant by the saying *Nun* is a great whale on the great, surrounding current of water, and it carries the seven earths, as Imam Abu Ja'far ibn Jarir said: Ibn Bashir told us, Yahya told us, Sufyan - he is Al-Thawri - told us, Sulayman - he is Al-A'mash - told us, on the authority of Abu Dhibyan - on the authority of Ibn Abbas, who said: The first thing that God created was the pen. He said: Write. He said: What should I write? He said: Write down the destiny. So he wrote down what would happen from that day until the Day of Resurrection. Then He created the Noon and raised the water vapor, from which the heavens burst forth and the earth was spread out on the back of the Noon. The Noon shook and the earth shook and was fixed with mountains, so they stand tall on the earth. And thus Ibn Abi Hatim narrated it on the authority of Ahmad ibn Sinan on the authority of Abu Muawiyah on the authority of Al-A'mash on his authority. And thus Shu'bah, Muhammad ibn Fadil, and Waki' narrated it on the authority of Al-A'mash on his authority.

And Shu'bah added in his narration, then he recited, "Nun. By the pen and what they write." Sharik narrated it on the authority of Al-A'mash on the authority of Abu Dhibyan or Mujahid on the authority of Ibn Abbas, so he mentioned something similar to it. Mu'mar narrated it on the authority of Al-A'mash that Ibn Abbas said: So he mentioned it, then he recited, "Nun. By the pen and what they write." Then Ibn Jarir said: Ibn Hamid told us, Jarir told us on the authority of Ata' on the authority of Abu Al-Dhaha on the authority of Ibn Abbas, who said: The first thing my Lord, the Almighty and Majestic, created was the pen, then He said to it: Write, so it wrote what will be until the Hour comes, then He created the nun above the water, then He pressed the earth down upon it. Al-Tabarani narrated this with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, saying: Abu Habib Zaid bin Al-Mahdi Al-Marwazi told us, Saeed bin Yaqub Al-Talaqani told us, Muammil bin Ismail told us, Hammad bin Zaid told us, on the authority of Ata bin Al-Saib, on the authority of Abu Al-Dhaha Muslim bin Subaih, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "The first thing God created was the Pen and the Whale. Then He said to al-Qalam 68: Write. It said: What should I write? He said: Everything will be until the Day of Resurrection." Then he recited: "Nun. By the Pen and what they inscribe." So the Nun is the Whale, and the Pen is the Pen.

Another hadith on this was narrated by Ibn Asakir on

the authority of Abu Abdullah, the client of the Umayyads, on the authority of Abu Salih, on the authority of Abu Hurayrah: I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. Then He created the nun, which is the inkwell. Then He said to it: Write. It said: What should I write? He said: Write what will be - or what will be - of deeds, provision, effect, or lifespan. So He wrote that until the Day of Resurrection. This is His saying: 'Nun. By the pen and what they inscribe.' Then He sealed the pen, so it did not speak until the Day of Resurrection. Then He created the intellect and said: By My glory, I will perfect you among those I love and diminish you among those I hate."

Ibn Abi Nujayh said: Ibrahim bin Abi Bakr told him on the authority of Mujahid who said: It was said that the Nun is the great whale that is under the seventh earth. Al-Baghawi and a group of commentators mentioned that on the back of this whale is a rock as thick as the heavens and the earth, and on its back are the seven earths and what is in them and what is between them, and God knows best. It is strange that some of them interpreted this meaning of the hadith narrated by Imam Ahmad: Ismail told us, Hamid told us on the authority of Anas that Abdullah bin Salam heard of the arrival of the Messenger of God, may God bless him and grant him peace, in Medina, so he came to him and asked him about some things. He said, **I am going to ask you about things that only a prophet knows.** He said, **What is the first sign of the Hour? What is the first food that the people of Paradise will eat? Why does the child gravitate toward his father? Why does the child gravitate toward his mother?** He said, **Gabriel told me about them just now.** Ibn Salam said, **That is the enemy of the Jews from the angels.** He said, "As for the first sign of the Hour, it is a fire that will gather them from the east to the west, and the first food that the people of Paradise will eat is the extra liver of a fish. As for the child, if the man's semen precedes the woman's semen, the child will be born, and if the woman's semen precedes the man's semen, the woman will be born." Al-Bukhari narrated it through various chains of transmission on the authority of Hamid, and Muslim also narrated it. He has a hadith from Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, similar to this. In Sahih Muslim, on the authority of Abu Asma' al-Rahbi, on the authority of Thawban, "A rabbi asked the Messenger of God, may God bless him and grant him peace, On issues, one of which was that he said: "What is their gift?" meaning the people of Paradise when they enter Paradise? He said: **The extra liver of a whale.** He said: **What is their food after that?** He said: **The bull of Paradise that used to eat from its edges will be slaughtered for them.** He said: **What is their drink after that?** He said: **From a spring in it called Salsabil.** It was said that what is meant by his saying: *N* is a tablet of light.

Ibn Jarir said: Al-Hasan bin Shabib Al-Maktab narrated to us, Muhammad bin Ziyad Al-Jazari narrated to us, on the authority of Furat bin Abi Al-Furat, on the authority of Muawiyah bin Qurrah, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Nun. By the Pen

and what they write.' A tablet of light and a pen of light that records what will be until the Day of Resurrection." This is a strange mural narration. Ibn Jurayj said: I was told that that pen of light is one hundred years long. It was said that what is meant by his saying *Nun* is an inkwell, and the pen is the pen. Ibn Jarir said: Abd Al-A'la narrated to us, Abu Thawr narrated to us, on the authority of Muammar, on the authority of Al-Hasan and Qatadah, regarding his saying *Nun*, they said that it is the inkwell. A very strange hadith has been narrated in this regard, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim said: My father narrated to us, Hisham bin Khalid narrated to us, Al-Hasan bin Yahya narrated to us, Abu Abdullah, the client of the Umayyads, narrated to us, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **God created the nun, and it is the inkwell.**

Ibn Jarir said: Ibn Hamid told us, Yaqub told us, my brother Isa bin Abdullah told us, Thabit Ath-Thamali told us, on the authority of Ibn Abbas, who said: God created the inkwell, and created the pen, and said: Write. He said: What should I write? He said: Write everything that will occur until the Day of Resurrection of deeds done righteous or wicked, or allocated provision, lawful or unlawful. Then He made everything of that obligatory in its nature, its entry into this world, its duration in it, and its exit from it. Then He appointed guardians over the servants and keepers of the Book. The guardians copy from the guardians every day the deeds of that day. Then when the provision is exhausted, the record is cut off, and the appointed time has passed, the guardians come to the keepers asking for the deeds of that day. The guardians say to them: We do not find anything for your companion with us. Then the guardians return and find that they have died. Ibn Abbas said: Are you not an Arab people who hear from the guardians say: **We used to copy what you used to do.** And can copying be anything other than from an original?

God the Almighty said: **And the pen** apparently refers to the same type of pen that is used to write, as in His statement: **Read, and your Lord is the Most Generous * Who taught by the pen * Taught man that which he knew not.** So it is an oath from Him the Almighty and a reminder to His creation of the blessing He bestowed upon them of learning to write by which knowledge is attained. For this reason He said: **and what they inscribe** Ibn Abbas, Mujahid and Qatadah said: It means what they write. Abu Ad-Dhaha said on the authority of Ibn Abbas: **and what they inscribe** means what they do. As-Suddi said: **and what they inscribe** means the angels and what they write of the deeds of the servants. Others said: Rather, what is meant here is the pen that God made move by decree when He wrote down the destinies of creation, fifty thousand years before He created the heavens and the earth.

They mentioned in this regard the hadiths that mention the pen. Ibn Abi Hatim said: Abu Saeed bin Yahya bin Saeed Al-Qattan and Yunus bin Habib told us: Abu Dawud Al-Tayalisi told us, Abdul Wahid bin Salim Al-Sulami told us, on the authority of Ata', who is Ibn Abi Rabah, Al-Walid bin Ubadah bin Al-Samit told me:

Surat al-Qalam 68:2

You are not, by the grace of your Lord, a madman.

My father called me when death was approaching him and said: I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. He said to it, 'Write.' It said, 'O Lord, what should I write?' It said, 'Write the destiny and what will be forever.'" This hadith was narrated by Imam Ahmad through various chains of narration on the authority of Al-Walid bin Ubadah on the authority of his father on this authority. Al-Tirmidhi included it on the authority of Abu Dawud Al-Tayalisi on this authority, and he said, **It is hasan saheeh ghareeb.**

It was narrated by Abu Dawud in his book, As-Sunnah, on the authority of Ja'far ibn Musafir, on the authority of Yahya ibn Hassan, on the authority of Ibn Rabah, on the authority of Ibrahim ibn Abi Ubla, on the authority of Abu Hafsah, whose name was Habish ibn Shuraih Al-Habashi Ash-Shami, on the authority of Ubadah, and he mentioned it. Ibn Jarir said: Muhammad ibn Abdullah At-Tusi told us, Ali ibn Al-Hasan ibn Shaiq told us, Abdullah ibn Al-Mubarak told us, Rabah ibn Zayd told us, on the authority of Umar ibn Habib, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, that he used to narrate that the Messenger of God (blessings and peace of God be upon him) said: **The first thing that God created was the pen, and He commanded it to write everything.** This is strange from this chain of narration, and they did not include it. Ibn Abi Nujayh said on the authority of Mujahid: **The pen** means that with which the remembrance is written. And the statement of God, **and what they inscribe** means what they write, as mentioned above.

His statement: **You are not, by the grace of your Lord, a madman** means, praise be to God, you are not a madman as the ignorant among your people say, who deny the guidance and clear truth that you have brought them, and they attribute madness to you because of it. **And indeed, for you is a reward uninterrupted** means, rather, for you is a great reward and a bountiful recompense that does not cease or perish for conveying the message of your Lord to creation and your patience in the face of their harm. The meaning of *uninterrupted* is **not cut off** like His statement, **a gift that is not cut off, so for them is a reward uninterrupted** meaning, it is not cut off from them. Mujahid said: *uninterrupted* means not counted, and this goes back to what we have said.

God the Almighty says: {And indeed, you are of a great moral character}. Al-Awfi said on the authority of Ibn Abbas: {And indeed, you are of a great religion, which is Islam}. Mujahid, Abu Malik, As-Suddi, Ar-Rabi' ibn Anas said the same, as did Ad-Dahhak and Ibn Zayd. Atiyah said: {And indeed, you are of great manners}. Muammar said on the authority of Qatadah: Aisha was asked about the character of the Messenger of God (peace and blessings be upon him). She said: {His character was the Qur'an}. She said as it is in the Qur'an. Sa'id ibn Abi 'Aruba said on the authority of Qatadah regarding His statement: {And indeed, you are of a great moral character}. It was mentioned to us that Sa'id ibn Hisham asked Aisha about the character of the Messenger of God (peace and blessings be upon him). She said: {Do you not recite the Qur'an?}

He said: {Yes}. She said: {The character of the Messenger of God (peace and blessings be upon him) was the Qur'an}. Abdur-Razzaq said on the authority of Muammar on the authority of Qatadah on the authority of Zurara ibn Awfa on the authority of Sa'd ibn Hisham who said: I asked Aisha and said: {Tell me, O Mother of the Believers, about the character of the Messenger of God (peace and blessings be upon him)}. She said: {Do you recite the Qur'an?} I said: {Yes}. She said: {His character was the Qur'an}. This is an abbreviation of a long hadith. Imam Muslim narrated it in his Sahih from the hadith of Qatada in full, and it will come in Surat Al-Muzzammil, God willing, and he is trustworthy.

Imam Ahmad said: Ismail told us, Yunus told us, on the authority of Al-Hasan, who said: I asked Aisha about the character of the Messenger of God (peace and blessings be upon him), and she said: His character was the Qur'an. Imam Ahmad said: Aswad told us, Sharik told us, on the authority of Qays ibn Wahb, on the authority of a man from Banu Sawad, who said: I asked Aisha about the character of the Messenger of God (peace and blessings be upon him), and she said: Do you not recite the Qur'an? **And indeed, you are of a great moral character.** He said: I said: Tell me about that. She said: I made him food and Hafsah made him food, and I said to my slave girl, **Go, and if she brings the food and sets it down before me, throw the food away.** She said: So she brought the food, and the slave girl threw it, and the bowl fell and broke, and it was a cutlery. She said: So the Messenger of God (peace and blessings be upon him) gathered it and said: *Retrieve* - or Aswad was unsure - *Retrieve* - a container in place of your container. She said: So he did not say anything.

Ibn Jarir said: Ubayd ibn Adam ibn Abi Iyas narrated to us, my father narrated to us, Al-Mubarak ibn Fadalah narrated to us, on the authority of Al-Hasan, on the authority of Sa'd ibn Hisham, who said: I came to Aisha, the Mother of the Believers, may God be pleased with her, and said to her: Tell me about the character of the Prophet, may God bless him and grant him peace. She said: His character was the Qur'an. Do you not read: **And indeed, you are of a great moral character?** Abu Dawud and An-Nasa'i narrated something similar from the hadith of Al-Hasan. Ibn Jarir said: Yunus narrated to me, Ibn Wahb informed us, Mu'awiyah ibn Salih informed me, on the authority of Abu Al-Zahriyyah, on the authority of Jubayr ibn Nufayr, who said: I performed Hajj and went to Aisha, may God be pleased with her, and asked her about the character of the Prophet, may God bless him and grant him peace. She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. Ahmad narrated it in this way on the authority of Abd Al-Rahman ibn Mahdi, and An-Nasa'i narrated it in his Tafsir on the authority of Ishaq ibn Mansur, on the authority of Abd Al-Rahman ibn Mahdi, on the authority of Mu'awiyah ibn Salih, with this same chain of transmission.

This means that, peace and blessings be upon him, obeying the Quran's commands and prohibitions became his nature, a characteristic that was inherent

in him, and he abandoned his innate nature. Whatever the Quran commanded him to do, he did, and whatever it forbade him from doing, he abandoned. This was in addition to the great character traits that God created in him, such as modesty, generosity, courage, forgiveness, and patience, and every beautiful character trait, as proven in the two Sahihs on the authority of Anas, who said: I served the Messenger of God, peace and blessings be upon him, for ten years, and he never once said to me *uff*, nor did he say about something I did, **Why did you do that?** nor about something I did not do, **Why didn't you do that?** The Messenger of God (peace and blessings be upon him) was the best of people in character. I have never touched silk or brocade or anything softer than the hand of the Messenger of God (peace and blessings be upon him), nor have I smelled musk or perfume that was more fragrant than the sweat of the Messenger of God (peace and blessings be upon him). Al-Bukhari said: Ishaq bin Mansur told us, Ibrahim bin Yusuf told us, on the authority of his father, on the authority of Abu Ishaq, who said: I heard Al-Bara' say: The Messenger of God (peace and blessings be upon him) had the most handsome face and the best character. He was neither tall nor short. There are many hadiths on this. Abu Isa Al-Tirmidhi has a book on this in his book Al-Shama'il.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, never struck a servant of his with his hand, nor did he strike a woman, nor did he strike anything with his hand except when he was fighting in the cause of God. He never gave a choice between two things except that the lesser of the two was more beloved to him, until it was a sin. But if it was a sin, he was the furthest of people from sin. He never took revenge for himself from something that was done to him, except when the sacred limits of God were violated, in which case he would take revenge for the sake of God, the Almighty and Majestic. Imam Ahmad said: Saeed ibn Mansur told us, Abd al-Aziz ibn Muhammad told us, on the authority of Muhammad ibn Ajlan, on the authority of al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **I was only sent to perfect good character.** He is the only one who transmitted it.

And the saying of God the Almighty: **Then you will see, and they will see * Which of you is the one who is afflicted.** So you will know, O Muhammad, and your opponents and those who deny you will know who is the one who is afflicted and misguided among you and among them. This is like His saying the Almighty: **They will know tomorrow who is the most evil liar.** And His saying the Almighty: **And either we or you are upon right guidance or in manifest error.** Ibn Jurayj said: Ibn Abbas said about this verse, **You will know, and they will know** on the Day of Resurrection. Al-Awfi said on the authority of Ibn Abbas: **Which of you is afflicted** means the insane. Mujahid and others said the same. Qatadah and others said: **Which of you is afflicted** means the most deserving of Satan. The meaning of **the one who is afflicted** is clear: the one who has been afflicted and has gone astray from the truth. The

preposition *with* was added to His saying **which of you** to indicate the inclusion of the verb in His saying **Then you will see, and they will see.** The meaning is: **You will know, and they will know, or You will inform, and they will inform,** which of you is the one who is afflicted. And God knows best. Then God Almighty said: **Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.** That is, He, the Almighty, knows which of the two groups among you is the one who is guided, and He knows which party has strayed from the truth.

Fath al-Qadir

The answer to the oath is his statement: 2- **You are not, by the grace of your Lord, a madman.** "Ma is a negative particle, You is its subject, and Bi Majnun" is its predicate. Al-Zajjaj said: "You is the subject of Ma, and Bi Majnun" is its predicate. His statement, "Bi Majnun" is a statement that falls in the middle: that is, madness has been negated from you by the grace of your Lord, just as one says, "You, by the grace of God, are sane. **It was said that the Ba is related to an implied noun that is a state, as if it was said,** You are innocent of madness, mingled with the grace of God, which is prophethood and general leadership. **It was said that the Ba**" is for the oath: that is, you, by the grace of your Lord, are not a madman. It was also said that the grace here is mercy, and the verse is a response to the disbelievers when they said, "O you upon whom the message has been sent down, indeed, you are mad.

Tafsir al-Baghawi

2- You are not, by the grace of your Lord, a madman, **is an answer to their saying,** O you to whom the message has been sent down, indeed, you are mad." (al-Hijr 15:6). So God swore by the letter "nun **and the pen and what it writes of deeds, saying,** You are not, by the grace of your Lord, **by the prophethood of your Lord,** a madman," meaning: You cannot be mad, and God has blessed you with prophethood and wisdom. It was also said: by the infallibility of your Lord. It was also said: it is as it is said: you are not mad, and praise be to God. It was also said: its meaning is: you are not mad, and the grace is to your Lord, like their saying: Glory be to You, O God, and praise be to You, meaning: and praise be to You.

Tafsir al-Baidawi

2- "You are not, by the grace of your Lord, a madman." The answer to the oath, and the meaning is that you are not a madman, and that He has blessed you with prophecy and sound judgment. The agent in the state has the meaning of negation. It was said that "a madman" does not prevent its function in what precedes it because it is an additional letter, and there is a consideration in this regard from the point of view of meaning.

Surat al-Qalam 68:3

And indeed, for you is a reward uninterrupted.

Surat al-Qalam 68:3

And indeed, for you is a reward uninterrupted.

Tafsir al-Jalalayn

3 - And you will have a reward uninterrupted

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And indeed, for you is a reward uninterrupted.** God Almighty says: And indeed, O Muhammad, for you is a great reward from God for your patience in the face of the harm that the polytheists inflicted upon you, neither diminished nor cut off. This is from their saying: a weak rope, meaning it is weak. And its strength has weakened: meaning its strength has weakened.

Mujahid used to say about this:

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **not grateful**, he said: counted.

Tafsir al-Qurtubi

And indeed, for you is a reward meaning a recompense for the burdens of prophethood that you have borne. *Unbroken* meaning not cut off or diminished. It is said: **You cut the rope** if you cut it. And a rope is *manin* if it is not strong. The poet said: **A grim-faced, greedy woman whose food is not manin**"

That is, it is not cut off. Mujahid said: *Unappreciated* means calculated. Al-Hasan: *Unappreciated* means not clouded by favor. Ad-Dahhak: A reward without work. It was also said: Unmeasured, which is a favor, because the reward is measured and the favor is not measured. Al-Mawardi mentioned this, and it is the meaning of Mujahid's statement.

Tafsir Ibn Kathir

We have already discussed the letters of the alphabet at the beginning of Surat Al-Baqarah, and that the Almighty's saying: *Nun* is like His saying *Sad*, "Qaf," and similar disconnected letters at the beginning of the surahs. The explanation of that is clearer than repeating it here. It was said: What is meant by the saying *Nun* is a great whale on the great, surrounding current of water, and it carries the seven earths, as Imam Abu Ja'far ibn Jarir said: Ibn Bashir told us, Yahya told us, Sufyan - he is Al-Thawri - told us, Sulayman - he is Al-A'mash - told us, on the authority

of Abu Dhibyan - on the authority of Ibn Abbas, who said: The first thing that God created was the pen. He said: Write. He said: What should I write? He said: Write down the destiny. So he wrote down what would happen from that day until the Day of Resurrection. Then He created the Noon and raised the water vapor, from which the heavens burst forth and the earth was spread out on the back of the Noon. The Noon shook and the earth shook and was fixed with mountains, so they stand tall on the earth. And thus Ibn Abi Hatim narrated it on the authority of Ahmad ibn Sinan on the authority of Abu Muawiyah on the authority of Al-A'mash on his authority. And thus Shu'bah, Muhammad ibn Fadil, and Waki' narrated it on the authority of Al-A'mash on his authority.

And Shu'bah added in his narration, then he recited, "Nun. By the pen and what they write." Sharik narrated it on the authority of Al-A'mash on the authority of Abu Dhibyan or Mujahid on the authority of Ibn Abbas, so he mentioned something similar to it. Mu'mar narrated it on the authority of Al-A'mash that Ibn Abbas said: So he mentioned it, then he recited, "Nun. By the pen and what they write." Then Ibn Jarir said: Ibn Hamid told us, Jarir told us on the authority of Ata' on the authority of Abu Al-Dhaha on the authority of Ibn Abbas, who said: The first thing my Lord, the Almighty and Majestic, created was the pen, then He said to it: Write, so it wrote what will be until the Hour comes, then He created the nun above the water, then He pressed the earth down upon it. Al-Tabarani narrated this with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, saying: Abu Habib Zaid bin Al-Mahdi Al-Marwazi told us, Saeed bin Yaqub Al-Talaqani told us, Muammil bin Ismail told us, Hammad bin Zaid told us, on the authority of Ata bin Al-Saib, on the authority of Abu Al-Dhaha Muslim bin Subaih, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "The first thing God created was the Pen and the Whale. Then He said to al-Qalam 68: Write. It said: What should I write? He said: Everything will be until the Day of Resurrection." Then he recited: "Nun. By the Pen and what they inscribe." So the Nun is the Whale, and the Pen is the Pen.

Another hadith on this was narrated by Ibn Asakir on the authority of Abu Abdullah, the client of the Umayyads, on the authority of Abu Salih, on the authority of Abu Hurayrah: I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. Then He created the nun, which is the inkwell. Then He said to it: Write. It said: What should I write? He said: Write what will be - or what will be - of deeds, provision, effect, or lifespan. So He wrote that until the Day of Resurrection. This is His saying: 'Nun. By the pen and what they inscribe.' Then He sealed the pen, so it did not speak until the Day of Resurrection. Then He created the intellect and said: By My glory, I will perfect you among those I love and diminish you among those I hate."

Ibn Abi Nujayh said: Ibrahim bin Abi Bakr told him on the authority of Mujahid who said: It was said that the Nun is the great whale that is under the seventh earth.

Al-Baghawi and a group of commentators mentioned that on the back of this whale is a rock as thick as the heavens and the earth, and on its back is a bull with forty thousand horns, and on its back are the seven earths and what is in them and what is between them, and God knows best. It is strange that some of them interpreted this meaning of the hadith narrated by Imam Ahmad: Ismail told us, Hamid told us on the authority of Anas that Abdullah bin Salam heard of the arrival of the Messenger of God, may God bless him and grant him peace, in Medina, so he came to him and asked him about some things. He said, **I am going to ask you about things that only a prophet knows.** He said, **What is the first sign of the Hour? What is the first food that the people of Paradise will eat? Why does the child gravitate toward his father? Why does the child gravitate toward his mother?** He said, **Gabriel told me about them just now.** Ibn Salam said, **That is the enemy of the Jews from the angels.** He said, "As for the first sign of the Hour, it is a fire that will gather them from the east to the west, and the first food that the people of Paradise will eat is the extra liver of a fish. As for the child, if the man's semen precedes the woman's semen, the child will be born, and if the woman's semen precedes the man's semen, the woman will be born." Al-Bukhari narrated it through various chains of transmission on the authority of Hamid, and Muslim also narrated it. He has a hadith from Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, similar to this. In Sahih Muslim, on the authority of Abu Asma' al-Rahbi, on the authority of Thawban, "A rabbi asked the Messenger of God, may God bless him and grant him peace, On issues, one of which was that he said: "What is their gift?" meaning the people of Paradise when they enter Paradise? He said: **The extra liver of a whale.** He said: **What is their food after that?** He said: **The bull of Paradise that used to eat from its edges will be slaughtered for them.** He said: **What is their drink after that?** He said: **From a spring in it called Salsabil.** It was said that what is meant by his saying: *Nis* is a tablet of light.

Ibn Jarir said: Al-Hasan bin Shabib Al-Maktab narrated to us, Muhammad bin Ziyad Al-Jazari narrated to us, on the authority of Furat bin Abi Al-Furat, on the authority of Muawiyah bin Qurrah, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Nun. By the Pen and what they write.' A tablet of light and a pen of light that records what will be until the Day of Resurrection." This is a strange mursal narration. Ibn Jurayj said: I was told that that pen of light is one hundred years long. It was said that what is meant by his saying *Nun* is an inkwell, and the pen is the pen. Ibn Jarir said: Abd Al-A'la narrated to us, Abu Thawr narrated to us, on the authority of Muammar, on the authority of Al-Hasan and Qatadah, regarding his saying *Nun*, they said that it is the inkwell. A very strange hadith has been narrated in this regard, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim said: My father narrated to us, Hisham bin Khalid narrated to us, Al-Hasan bin Yahya narrated to us, Abu Abdullah, the client of the Umayyads, narrated to us, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: I heard the Messenger of God, may God bless

him and grant him peace, say: **God created the nun, and it is the inkwell.**

Ibn Jarir said: Ibn Hamid told us, Yaqub told us, my brother Isa bin Abdullah told us, Thabit Ath-Thamali told us, on the authority of Ibn Abbas, who said: God created the inkwell, and created the pen, and said: Write. He said: What should I write? He said: Write everything that will occur until the Day of Resurrection of deeds done righteous or wicked, or allocated provision, lawful or unlawful. Then He made everything of that obligatory in its nature, its entry into this world, its duration in it, and its exit from it. Then He appointed guardians over the servants and keepers of the Book. The guardians copy from the guardians every day the deeds of that day. Then when the provision is exhausted, the record is cut off, and the appointed time has passed, the guardians come to the keepers asking for the deeds of that day. The guardians say to them: We do not find anything for your companion with us. Then the guardians return and find that they have died. Ibn Abbas said: Are you not an Arab people who hear the guardians say: **We used to copy what you used to do.** And can copying be anything other than from an original?

God the Almighty said: "And the pen" apparently refers to the same type of pen that is used to write, as in His statement: "Read, and your Lord is the Most Generous * Who taught by the pen * Taught man that which he knew not." So it is an oath from Him the Almighty and a reminder to His creation of the blessing He bestowed upon them of learning to write by which knowledge is attained. For this reason He said: "and what they inscribe" Ibn Abbas, Mujahid and Qatadah said: It means what they write. Abu Ad-Dhaha said on the authority of Ibn Abbas: "and what they inscribe" means what they do. As-Suddi said: "and what they inscribe" means the angels and what they write of the deeds of the servants. Others said: Rather, what is meant here is the pen that God made move by decree when He wrote down the destinies of creation, fifty thousand years before He created the heavens and the earth.

They mentioned in this regard the hadiths that mention the pen. Ibn Abi Hatim said: Abu Saeed bin Yahya bin Saeed Al-Qattan and Yunus bin Habib told us: Abu Dawud Al-Tayalisi told us, Abdul Wahid bin Salim Al-Sulami told us, on the authority of Ata', who is Ibn Abi Rabah, Al-Walid bin Ubadah bin Al-Samit told me: My father called me when death was approaching him and said: I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. He said to it, 'Write.' It said, 'O Lord, what should I write?' It said, 'Write the destiny and what will be forever.'" This hadith was narrated by Imam Ahmad through various chains of narration on the authority of Al-Walid bin Ubadah on the authority of his father on this authority. Al-Tirmidhi included it on the authority of Abu Dawud Al-Tayalisi on this authority, and he said, **It is hasan saheeh ghareeb.**

It was narrated by Abu Dawud in his book, As-Sunnah, on the authority of Ja'far ibn Musafir, on the authority of Yahya ibn Hassan, on the authority of Ibn Rabah, on the authority of Ibrahim ibn Abi Ubla, on the authority of Abu Hafsah, whose name was Habish ibn Shuraih Al-Habashi Ash-Shami, on the authority of Ubadah,

And indeed, for you is a reward uninterrupted.

and he mentioned it. Ibn Jarir said: Muhammad ibn Abdullah At-Tusi told us, Ali ibn Al-Hasan ibn Shaiq told us, Abdullah ibn Al-Mubarak told us, Rabah ibn Zayd told us, on the authority of Umar ibn Habib, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, that he used to narrate that the Messenger of God (peace and blessings be upon him) said: **The first thing that God created was the pen, and He commanded it to write everything.** This is strange from this chain of narration, and they did not include it. Ibn Abi Nujayh said on the authority of Mujahid: **The pen** means that with which the remembrance is written. And the statement of God, **and what they inscribe** means what they write, as mentioned above.

His statement: "You are not, by the grace of your Lord, a madman" means, praise be to God, you are not a madman as the ignorant among your people say, who deny the guidance and clear truth that you have brought them, and they attribute madness to you because of it. "And indeed, for you is a reward uninterrupted" means, rather, for you is a great reward and a bountiful recompense that does not cease or perish for conveying the message of your Lord to creation and your patience in the face of their harm. The meaning of "uninterrupted is not cut off **like His statement**, a gift that is not cut off, so for them is a reward uninterrupted" meaning, it is not cut off from them. Mujahid said: "uninterrupted" means not counted, and this goes back to what we have said.

God the Almighty says: {And indeed, you are of a great moral character}. Al-Awfi said on the authority of Ibn Abbas: {And indeed, you are of a great religion, which is Islam}. Mujahid, Abu Malik, As-Suddi, Ar-Rabi' ibn Anas said the same, as did Ad-Dahhak and Ibn Zayd. Atiyyah said: {And indeed, you are of great manners}. Muammar said on the authority of Qatadah: Aisha was asked about the character of the Messenger of God (peace and blessings be upon him). She said: {His character was the Qur'an}. She said as it is in the Qur'an. Sa'id ibn Abi 'Aruba said on the authority of Qatadah regarding His statement: {And indeed, you are of a great moral character}. It was mentioned to us that Sa'd ibn Hisham asked Aisha about the character of the Messenger of God (peace and blessings be upon him). She said: {Do you not recite the Qur'an?} He said: {Yes}. She said: {The character of the Messenger of God (peace and blessings be upon him) was the Qur'an}. Abdur-Razzaq said on the authority of Muammar on the authority of Qatadah on the authority of Zurara ibn Awfa on the authority of Sa'd ibn Hisham who said: I asked Aisha and said: {Tell me, O Mother of the Believers, about the character of the Messenger of God (peace and blessings be upon him)}. She said: {Do you recite the Qur'an?} I said: {Yes}. She said: {His character was the Qur'an}. This is an abbreviation of a long hadith. Imam Muslim narrated it in his Sahih from the hadith of Qatada in full, and it will come in Surat Al-Muzzammil, God willing, and he is trustworthy.

Imam Ahmad said: Ismail told us, Yunus told us, on the authority of Al-Hasan, who said: I asked Aisha about the character of the Messenger of God (peace

and blessings be upon him), and she said: His character was the Qur'an. Imam Ahmad said: Aswad told us, Sharik told us, on the authority of Qays ibn Wahb, on the authority of a man from Banu Sawad, who said: I asked Aisha about the character of the Messenger of God (peace and blessings be upon him), and she said: Do you not recite the Qur'an? **And indeed, you are of a great moral character.** He said: I said: Tell me about that. She said: I made him food and Hafsah made him food, and I said to my slave girl, **Go, and if she brings the food and sets it down before me, throw the food away.** She said: So she brought the food, and the slave girl threw it, and the bowl fell and broke, and it was a cutlery. She said: So the Messenger of God (peace and blessings be upon him) gathered it and said: *Retrieve* - or Aswad was unsure - *Retrieve* - a container in place of your container. She said: So he did not say anything.

Ibn Jarir said: Ubayd ibn Adam ibn Abi Iyas narrated to us, my father narrated to us, Al-Mubarak ibn Fadal narrated to us, on the authority of Al-Hasan, on the authority of Sa'd ibn Hisham, who said: I came to Aisha, the Mother of the Believers, may God be pleased with her, and said to her: Tell me about the character of the Prophet, may God bless him and grant him peace. She said: His character was the Qur'an. Do you not read: **And indeed, you are of a great moral character?** Abu Dawud and An-Nasa'i narrated something similar from the hadith of Al-Hasan. Ibn Jarir said: Yunus narrated to me, Ibn Wahb informed us, Mu'awiyah ibn Salih informed me, on the authority of Abu Al-Zahriyyah, on the authority of Jubayr ibn Nufayr, who said: I performed Hajj and went to Aisha, may God be pleased with her, and asked her about the character of the Prophet, may God bless him and grant him peace. She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. Ahmad narrated it in this way on the authority of Abd Al-Rahman ibn Mahdi, and An-Nasa'i narrated it in his Tafsir on the authority of Ishaq ibn Mansur, on the authority of Abd Al-Rahman ibn Mahdi, on the authority of Mu'awiyah ibn Salih, with this same chain of transmission.

This means that, peace and blessings be upon him, obeying the Quran's commands and prohibitions became his nature, a characteristic that was inherent in him, and he abandoned his innate nature. Whatever the Quran commanded him to do, he did, and whatever it forbade him from doing, he abandoned. This was in addition to the great character traits that God created in him, such as modesty, generosity, courage, forgiveness, and patience, and every beautiful character trait, as proven in the two Sahihis on the authority of Anas, who said: I served the Messenger of God, peace and blessings be upon him, for ten years, and he never once said to me *uff*, nor did he say about something I did, **Why did you do that?** nor about something I did not do, **Why didn't you do that?** The Messenger of God (peace and blessings be upon him) was the best of people in character. I have never touched silk or brocade or anything softer than the hand of the Messenger of God (peace and blessings be upon him), nor have I smelled musk or perfume that was more fragrant than the sweat of the

Messenger of God (peace and blessings be upon him). Al-Bukhari said: Ishaq bin Mansur told us, Ibrahim bin Yusuf told us, on the authority of his father, on the authority of Abu Ishaq, who said: I heard Al-Bara' say: The Messenger of God (peace and blessings be upon him) had the most handsome face and the best character. He was neither tall nor short. There are many hadiths on this. Abu Isa Al-Tirmidhi has a book on this in his book Al-Shama'il.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, never struck a servant of his with his hand, nor did he strike a woman, nor did he strike anything with his hand except when he was fighting in the cause of God. He never gave a choice between two things except that the lesser of the two was more beloved to him, until it was a sin. But if it was a sin, he was the furthest of people from sin. He never took revenge for himself from something that was done to him, except when the sacred limits of God were violated, in which case he would take revenge for the sake of God, the Almighty and Majestic. Imam Ahmad said: Saeed ibn Mansur told us, Abd al-Aziz ibn Muhammad told us, on the authority of Muhammad ibn Ajlan, on the authority of al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **I was only sent to perfect good character.** He is the only one who transmitted it.

And the saying of God the Almighty: **Then you will see, and they will see * Which of you is the one who is afflicted.** So you will know, O Muhammad, and your opponents and those who deny you will know who is the one who is afflicted and misguided among you and among them. This is like His saying the Almighty: **They will know tomorrow who is the most evil liar.** And His saying the Almighty: **And either we or you are upon right guidance or in manifest error.** Ibn Jurayj said: Ibn Abbas said about this verse, **You will know, and they will know** on the Day of Resurrection. Al-Awfi said on the authority of Ibn Abbas: **Which of you is afflicted** means the insane. Mujahid and others said the same. Qatadah and others said: **Which of you is afflicted** means the most deserving of Satan. The meaning of **the one who is afflicted** is clear: the one who has been afflicted and has gone astray from the truth. The preposition *with* was added to His saying **which of you** to indicate the inclusion of the verb in His saying **Then you will see, and they will see.** The meaning is: **You will know, and they will know, or You will inform, and they will inform,** which of you is the one who is afflicted. And God knows best. Then God Almighty said: **Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.** That is, He, the Almighty, knows which of the two groups among you is the one who is guided, and He knows which party has strayed from the truth.

Fath al-Qadir

3- **And indeed, for you is a reward** meaning a recompense for the burdens of prophethood that you have borne and the various hardships that you have

endured. *Unmeasured* meaning not cut off. It is said that you cut the rope. Mujahid said: Unmeasured means not calculated. Al-Hasan said: Unmeasured means not clouded by grace. Ad-Dahhak said: A reward without work. It was also said: Unmeasured. It was also said: Not graced upon you by people.

Tafsir al-Baghawi

3- **And you will have a reward that is not limited,** meaning: it will be diminished and not cut off by your patience in the face of their slander against you.

Tafsir al-Baidawi

3- "And indeed, you will have a reward" is an assumption and a statement. "Ungrateful" is either certain or grateful to you from people, for God Almighty gives it to you without any intermediary.

Surat al-Qalam 68:4

And indeed, you are of a great moral character.

Surat al-Qalam 68:4

And indeed, you are of a great moral character.

Tafsir al-Jalalayn

4 - **And indeed, you are of a great moral character** religion.

Tafsir al-Suyuti

Abu Naim included in Al-Dala'il and Al-Wahidi narrated it on the authority of Aisha, who said: "No one had better character than the Messenger of God, may God bless him and grant him peace. No one from his companions or his family called him except that he said: 'At your service.' This is what God revealed, and you are indeed of a great moral character."

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And indeed, O Muhammad, you are on a great path, and that is the path of the Qur'an with which God taught him, which is Islam and its laws.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And indeed, you are of a great moral character**, meaning: a great religion.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **And indeed, you are of a great moral character**, meaning: You are of a great religion, which is Islam.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **a great creation**, he said: religion.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: I asked Aisha about the character of the Messenger of God, may God bless him and grant him peace. She said: His character was the Qur'an, saying as it is in the Qur'an.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And indeed, you are of a great moral character**. It was mentioned to us that Saeed bin Hisham asked Aisha about the character of the Messenger of God, may God bless him and grant him peace, and she said: Do you not read the Qur'an? He

said: I said: Yes. She said: Indeed, the character of the Messenger of God, may God bless him and grant him peace, was the Qur'an.

Ubaid ibn Adam ibn Abi Iyas told us: My father told us: Al-Mubarak ibn Fadala told us, on the authority of Al-Hasan, on the authority of Saeed ibn Hisham, who said: I came to Aisha, the Mother of the Believers, may God be pleased with her, and I said: Tell me about the character of the Messenger of God, may God bless him and grant him peace. She said: His character was the Qur'an. Do you not read: **And indeed, you are of a great moral character?**

Yunus told me, he said: Ibn Wahb told us, he said: Muawiyah ibn Salih told me, on the authority of Abu al-Zahariyyah, on the authority of Jubayr ibn Nufayl, he said: So I went to Aisha and asked her about the character of the Messenger of God, may God bless him and grant him peace, and she said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an.

Ubaid bin Asbat told us: My father told me, on the authority of Fadil bin Marzuq, on the authority of Atiyah, regarding his statement, **And indeed, you are of a great moral character**, he said: The etiquette of the Qur'an.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say, regarding His statement, **He is of a great moral character**, meaning his religion and his affair that he was upon, from what he was commanded to do, from what God commanded him to do and entrusted him to.

Tafsir al-Qurtubi

There are two issues: The first: The Almighty's saying, **And indeed, you are of a great moral character**. Ibn Abbas and Mujahid said: Of a great moral character, a great religion among the religions, there is no religion more beloved to God Almighty nor more pleasing to Him than it. In Sahih Muslim, on the authority of Aisha: His moral character was the Qur'an. Ali **may God be pleased with him** and Atiyah said: It is the etiquette of the Qur'an. It was also said: It was his kindness to his nation and his honoring them. Qatada said: It is what he obeyed of God's commands and refrained from what God forbade. It was also said: That is, you are of a noble nature. Al-Mawardi: This is the apparent meaning. The true meaning of morality in the language is: What a person takes of his own morals is called morality, because it becomes like nature in him. As for what he is naturally endowed with of morality, it is the word *khaym* **with a kasra**: disposition and nature, it has no singular form from the same word. Wakhim: is the name of a mountain. So, morality is the artificial nature. And *khaym* is the instinctive nature. Al-A'sha made this clear in his poetry when he said:

If the curious person is stingy with his master and his habits are clouded by bad morals

That is, morals returned to their nature.

I said: What you mentioned about Aisha in Sahih Muslim is the most correct of the sayings. She was also asked about his character, peace be upon him, so she recited, **Indeed, the believers have succeeded** up to ten verses, and she said: No one had better character than the Messenger of God, peace be upon him. No one from the Companions or from his family called upon him except that he said, **At your service**, and that is why he had the greatest share. Al-Junayd said: His character was called great because he had no concern other than God Almighty.

It was said: His character was called great because he combined noble morals, as indicated by his saying, peace be upon him: **God sent me to perfect noble morals**. It was also said: Because he complied with God Almighty's discipline of him in His saying: **Adopt forgiveness, enjoin what is right, and turn away from the ignorant**. al-A'raf 7:199.

It was narrated that he, peace be upon him, said: "My Lord taught me good manners when He said: 'Adopt forgiveness, enjoin what is right, and turn away from the ignorant' (al-A'raf 7:199). When I accepted that from Him, He said: 'And indeed, you are of a great moral character.'"

Second: Al-Tirmidhi narrated on the authority of Abu Dharr that he said: The Messenger of God (peace and blessings be upon him) said: **Fear God wherever you may be, and follow up a bad deed with a good one which will erase it, and treat people with good character**. He said: A good and authentic hadith. Abu Ad-Darda' narrated that the Prophet (peace and blessings be upon him) said: "Nothing will be heavier in the scale of a believer on the Day of Resurrection than good character. God hates the vulgar and obscene person." He said: A good and authentic hadith. He also said: "I heard the Prophet (peace and blessings be upon him) say: 'Nothing will be placed on the scale heavier than good character. The one who has good character will attain the status of the one who prays and fasts.'" He said: A strange hadith from this chain of transmission. Ibn Hurairah said: The Messenger of God (peace and blessings be upon him) was asked: **What most causes people to enter Paradise?** He said: **Fear of God**. He was asked: **What most causes people to enter Hell?** He said: **The mouth and the private parts**. He said: This is a strange and authentic hadith. Abdullah ibn Mubarak described good character and said: **It is a smiling face, doing good deeds, and refraining from harming others**. On the authority of Jabir: "The Messenger of God, may God bless him and grant him peace, said: 'The most beloved of you to me and the closest to me in assembly on the Day of Resurrection will be the best of you in character.' He said: 'And the most hateful of you to me and the farthest from me in assembly on the Day of Resurrection will be the chattering, the boasters, and the arrogant.' They said: 'O Messenger of God, we know the chattering and the boasters, but who are the arrogant?' He said: There is a hadith on this topic on the authority of Abu Hurayrah, and this is a hasan gharib hadith from this chain of transmission.

Tafsir Ibn Kathir

We have already discussed the letters of the alphabet at the beginning of Surat Al-Baqarah, and that the Almighty's saying: "Nun" is like His saying *Sad*, "Qaf," and similar disconnected letters at the beginning of the surahs. The explanation of that is clearer than repeating it here. It was said: What is meant by the saying *Nun* is a great whale on the great, surrounding current of water, and it carries the seven earths, as Imam Abu Ja'far ibn Jarir said: Ibn Basharr told us, Yahya told us, Sufyan - he is Al-Thawri - told us, Sulayman - he is Al-A'mash - told us, on the authority of Abu Dhibyan - on the authority of Ibn Abbas, who said: The first thing that God created was the pen. He said: Write. He said: What should I write? He said: Write down the destiny. So he wrote down what would happen from that day until the Day of Resurrection. Then He created the Noon and raised the water vapor, from which the heavens burst forth and the earth was spread out on the back of the Noon. The Noon shook and the earth shook and was fixed with mountains, so they stand tall on the earth. And thus Ibn Abi Hatim narrated it on the authority of Ahmad ibn Sinan on the authority of Abu Muawiyah on the authority of Al-A'mash on his authority. And thus Shu'bah, Muhammad ibn Fadil, and Waki' narrated it on the authority of Al-A'mash on his authority.

And Shu'bah added in his narration, then he recited, "Nun. By the pen and what they write." Sharik narrated it on the authority of Al-A'mash on the authority of Abu Dhibyan or Mujahid on the authority of Ibn Abbas, so he mentioned something similar to it. Mu'mar narrated it on the authority of Al-A'mash that Ibn Abbas said: So he mentioned it, then he recited, "Nun. By the pen and what they write." Then Ibn Jarir said: Ibn Hamid told us, Jarir told us on the authority of Ata' on the authority of Abu Al-Dhaha on the authority of Ibn Abbas, who said: The first thing my Lord, the Almighty and Majestic, created was the pen, then He said to it: Write, so it wrote what will be until the Hour comes, then He created the nun above the water, then He pressed the earth down upon it. Al-Tabarani narrated this with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, saying: Abu Habib Zaid bin Al-Mahdi Al-Marwazi told us, Saeed bin Yaqub Al-Talaqani told us, Muammil bin Ismail told us, Hammad bin Zaid told us, on the authority of Ata bin Al-Saib, on the authority of Abu Al-Dhaha Muslim bin Subaih, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "The first thing God created was the Pen and the Whale. Then He said to al-Qalam 68: Write. It said: What should I write? He said: Everything will be until the Day of Resurrection." Then he recited: "Nun. By the Pen and what they inscribe." So the Nun is the Whale, and the Pen is the Pen.

Another hadith on this was narrated by Ibn Asakir on the authority of Abu Abdullah, the client of the Umayyads, on the authority of Abu Salih, on the authority of Abu Hurayrah: I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. Then He created the nun, which is the inkwell. Then He said to it: Write. It said: What should I write? He said: Write what will be - or what will be - of deeds, provision,

And indeed, you are of a great moral character.

effect, or lifespan. So He wrote that until the Day of Resurrection. This is His saying: 'Nun. By the pen and what they inscribe.' Then He sealed the pen, so it did not speak until the Day of Resurrection. Then He created the intellect and said: By My glory, I will perfect you among those I love and diminish you among those I hate."

Ibn Abi Nujayh said: Ibrahim bin Abi Bakr told him on the authority of Mujahid who said: It was said that the Nun is the great whale that is under the seventh earth. Al-Baghawi and a group of commentators mentioned that on the back of this whale is a rock as thick as the heavens and the earth, and on its back is a bull with forty thousand horns, and on its back are the seven earths and what is in them and what is between them, and God knows best. It is strange that some of them interpreted this meaning of the hadith narrated by Imam Ahmad: Ismail told us, Hamid told us on the authority of Anas that Abdullah bin Salam heard of the arrival of the Messenger of God, may God bless him and grant him peace, in Medina, so he came to him and asked him about some things. He said, **I am going to ask you about things that only a prophet knows.** He said, **What is the first sign of the Hour? What is the first food that the people of Paradise will eat? Why does the child gravitate toward his father? Why does the child gravitate toward his mother?** He said, **Gabriel told me about them just now.** Ibn Salam said, **That is the enemy of the Jews from the angels.** He said, "As for the first sign of the Hour, it is a fire that will gather them from the east to the west, and the first food that the people of Paradise will eat is the extra liver of a fish. As for the child, if the man's semen precedes the woman's semen, the child will be born, and if the woman's semen precedes the man's semen, the woman will be born." Al-Bukhari narrated it through various chains of transmission on the authority of Hamid, and Muslim also narrated it. He has a hadith from Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, similar to this. In Sahih Muslim, on the authority of Abu Asma' al-Rahbi, on the authority of Thawban, "A rabbi asked the Messenger of God, may God bless him and grant him peace, On issues, one of which was that he said: "What is their gift?" meaning the people of Paradise when they enter Paradise? He said: **The extra liver of a whale.** He said: **What is their food after that?** He said: **The bull of Paradise that used to eat from its edges will be slaughtered for them.** He said: **What is their drink after that?** He said: **From a spring in it called Salsabil.** It was said that what is meant by his saying: *N* is a tablet of light.

Ibn Jarir said: Al-Hasan bin Shabib Al-Maktab narrated to us, Muhammad bin Ziyad Al-Jazari narrated to us, on the authority of Furat bin Abi Al-Furat, on the authority of Muawiyah bin Qurrah, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Nun. By the Pen and what they write.' A tablet of light and a pen of light that records what will be until the Day of Resurrection." This is a strange mursal narration. Ibn Jurayj said: I was told that that pen of light is one hundred years long. It was said that what is meant by his saying *Nun* is an inkwell, and the pen is the pen. Ibn Jarir said:

Abd Al-A'la narrated to us, Abu Thawr narrated to us, on the authority of Muammar, on the authority of Al-Hasan and Qatadah, regarding his saying *Nun*, they said that it is the inkwell. A very strange hadith has been narrated in this regard, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim said: My father narrated to us, Hisham bin Khalid narrated to us, Al-Hasan bin Yahya narrated to us, Abu Abdullah, the client of the Umayyads, narrated to us, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **God created the nun, and it is the inkwell.**

Ibn Jarir said: Ibn Hamid told us, Yaqub told us, my brother Isa bin Abdullah told us, Thabit Ath-Thamali told us, on the authority of Ibn Abbas, who said: God created the inkwell, and created the pen, and said: Write. He said: What should I write? He said: Write everything that will occur until the Day of Resurrection of deeds done righteous or wicked, or allocated provision, lawful or unlawful. Then He made everything of that obligatory in its nature, its entry into this world, its duration in it, and its exit from it. Then He appointed guardians over the servants and keepers of the Book. The guardians copy from the guardians every day the deeds of that day. Then when the provision is exhausted, the record is cut off, and the appointed time has passed, the guardians come to the keepers asking for the deeds of that day. The guardians say to them: We do not find anything for your companion with us. Then the guardians return and find that they have died. Ibn Abbas said: Are you not an Arab people who hear the guardians say: **We used to copy what you used to do.** And can copying be anything other than from an original?

God the Almighty said: **And the pen** apparently refers to the same type of pen that is used to write, as in His statement: **Read, and your Lord is the Most Generous * Who taught by the pen * Taught man that which he knew not.** So it is an oath from Him the Almighty and a reminder to His creation of the blessing He bestowed upon them of learning to write by which knowledge is attained. For this reason He said: **and what they inscribe** Ibn Abbas, Mujahid and Qatadah said: It means what they write. Abu Ad-Dhaha said on the authority of Ibn Abbas: **and what they inscribe** means what they do. As-Suddi said: **and what they inscribe** means the angels and what they write of the deeds of the servants. Others said: Rather, what is meant here is the pen that God made move by decree when He wrote down the destinies of creation, fifty thousand years before He created the heavens and the earth.

They mentioned in this regard the hadiths that mention the pen. Ibn Abi Hatim said: Abu Saeed bin Yahya bin Saeed Al-Qattan and Yunus bin Habib told us: Abu Dawud Al-Tayalisi told us, Abdul Wahid bin Salim Al-Sulami told us, on the authority of Ata', who is Ibn Abi Rabah, Al-Walid bin Ubadah bin Al-Samit told me: My father called me when death was approaching him and said: I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. He said to it, 'Write.'" It said,

'O Lord, what should I write?' It said, 'Write the destiny and what will be forever.'" This hadith was narrated by Imam Ahmad through various chains of narration on the authority of Al-Walid bin Ubadah on the authority of his father on this authority. Al-Tirmidhi included it on the authority of Abu Dawud Al-Tayalisi on this authority, and he said, **It is hasan saheeh ghareeb.**

It was narrated by Abu Dawud in his book, As-Sunnah, on the authority of Ja'far ibn Musafir, on the authority of Yahya ibn Hassan, on the authority of Ibn Rabah, on the authority of Ibrahim ibn Abi Ubla, on the authority of Abu Hafsah, whose name was Habish ibn Shuraih Al-Habashi Ash-Shami, on the authority of Ubadah, and he mentioned it. Ibn Jarir said: Muhammad ibn Abdullah At-Tusi told us, Ali ibn Al-Hasan ibn Shaiq told us, Abdullah ibn Al-Mubarak told us, Rabah ibn Zayd told us, on the authority of Umar ibn Habib, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, that he used to narrate that the Messenger of God (blessings and peace of God be upon him) said: **The first thing that God created was the pen, and He commanded it to write everything.** This is strange from this chain of narration, and they did not include it. Ibn Abi Nujayh said on the authority of Mujahid: **The pen** means that with which the remembrance is written. And the statement of God, **and what they inscribe** means what they write, as mentioned above.

His statement: **You are not, by the grace of your Lord, a madman** means, praise be to God, you are not a madman as the ignorant among your people say, who deny the guidance and clear truth that you have brought them, and they attribute madness to you because of it. **And indeed, for you is a reward uninterrupted** means, rather, for you is a great reward and a bountiful recompense that does not cease or perish for conveying the message of your Lord to creation and your patience in the face of their harm. The meaning of *uninterrupted* is **not cut off** like His statement, **a gift that is not cut off, so for them is a reward uninterrupted** meaning, it is not cut off from them. Mujahid said: *uninterrupted* means not counted, and this goes back to what we have said.

God the Almighty says: {And indeed, you are of a great moral character}. Al-Awfi said on the authority of Ibn Abbas: {And indeed, you are of a great religion, which is Islam}. Mujahid, Abu Malik, As-Suddi, Ar-Rabi' ibn Anas said the same, as did Ad-Dahhak and Ibn Zayd. Atiyyah said: {And indeed, you are of great manners}. Muammar said on the authority of Qatadah: Aisha was asked about the character of the Messenger of God (peace and blessings be upon him). She said: {His character was the Qur'an}. She said as it is in the Qur'an. Sa'id ibn Abi 'Aruba said on the authority of Qatadah regarding His statement: {And indeed, you are of a great moral character}. It was mentioned to us that Sa'id ibn Hisham asked Aisha about the character of the Messenger of God (peace and blessings be upon him). She said: {Do you not recite the Qur'an?} He said: {Yes}. She said: {The character of the Messenger of God (peace and blessings be upon him) was the Qur'an}. Abdur-Razzaq said on the authority of Muammar on the authority of Qatadah on the authority of Zurara ibn Awfa on the authority of Sa'id ibn Hisham who said: I asked Aisha and said: {Tell me,

O Mother of the Believers, about the character of the Messenger of God (peace and blessings be upon him). She said: {Do you recite the Qur'an?} I said: {Yes}. She said: {His character was the Qur'an}. This is an abbreviation of a long hadith. Imam Muslim narrated it in his Sahih from the hadith of Qatada in full, and it will come in Surat Al-Muzzammil, God willing, and he is trustworthy.

Imam Ahmad said: Ismail told us, Yunus told us, on the authority of Al-Hasan, who said: I asked Aisha about the character of the Messenger of God (peace and blessings be upon him), and she said: His character was the Qur'an. Imam Ahmad said: Aswad told us, Sharik told us, on the authority of Qays ibn Wahb, on the authority of a man from Banu Sawad, who said: I asked Aisha about the character of the Messenger of God (peace and blessings be upon him), and she said: Do you not recite the Qur'an? **And indeed, you are of a great moral character.** He said: I said: Tell me about that. She said: I made him food and Hafsah made him food, and I said to my slave girl, **Go, and if she brings the food and sets it down before me, throw the food away.** She said: So she brought the food, and the slave girl threw it, and the bowl fell and broke, and it was a cutlery. She said: So the Messenger of God (peace and blessings be upon him) gathered it and said: *Retrieve* - or Aswad was unsure - *Retrieve* - a container in place of your container. She said: So he did not say anything.

Ibn Jarir said: Ubayd ibn Adam ibn Abi Iyas narrated to us, my father narrated to us, Al-Mubarak ibn Fadalal narrated to us, on the authority of Al-Hasan, on the authority of Sa'id ibn Hisham, who said: I came to Aisha, the Mother of the Believers, may God be pleased with her, and said to her: Tell me about the character of the Prophet, may God bless him and grant him peace. She said: His character was the Qur'an. Do you not read: **And indeed, you are of a great moral character?** Abu Dawud and An-Nasa'i narrated something similar from the hadith of Al-Hasan. Ibn Jarir said: Yunus narrated to me, Ibn Wahb informed us, Mu'awiyah ibn Salih informed me, on the authority of Abu Al-Zahriyyah, on the authority of Jubayr ibn Nufayr, who said: I performed Hajj and went to Aisha, may God be pleased with her, and asked her about the character of the Prophet, may God bless him and grant him peace. She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. Ahmad narrated it in this way on the authority of Abd Al-Rahman ibn Mahdi, and An-Nasa'i narrated it in his Tafsir on the authority of Ishaq ibn Mansur, on the authority of Abd Al-Rahman ibn Mahdi, on the authority of Mu'awiyah ibn Salih, with this same chain of transmission.

This means that, peace and blessings be upon him, obeying the Quran's commands and prohibitions became his nature, a characteristic that was inherent in him, and he abandoned his innate nature. Whatever the Quran commanded him to do, he did, and whatever it forbade him from doing, he abandoned. This was in addition to the great character traits that God created in him, such as modesty, generosity, courage, forgiveness, and patience, and every beautiful character trait, as proven in the two Sahihs on the authority of Anas, who said: I served the

And indeed, you are of a great moral character.

Messenger of God, peace and blessings be upon him, for ten years, and he never once said to me *uff*, nor did he say about something I did, **Why did you do that?** nor about something I did not do, **Why didn't you do that?** The Messenger of God (peace and blessings be upon him) was the best of people in character. I have never touched silk or brocade or anything softer than the hand of the Messenger of God (peace and blessings be upon him), nor have I smelled musk or perfume that was more fragrant than the sweat of the Messenger of God (peace and blessings be upon him). Al-Bukhari said: Ishaq bin Mansur told us, Ibrahim bin Yusuf told us, on the authority of his father, on the authority of Abu Ishaq, who said: I heard Al-Bara' say: The Messenger of God (peace and blessings be upon him) had the most handsome face and the best character. He was neither tall nor short. There are many hadiths on this. Abu Isa Al-Tirmidhi has a book on this in his book Al-Shama'il.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, never struck a servant of his with his hand, nor did he strike a woman, nor did he strike anything with his hand except when he was fighting in the cause of God. He never gave a choice between two things except that the lesser of the two was more beloved to him, until it was a sin. But if it was a sin, he was the furthest of people from sin. He never took revenge for himself from something that was done to him, except when the sacred limits of God were violated, in which case he would take revenge for the sake of God, the Almighty and Majestic. Imam Ahmad said: Saeed ibn Mansur told us, Abd al-Aziz ibn Muhammad told us, on the authority of Muhammad ibn Ajlan, on the authority of al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **I was only sent to perfect good character.** He is the only one who transmitted it.

And the saying of God the Almighty: **Then you will see, and they will see * Which of you is the one who is afflicted.** So you will know, O Muhammad, and your opponents and those who deny you will know who is the one who is afflicted and misguided among you and among them. This is like His saying the Almighty: **They will know tomorrow who is the most evil liar.** And His saying the Almighty: **And either we or you are upon right guidance or in manifest error.** Ibn Jurayj said: Ibn Abbas said about this verse, **You will know, and they will know** on the Day of Resurrection. Al-Awfi said on the authority of Ibn Abbas: **Which of you is afflicted** means the insane. Mujahid and others said the same. Qatadah and others said: **Which of you is afflicted** means the most deserving of Satan. The meaning of **the one who is afflicted** is clear: the one who has been afflicted and has gone astray from the truth. The preposition *with* was added to His saying **which of you** to indicate the inclusion of the verb in His saying **Then you will see, and they will see.** The meaning is: **You will know, and they will know, or You will inform, and they will inform,** which of you is the one who is afflicted. And God knows best. Then God Almighty said: **Indeed,**

your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

That is, He, the Almighty, knows which of the two groups among you is the one who is guided, and He knows which party has strayed from the truth.

Fath al-Qadir

4- **And indeed, you are of a great moral character.** It was said that it refers to Islam and religion. Al-Wahidi narrated this from the majority. It was also said that it refers to the Qur'an. This was narrated from Al-Hasan and Al-Awfi. Qatadah said: It refers to what he obeyed of God's commands and refrained from of what God prohibited. Al-Zajaj said: The meaning is that you are of the moral character that God commanded you to have in the Qur'an. It was also said that it refers to His kindness to His nation and His honoring them. It was also said that it means: You are of a noble nature. Al-Mawardi said: This is what appears to be the case. The true meaning of morality in the language is what a person takes upon himself of good manners. It was proven in Sahih on the authority of Aisha that she was asked about the morality of the Prophet (peace and blessings of God be upon him), so she said: His morality was the Qur'an. This sentence and the one before it are connected to the sentence in response to the oath.

Tafsir al-Baghawi

4- **And indeed, you are of a great moral character.** Ibn Abbas and Mujahid said: A great religion. I have no other religion more beloved to me or more pleasing to me than it, and that is the religion of Islam. Al-Hasan said: It is the etiquette of the Qur'an.

Aisha, may God be pleased with her, was asked about the character of the Messenger of God, may God bless him and grant him peace, and she said: His character was the Qur'an.

Qatada said: It is what he obeyed of God's commands and refrained from of God's prohibitions, and the meaning is that you are of the character that God commanded you to have in the Qur'an.

It was said: God called his creation great because he complied with God's discipline of him by saying: **Take what is easy Al-A'raf 7:198.**

We narrated on the authority of Jabir that the Prophet, may God bless him and grant him peace, said: God sent me to perfect good morals and perfect good deeds.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ahmad bin Saeed Abu Abdullah told us, Ishaq bin Mansour told us, Ibrahim bin Yusuf told us, on the authority of his father, on the authority of Abu Ishaq, who said: I heard Al-Bara' say: "The Messenger of God, may God bless him and grant him peace, had the most handsome face of people and the best character. He was neither too tall nor too

short.”

Abdullah bin Abdul Samad Al-Juzajani told us, Abu Al-Qasim Ali bin Ahmad Al-Khuza'i told us, Abu Saeed Al-Haytham bin Kulayb Al-Shashi told us, Abu Isa Al-Tirmidhi told us, Qutaybah bin Saeed told us, Ja'far bin Sulayman Al-Dab'i told us, on the authority of Thabit, on the authority of Anas bin Malik, who said: "I served the Messenger of God, may God bless him and grant him peace, for ten years. He never said to me 'uff,' nor did he say about anything I did, 'Why did you do that?' nor about anything I left off, 'Why did you leave that?' The Messenger of God, may God bless him and grant him peace, was one of the best of people in character. I never touched silk or brocade or anything softer than the hand of the Messenger of God, may God bless him and grant him peace, nor did I smell musk or perfume that was more fragrant than the sweat of the Messenger of God, may God bless him and grant him peace."

Ahmad ibn Abdullah al-Salihi told us, Abu Saeed Muhammad ibn Musa al-Sayrafi told us, Abu Abdullah Muhammad ibn Abdullah al-Saffar told us, Ahmad ibn Muhammad ibn Isa al-Barni told us, Muhammad ibn Kathir told us, Sufyan al-Thawri told us, on the authority of al-A'mash, on the authority of Abu Wa'il, on the authority of Masruq, on the authority of Abdullah ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, was neither vulgar nor obscene, and he used to say: The best of you are those with the best character."

Ahmad ibn Abdullah al-Salihi told us, Abu Saeed Muhammad ibn Musa al-Sayrafi told us, Abu al-Abbas al-Asamm told us, Muhammad ibn Hisham ibn Malas told us, Marwan al-Fazari told us, Hamid al-Tawil told us, on the authority of Anas, "A woman came to the Messenger of God, may God bless him and grant him peace, on one of the roads of Medina and said: 'O Messenger of God, I have a need of you.' He said: 'O mother of so-and-so, sit in whichever alley of Medina you wish and I will sit with you.' So she did, and the Messenger of God, may God bless him and grant him peace, sat with her until he had fulfilled her need."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us: Muhammad bin Isa told us, Hisham told us, Hamid Al-Tawil told us, Anas bin Malik told us: "If a female slave from the people of Medina took the hand of the Messenger of God, may God bless him and grant him peace, and went with him wherever she wanted."

Abdul Wahid Al-Malihi told us, Abu Muhammad Abdul Rahman bin Abi Shuraih told us, Abu Al-Qasim Abdullah bin Muhammad bin Abdul Aziz Al-Baghawi told us, Ali bin Al-Ja'd told us, Imran bin Zaid Al-Taghlabi told us, on the authority of Zaid bin Al-Ami, on the authority of Anas bin Malik, "When the Messenger of God, may God bless him and grant him peace, shook hands with a man, he would not remove his hand from his hand until he was the one who removed his hand, and he would not turn his face away from his face until he was the one who turned his face away from his face, and he was never seen putting his knees forward in front of his companion."

Abdullah bin Abdul Samad told us, Abu Al-Qasim Al-Khuza'i told us, Al-Hathim bin Kulayb told us, Abu Isa told us, Harun bin Ishaq Al-Hamadani told us, Ubaidah told us, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, who said: "The Messenger of God, may God bless him and grant him peace, never struck anything with his hand except when fighting in the cause of God, and he never struck a servant or a woman."

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, Ismail bin Abdullah told us, Malik told me, on the authority of Ishaq, on the authority of Abdullah bin Abi Talha, on the authority of Anas, who said: "I was walking with the Messenger of God, may God bless him and grant him peace, and he was wearing a Najrani cloak with a thick border. A Bedouin caught up with him and pulled his cloak violently until I saw the side of the Messenger of God's shoulder, may God bless him and grant him peace, and the border of the cloak had left marks on it from the force of his pull. Then he said: 'O Muhammad, give me some of God's wealth that you have.' The Messenger of God, may God bless him and grant him peace, turned to him, laughed, and ordered that he be given something."

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Ali bin Al-Madini told us, Ibn Uyaynah told us, on the authority of Amr bin Dinar, on the authority of Ibn Abi Malekah, on the authority of Ya'la bin Mamlak, on the authority of Umm Al-Darda', who narrated on the authority of Abu Al-Darda', on the authority of the Prophet, may God bless him and grant him peace, who said: **The heaviest thing that will be placed on the scale of the believer on the Day of Resurrection is good character, and God Almighty hates the obscene and vulgar person.**

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, Abu Na'im told us, Dawud bin Yazid Al-Awdi told us, I heard my father say, I heard Abu Hurairah say: "The Messenger of God, may God bless him and grant him peace, said to his companions: Do you know what most often causes people to enter Hellfire? They said, 'God and His Messenger know best.' He said, 'The things that most often cause people to enter Hellfire are the two hollow parts: the private parts and the mouth. Do you know what most often causes people to enter Paradise?' They said, 'God and His Messenger know best.' He said, 'The things that most often cause people to enter Paradise are: fear of God and good character.'"

Ahmad ibn Abdullah al-Salihi told us, Abu Saeed Muhammad ibn Musa al-Sayrafi told us, Abu al-Abbas al-Asamm told us, Muhammad ibn Abdullah ibn Abd al-Hakam told us, my father and Shuaib told us, they said: Al-Layth told us, on the authority of Ibn al-Haad, on the authority of Amr ibn Abi Amr, on the authority of al-Muttalib ibn Abdullah, on the authority of Aisha, she said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The believer, through

Surat al-Qalam 68:4

And indeed, you are of a great moral character.

his good character, attains the status of one who stands in prayer at night and fasts during the day.”

Tafsir al-Baidawi

4- **And indeed, you are of a great moral character** as you endure from your people what your peers would not endure. Aisha, may God be pleased with her, was asked about his character, may God bless him and grant him peace, and she said: His character was the Qur'an. Do you not read the Qur'an: **The believers have succeeded.**

Surat al-Qalam 68:5

Then you will see, and they will see.

Tafsir al-Jalalayn

5 - Then you will see, and they will see

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then you will see, and they will see * which of you is afflicted**. God Almighty says: Then you will see, O Muhammad, and the polytheists of your people who call you mad will see, **which of you is afflicted**.

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

Who said that?

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, **Then you will see, and they will see**, meaning: You will see, and they will see.

Tafsir al-Qurtubi

God Almighty says: **Then you will see, and they will see**. Ibn Abbas said: It means you will know, and they will know, on the Day of Resurrection. It was also said: You will see, and they will see, on the Day of Resurrection when truth and falsehood will be distinguished.

Tafsir Ibn Kathir

We have already discussed the letters of the alphabet at the beginning of Surat Al-Baqarah, and that the Almighty's saying: *Nun* is like His saying *Sad*, "Qaf," and similar disconnected letters at the beginning of the surahs. The explanation of that is clearer than repeating it here. It was said: What is meant by the saying *Nun* is a great whale on the great, surrounding current of water, and it carries the seven earths, as Imam Abu Ja'far ibn Jarir said: Ibn Bashir told us, Yahya told us, Sufyan - he is Al-Thawri - told us, Sulayman - he is Al-A'mash - told us, on the authority of Abu Dhibyan - on the authority of Ibn Abbas, who said: The first thing that God created was the pen. He said: Write. He said: What should I write? He said: Write down the destiny. So he wrote down what would happen from that day until the Day of Resurrection. Then He created the Noon and raised the water vapor, from which the heavens burst forth and the earth was spread out on the back of the Noon. The Noon shook and the earth shook and was fixed with mountains, so they stand tall on the earth. And thus Ibn Abi Hatim

narrated it on the authority of Ahmad ibn Sinan on the authority of Abu Muawiyah on the authority of Al-A'mash on his authority. And thus Shu'bah, Muhammad ibn Fadil, and Waki' narrated it on the authority of Al-A'mash on his authority.

And Shu'bah added in his narration, then he recited, "Nun. By the pen and what they write." Sharik narrated it on the authority of Al-A'mash on the authority of Abu Dhibyan or Mujahid on the authority of Ibn Abbas, so he mentioned something similar to it. Mu'mar narrated it on the authority of Al-A'mash that Ibn Abbas said: So he mentioned it, then he recited, "Nun. By the pen and what they write." Then Ibn Jarir said: Ibn Hamid told us, Jarir told us on the authority of Ata' on the authority of Abu Al-Dhaha on the authority of Ibn Abbas, who said: The first thing my Lord, the Almighty and Majestic, created was the pen, then He said to it: Write, so it wrote what will be until the Hour comes, then He created the nun above the water, then He pressed the earth down upon it. Al-Tabarani narrated this with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, saying: Abu Habib Zaid bin Al-Mahdi Al-Marwazi told us, Saeed bin Yaqub Al-Talaqani told us, Muammil bin Ismail told us, Hammad bin Zaid told us, on the authority of Ata bin Al-Saib, on the authority of Abu Al-Dhaha Muslim bin Subaih, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "The first thing God created was the Pen and the Whale. Then He said to al-Qalam 68: Write. It said: What should I write? He said: Everything will be until the Day of Resurrection." Then he recited: "Nun. By the Pen and what they inscribe." So the Nun is the Whale, and the Pen is the Pen.

Another hadith on this was narrated by Ibn Asakir on the authority of Abu Abdullah, the client of the Umayyads, on the authority of Abu Salih, on the authority of Abu Hurayrah: I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. Then He created the nun, which is the inkwell. Then He said to it: Write. It said: What should I write? He said: Write what will be - or what will be - of deeds, provision, effect, or lifespan. So He wrote that until the Day of Resurrection. This is His saying: 'Nun. By the pen and what they inscribe.' Then He sealed the pen, so it did not speak until the Day of Resurrection. Then He created the intellect and said: By My glory, I will perfect you among those I love and diminish you among those I hate."

Ibn Abi Nujayh said: Ibrahim bin Abi Bakr told him on the authority of Mujahid who said: It was said that the Nun is the great whale that is under the seventh earth. Al-Baghawi and a group of commentators mentioned that on the back of this whale is a rock as thick as the heavens and the earth, and on its back is a bull with forty thousand horns, and on its back are the seven earths and what is in them and what is between them, and God knows best. It is strange that some of them interpreted this meaning of the hadith narrated by Imam Ahmad: Ismail told us, Hamid told us on the authority of Anas that Abdullah bin Salam heard of the arrival of the Messenger of God, may God bless him and grant him peace, in Medina, so he came to him and asked him about some things. He said, **I am going**

Then you will see, and they will see.

to ask you about things that only a prophet knows. He said, **What is the first sign of the Hour? What is the first food that the people of Paradise will eat? Why does the child gravitate toward his father? Why does the child gravitate toward his mother?** He said, **Gabriel told me about them just now.** Ibn Salam said, **That is the enemy of the Jews from the angels.** He said, “As for the first sign of the Hour, it is a fire that will gather them from the east to the west, and the first food that the people of Paradise will eat is the extra liver of a fish. As for the child, if the man’s semen precedes the woman’s semen, the child will be born, and if the woman’s semen precedes the man’s semen, the woman will be born.” Al-Bukhari narrated it through various chains of transmission on the authority of Hamid, and Muslim also narrated it. He has a hadith from Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, similar to this. In Sahih Muslim, on the authority of Abu Asma’ al-Rahbi, on the authority of Thawban, “A rabbi asked the Messenger of God, may God bless him and grant him peace, On issues, one of which was that he said: “What is their gift?” meaning the people of Paradise when they enter Paradise? He said: **The extra liver of a whale.** He said: **What is their food after that?** He said: **The bull of Paradise that used to eat from its edges will be slaughtered for them.** He said: **What is their drink after that?** He said: **From a spring in it called Salsabil.** It was said that what is meant by his saying: *N* is a tablet of light.

Ibn Jarir said: Al-Hasan bin Shabib Al-Maktab narrated to us, Muhammad bin Ziyad Al-Jazari narrated to us, on the authority of Furat bin Abi Al-Furat, on the authority of Muawiyah bin Qurrah, on the authority of his father, who said: “The Messenger of God, may God bless him and grant him peace, said: ‘Nun. By the Pen and what they write.’ A tablet of light and a pen of light that records what will be until the Day of Resurrection.” This is a strange mursal narration. Ibn Jurayj said: I was told that that pen of light is one hundred years long. It was said that what is meant by his saying *Nun* is an inkwell, and the pen is the pen. Ibn Jarir said: Abd Al-A’la narrated to us, Abu Thawr narrated to us, on the authority of Muammar, on the authority of Al-Hasan and Qatadah, regarding his saying *Nun*, they said that it is the inkwell. A very strange hadith has been narrated in this regard, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim said: My father narrated to us, Hisham bin Khalid narrated to us, Al-Hasan bin Yahya narrated to us, Abu Abdullah, the client of the Umayyads, narrated to us, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **God created the nun, and it is the inkwell.**

Ibn Jarir said: Ibn Hamid told us, Yaqub told us, my brother Isa bin Abdullah told us, Thabit Ath-Thamali told us, on the authority of Ibn Abbas, who said: God created the inkwell, and created the pen, and said: Write. He said: What should I write? He said: Write everything that will occur until the Day of Resurrection of deeds done righteous or wicked, or allocated provision, lawful or unlawful. Then He made

everything of that obligatory in its nature, its entry into this world, its duration in it, and its exit from it. Then He appointed guardians over the servants and keepers of the Book. The guardians copy from the guardians every day the deeds of that day. Then when the provision is exhausted, the record is cut off, and the appointed time has passed, the guardians come to the keepers asking for the deeds of that day. The guardians say to them: We do not find anything for your companion with us. Then the guardians return and find that they have died. Ibn Abbas said: Are you not an Arab people who hear the guardians say: **We used to copy what you used to do.** And can copying be anything other than from an original?

God the Almighty said: **And the pen** apparently refers to the same type of pen that is used to write, as in His statement: **Read, and your Lord is the Most Generous * Who taught by the pen * Taught man that which he knew not.** So it is an oath from Him the Almighty and a reminder to His creation of the blessing He bestowed upon them of learning to write by which knowledge is attained. For this reason He said: **and what they inscribe** Ibn Abbas, Mujahid and Qatadah said: It means what they write. Abu Ad-Dhaha said on the authority of Ibn Abbas: **and what they inscribe** means what they do. As-Suddi said: **and what they inscribe** means the angels and what they write of the deeds of the servants. Others said: Rather, what is meant here is the pen that God made move by decree when He wrote down the destinies of creation, fifty thousand years before He created the heavens and the earth.

They mentioned in this regard the hadiths that mention the pen. Ibn Abi Hatim said: Abu Saeed bin Yahya bin Saeed Al-Qattan and Yunus bin Habib told us: Abu Dawud Al-Tayalisi told us, Abdul Wahid bin Salim Al-Sulami told us, on the authority of Ata’, who is Ibn Abi Rabah, Al-Walid bin Ubadah bin Al-Samit told me: My father called me when death was approaching him and said: I heard the Messenger of God, may God bless him and grant him peace, say: “The first thing God created was the pen. He said to it, ‘Write.’ It said, ‘O Lord, what should I write?’ It said, ‘Write the destiny and what will be forever.’” This hadith was narrated by Imam Ahmad through various chains of narration on the authority of Al-Walid bin Ubadah on the authority of his father on this authority. Al-Tirmidhi included it on the authority of Abu Dawud Al-Tayalisi on this authority, and he said, **It is hasan saheeh ghareeb.**

It was narrated by Abu Dawud in his book, As-Sunnah, on the authority of Ja’far ibn Musafir, on the authority of Yahya ibn Hassan, on the authority of Ibn Rabah, on the authority of Ibrahim ibn Abi Ubla, on the authority of Abu Hafsah, whose name was Habish ibn Shuraih Al-Habashi Ash-Shami, on the authority of Ubadah, and he mentioned it. Ibn Jarir said: Muhammad ibn Abdullah At-Tusi told us, Ali ibn Al-Hasan ibn Shaiq told us, Abdullah ibn Al-Mubarak told us, Rabah ibn Zayd told us, on the authority of Umar ibn Habib, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Sa’id ibn Jubayr, on the authority of Ibn Abbas, that he used to narrate that the Messenger of God (blessings and peace of God be upon him) said: **The first thing that God created was the pen, and He**

commanded it to write everything. This is strange from this chain of narration, and they did not include it. Ibn Abi Nujayh said on the authority of Mujahid: **The pen** means that with which the remembrance is written. And the statement of God, **and what they inscribe** means what they write, as mentioned above.

His statement: **You are not, by the grace of your Lord, a madman** means, praise be to God, you are not a madman as the ignorant among your people say, who deny the guidance and clear truth that you have brought them, and they attribute madness to you because of it. **And indeed, for you is a reward uninterrupted** means, rather, for you is a great reward and a bountiful recompense that does not cease or perish for conveying the message of your Lord to creation and your patience in the face of their harm. The meaning of *uninterrupted* is **not cut off** like His statement, **a gift that is not cut off, so for them is a reward uninterrupted** meaning, it is not cut off from them. Mujahid said: *uninterrupted* means not counted, and this goes back to what we have said.

God the Almighty says: {And indeed, you are of a great moral character}. Al-Awfi said on the authority of Ibn Abbas: {And indeed, you are of a great religion, which is Islam}. Mujahid, Abu Malik, As-Suddi, Ar-Rabi' ibn Anas said the same, as did Ad-Dahhak and Ibn Zayd. Atiyyah said: {And indeed, you are of great manners}. Muammar said on the authority of Qatadah: Aisha was asked about the character of the Messenger of God (peace and blessings be upon him). She said: {His character was the Qur'an}. She said as it is in the Qur'an. Sa'id ibn Abi 'Aruba said on the authority of Qatadah regarding His statement: {And indeed, you are of a great moral character}. It was mentioned to us that Sa'id ibn Hisham asked Aisha about the character of the Messenger of God (peace and blessings be upon him). She said: {Do you not recite the Qur'an?} He said: {Yes}. She said: {The character of the Messenger of God (peace and blessings be upon him) was the Qur'an}. Abdur-Razzaq said on the authority of Muammar on the authority of Qatadah on the authority of Zurara ibn Awfa on the authority of Sa'id ibn Hisham who said: I asked Aisha and said: {Tell me, O Mother of the Believers, about the character of the Messenger of God (peace and blessings be upon him)}. She said: {Do you recite the Qur'an?} I said: {Yes}. She said: {His character was the Qur'an}. This is an abbreviation of a long hadith. Imam Muslim narrated it in his Sahih from the hadith of Qatadah in full, and it will come in Surat Al-Muzzammil, God willing, and he is trustworthy.

Imam Ahmad said: Ismail told us, Yunus told us, on the authority of Al-Hasan, who said: I asked Aisha about the character of the Messenger of God (peace and blessings be upon him), and she said: His character was the Qur'an. Imam Ahmad said: Aswad told us, Sharik told us, on the authority of Qays ibn Wahb, on the authority of a man from Banu Sawad, who said: I asked Aisha about the character of the Messenger of God (peace and blessings be upon him), and she said: Do you not recite the Qur'an? **And indeed, you are of a great moral character.** He said: I said: Tell me about that. She said: I made him food and Hafsah made him food, and I said to my slave girl, **Go, and if she brings the food and sets it down before**

me, throw the food away. She said: So she brought the food, and the slave girl threw it, and the bowl fell and broke, and it was a cutlery. She said: So the Messenger of God (peace and blessings be upon him) gathered it and said: *Retrieve* - or Aswad was unsure - *Retrieve* - a container in place of your container. She said: So he did not say anything.

Ibn Jarir said: Ubayd ibn Adam ibn Abi Iyas narrated to us, my father narrated to us, Al-Mubarak ibn Fadalab narrated to us, on the authority of Al-Hasan, on the authority of Sa'id ibn Hisham, who said: I came to Aisha, the Mother of the Believers, may God be pleased with her, and said to her: Tell me about the character of the Prophet, may God bless him and grant him peace. She said: His character was the Qur'an. Do you not read: **And indeed, you are of a great moral character?** Abu Dawud and An-Nasa'i narrated something similar from the hadith of Al-Hasan. Ibn Jarir said: Yunus narrated to me, Ibn Wahb informed us, Mu'awiyah ibn Salih informed me, on the authority of Abu Al-Zahriyyah, on the authority of Jubayr ibn Nufayr, who said: I performed Hajj and went to Aisha, may God be pleased with her, and asked her about the character of the Prophet, may God bless him and grant him peace. She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. Ahmad narrated it in this way on the authority of Abd Al-Rahman ibn Mahdi, and An-Nasa'i narrated it in his Tafsir on the authority of Ishaq ibn Mansur, on the authority of Abd Al-Rahman ibn Mahdi, on the authority of Mu'awiyah ibn Salih, with this same chain of transmission.

This means that, peace and blessings be upon him, obeying the Quran's commands and prohibitions became his nature, a characteristic that was inherent in him, and he abandoned his innate nature. Whatever the Quran commanded him to do, he did, and whatever it forbade him from doing, he abandoned. This was in addition to the great character traits that God created in him, such as modesty, generosity, courage, forgiveness, and patience, and every beautiful character trait, as proven in the two Sahihis on the authority of Anas, who said: I served the Messenger of God, peace and blessings be upon him, for ten years, and he never once said to me *uff*, nor did he say about something I did, **Why did you do that?** nor about something I did not do, **Why didn't you do that?** The Messenger of God (peace and blessings be upon him) was the best of people in character. I have never touched silk or brocade or anything softer than the hand of the Messenger of God (peace and blessings be upon him), nor have I smelled musk or perfume that was more fragrant than the sweat of the Messenger of God (peace and blessings be upon him). Al-Bukhari said: Ishaq bin Mansur told us, Ibrahim bin Yusuf told us, on the authority of his father, on the authority of Abu Ishaq, who said: I heard Al-Bara' say: The Messenger of God (peace and blessings be upon him) had the most handsome face and the best character. He was neither tall nor short. There are many hadiths on this. Abu Isa Al-Tirmidhi has a book on this in his book Al-Shama'il.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The

Surat al-Qalam 68:5

Then you will see, and they will see.

Messenger of God, may God bless him and grant him peace, never struck a servant of his with his hand, nor did he strike a woman, nor did he strike anything with his hand except when he was fighting in the cause of God. He never gave a choice between two things except that the lesser of the two was more beloved to him, until it was a sin. But if it was a sin, he was the furthest of people from sin. He never took revenge for himself from something that was done to him, except when the sacred limits of God were violated, in which case he would take revenge for the sake of God, the Almighty and Majestic. Imam Ahmad said: Saeed ibn Mansur told us, Abd al-Aziz ibn Muhammad told us, on the authority of Muhammad ibn Ajan, on the authority of al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **I was only sent to perfect good character.** He is the only one who transmitted it.

And the saying of God the Almighty: **Then you will see, and they will see * Which of you is the one who is afflicted.** So you will know, O Muhammad, and your opponents and those who deny you will know who is the one who is afflicted and misguided among you and among them. This is like His saying the Almighty: **They will know tomorrow who is the most evil liar.** And His saying the Almighty: **And either we or you are upon right guidance or in manifest error.** Ibn Jurayj said: Ibn Abbas said about this verse, **You will know, and they will know** on the Day of Resurrection. Al-Awfi said on the authority of Ibn Abbas: **Which of you is afflicted** means the insane. Mujahid and others said the same. Qatadah and others said: **Which of you is afflicted** means the most deserving of Satan. The meaning of **the one who is afflicted** is clear: the one who has been afflicted and has gone astray from the truth. The preposition *with* was added to His saying **which of you** to indicate the inclusion of the verb in His saying **Then you will see, and they will see.** The meaning is: **You will know, and they will know, or You will inform, and they will inform,** which of you is the one who is afflicted. And God knows best. Then God Almighty said: **Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.** That is, He, the Almighty, knows which of the two groups among you is the one who is guided, and He knows which party has strayed from the truth.

Fath al-Qadir

5- **Then you will see, and they will see.** That is, you will see, O Muhammad, and the unbelievers will see when the truth becomes clear and the veil is lifted, and that will be on the Day of Resurrection.

Tafsir al-Baghawi

God Almighty says 5- **Then you will see, and they will see.** So you will see, O Muhammad, and they will see - meaning the people of Mecca - when the punishment descends upon them.

Tafsir al-Baidawi

5-**You will see and they will see.**

Surat al-Qalam 68:6

Which of you is the one who is afflicted?

Tafsir al-Jalalayn

6 - **Which of you is bewitched?** A noun like the rational, meaning bewitched, meaning crazy, meaning are you crying or are you mad?

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement, **Which of you is the one who is afflicted?** The people of interpretation differed in their interpretation of that. Some of them said: Its interpretation is which of you is the madman, as if he directed the meaning of the preposition *with* in his statement, **with which of you** to the meaning of *in*. And if you direct the preposition *with* to the meaning of *in*, then the interpretation of the statement is: And they see which of the two groups is the madman, in your group, O Muhammad, or their group. And the madman is a noun raised by the preposition *with*.

Mention of who said the meaning of that: Which of you is crazy?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Layth, on the authority of Mujahid: **Which of you is bewitched?** He said: The insane.

He said: Mahran told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid: **Which of you is bewitched?** He said: Which of you is insane.

Others said: Rather, the interpretation of that is: Which of you is crazy? It is as if those who said this statement directed the one who is being tempted to the meaning of temptation or temptations, just as it was said: He has no reason or conviction: meaning he has no mind or conviction of opinion. So in the same way, the one who is being tempted was placed in the place of temptations.

It was mentioned that: **The infatuated** means the source and means madness.

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, **Which of you is afflicted?** He said: Satan.

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, **Which of you is afflicted?** He meant madness.

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: He says: Which of you is mad?

Others said: Rather, the meaning of this is: Which of you is more deserving of the devil? So, according to these people, the preposition *ba* is an addition, whether it enters or exits, and the example of these people is the saying of the rajaz poet:

We are the Banu Ja'dah, the owners of the falaj. We strike with the sword and hope for relief.

Meaning: We hope for relief. For them, the inclusion of the letter *ba* in this position and its exclusion are the same.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Then you will see, and they will see *** **Which of you is the one who is afflicted,** he said: Which of you is more deserving of the devil.

The Arabists differed on this matter in the same way that the commentators differed. Some of the grammarians of Basra said: The meaning of this is: Then you will see and they will see which of you is the one who is afflicted. Some of the grammarians of Kufa said: Which of you is afflicted here, meaning madness, and it is in the doctrine of afflictions, as they said: It has no rational or binding basis. He said: If you wish, you can make **which of you** into **which of you** in which of the two groups is the madman. He said: In that case, it is a noun, not a source.

The first and most correct of the sayings on this matter, in my opinion, is the saying of the one who said: The meaning of that is: Which of you is mad? The direction of the one who is afflicted to the fitun in the sense of the source, because that is the most obvious meaning of the speech, if he did not intend to drop the *ba*, and we made an understandable way for its inclusion, and we have explained that it is not permissible for there to be something in the Qur'an that has no meaning.

Tafsir al-Qurtubi

Which of you is afflicted? The *ba* is redundant, meaning you will see and they will see which of you is afflicted. That is, the one afflicted by madness, as God Almighty says: **It produces oil** (al-Mu'minun 23:20) and **The servants of God will drink from it** (al-Insan 76:6). This is the opinion of Qatada, Abu Ubaid, and Al-Akhfash. The rajaz poet said:

We are the Banu Ja'dah, the owners of the falaj. We strike with the sword and hope for relief.

It was said: The letter Baa is an extra letter, and the meaning is: **Which of you is afflicted?** meaning the trial. It is a verbal noun in the form of Ma'ul, and its meaning is trials, as they said: So-and-so has neither flogging nor reason, meaning intellect nor endurance. Al-Hasan, Al-Dahhak, and Ibn Abbas said the same. Al-Ra'i said:

Even if they left no flesh for his bones, nor any

Surat al-Qalam 68:6

Which of you is the one who is afflicted?

understanding for his heart.

Meaning rationally. It was said: There is an estimation of an omitted complement in the speech, and the meaning is: Which of you is the temptation of the tempted? Al-Farra' said: The preposition *ba* means *in*, meaning you will be patient and they will be patient, whichever of the two groups is the madman, the group of believers that you are in or the more lax group. The tempted is the madman who has been tempted by Satan.

It was said: The one who is tempted is the one who is tormented. And from the saying of the Arabs: He tempted the gold with fire if he heated it. And from this is the saying of the Almighty: **The Day they will be tempted by the Fire** (al-Dhariyat 51:13), meaning they will be tormented.

Most of the Surah was revealed about Al-Walid ibn Al-Mughira and Abu Jahl. It was said that the one who was tempted was the devil, because he was tempted in his religion. They used to say: He has a devil in him, and they meant this madman, so God the Most High said: And they will know tomorrow which of them is the madman, meaning the devil who is possessed by madness and confusion of mind.

Tafsir Ibn Kathir

We have already discussed the letters of the alphabet at the beginning of Surat Al-Baqarah, and that the Almighty's saying: *Nun* is like His saying *Sad*, "Qaf," and similar disconnected letters at the beginning of the surahs. The explanation of that is clearer than repeating it here. It was said: What is meant by the saying *Nun* is a great whale on the great, surrounding current of water, and it carries the seven earths, as Imam Abu Ja'far ibn Jarir said: Ibn Bashir told us, Yahya told us, Sufyan - he is Al-Thawri - told us, Sulayman - he is Al-A'mash - told us, on the authority of Abu Dhiyban - on the authority of Ibn Abbas, who said: The first thing that God created was the pen. He said: Write. He said: What should I write? He said: Write down the destiny. So he wrote down what would happen from that day until the Day of Resurrection. Then He created the Noon and raised the water vapor, from which the heavens burst forth and the earth was spread out on the back of the Noon. The Noon shook and the earth shook and was fixed with mountains, so they stand tall on the earth. And thus Ibn Abi Hatim narrated it on the authority of Ahmad ibn Sinan on the authority of Abu Muawiyah on the authority of Al-A'mash on his authority. And thus Shu'bah, Muhammad ibn Fadil, and Waki' narrated it on the authority of Al-A'mash on his authority.

And Shu'bah added in his narration, then he recited, "Nun. By the pen and what they write." Sharik narrated it on the authority of Al-A'mash on the authority of Abu Dhiyban or Mujahid on the authority of Ibn Abbas, so he mentioned something similar to it. Mu'mar narrated it on the authority of Al-A'mash that Ibn Abbas said: So he mentioned it, then he recited, "Nun. By the pen and

what they write." Then Ibn Jarir said: Ibn Hamid told us, Jarir told us on the authority of Ata' on the authority of Abu Al-Dhaha on the authority of Ibn Abbas, who said: The first thing my Lord, the Almighty and Majestic, created was the pen, then He said to it: Write, so it wrote what will be until the Hour comes, then He created the nun above the water, then He pressed the earth down upon it. Al-Tabarani narrated this with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, saying: Abu Habib Zaid bin Al-Mahdi Al-Marwazi told us, Saeed bin Yaqub Al-Talaqani told us, Muammil bin Ismail told us, Hammad bin Zaid told us, on the authority of Ata bin Al-Saib, on the authority of Abu Al-Dhaha Muslim bin Subaih, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "The first thing God created was the Pen and the Whale. Then He said to al-Qalam 68: Write. It said: What should I write? He said: Everything will be until the Day of Resurrection." Then he recited: "Nun. By the Pen and what they inscribe." So the Nun is the Whale, and the Pen is the Pen.

Another hadith on this was narrated by Ibn Asakir on the authority of Abu Abdullah, the client of the Umayyads, on the authority of Abu Salih, on the authority of Abu Hurayrah: I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. Then He created the nun, which is the inkwell. Then He said to it: Write. It said: What should I write? He said: Write what will be - or what will be - of deeds, provision, effect, or lifespan. So He wrote that until the Day of Resurrection. This is His saying: 'Nun. By the pen and what they inscribe.' Then He sealed the pen, so it did not speak until the Day of Resurrection. Then He created the intellect and said: By My glory, I will perfect you among those I love and diminish you among those I hate."

Ibn Abi Nujayh said: Ibrahim bin Abi Bakr told him on the authority of Mujahid who said: It was said that the Nun is the great whale that is under the seventh earth. Al-Baghawi and a group of commentators mentioned that on the back of this whale is a rock as thick as the heavens and the earth, and on its back is a bull with forty thousand horns, and on its back are the seven earths and what is in them and what is between them, and God knows best. It is strange that some of them interpreted this meaning of the hadith narrated by Imam Ahmad: Ismail told us, Hamid told us on the authority of Anas that Abdullah bin Salam heard of the arrival of the Messenger of God, may God bless him and grant him peace, in Medina, so he came to him and asked him about some things. He said, **I am going to ask you about things that only a prophet knows.** He said, **What is the first sign of the Hour? What is the first food that the people of Paradise will eat? Why does the child gravitate toward his father? Why does the child gravitate toward his mother?** He said, **Gabriel told me about them just now.** Ibn Salam said, **That is the enemy of the Jews from the angels.** He said, "As for the first sign of the Hour, it is a fire that will gather them from the east to the west, and the first food that the people of Paradise will eat is the extra liver of a fish. As for the child, if the man's semen precedes the

woman's semen, the child will be born, and if the woman's semen precedes the man's semen, the woman will be born." Al-Bukhari narrated it through various chains of transmission on the authority of Hamid, and Muslim also narrated it. He has a hadith from Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, similar to this. In Sahih Muslim, on the authority of Abu Asma' al-Rahbi, on the authority of Thawban, "A rabbi asked the Messenger of God, may God bless him and grant him peace, On issues, one of which was that he said: "What is their gift?" meaning the people of Paradise when they enter Paradise? He said: **The extra liver of a whale.** He said: **What is their food after that?** He said: **The bull of Paradise that used to eat from its edges will be slaughtered for them.** He said: **What is their drink after that?** He said: **From a spring in it called Salsabil.** It was said that what is meant by his saying: *Nis* is a tablet of light.

Ibn Jarir said: Al-Hasan bin Shabib Al-Maktab narrated to us, Muhammad bin Ziyad Al-Jazari narrated to us, on the authority of Furat bin Abi Al-Furat, on the authority of Muawiyah bin Qurrah, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Nun. By the Pen and what they write.' A tablet of light and a pen of light that records what will be until the Day of Resurrection." This is a strange mursal narration. Ibn Jurayj said: I was told that that pen of light is one hundred years long. It was said that what is meant by his saying *Nun* is an inkwell, and the pen is the pen. Ibn Jarir said: Abd Al-A'la narrated to us, Abu Thawr narrated to us, on the authority of Muammar, on the authority of Al-Hasan and Qatadah, regarding his saying *Nun*, they said that it is the inkwell. A very strange hadith has been narrated in this regard, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim said: My father narrated to us, Hisham bin Khalid narrated to us, Al-Hasan bin Yahya narrated to us, Abu Abdullah, the client of the Umayyads, narrated to us, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **God created the nun, and it is the inkwell.**

Ibn Jarir said: Ibn Hamid told us, Yaqub told us, my brother Isa bin Abdullah told us, Thabit Ath-Thamali told us, on the authority of Ibn Abbas, who said: God created the inkwell, and created the pen, and said: Write. He said: What should I write? He said: Write everything that will occur until the Day of Resurrection of deeds done righteous or wicked, or allocated provision, lawful or unlawful. Then He made everything of that obligatory in its nature, its entry into this world, its duration in it, and its exit from it. Then He appointed guardians over the servants and keepers of the Book. The guardians copy from the guardians every day the deeds of that day. Then when the provision is exhausted, the record is cut off, and the appointed time has passed, the guardians come to the keepers asking for the deeds of that day. The guardians say to them: We do not find anything for your companion with us. Then the guardians return and find that they have died. Ibn Abbas said: Are you not an Arab people who hear the guardians say: **We used to copy what you used to do.** And can copying be

anything other than from an original?

God the Almighty said: **And the pen** apparently refers to the same type of pen that is used to write, as in His statement: **Read, and your Lord is the Most Generous * Who taught by the pen * Taught man that which he knew not.** So it is an oath from Him the Almighty and a reminder to His creation of the blessing He bestowed upon them of learning to write by which knowledge is attained. For this reason He said: **and what they inscribe** Ibn Abbas, Mujahid and Qatadah said: It means what they write. Abu Ad-Dhaha said on the authority of Ibn Abbas: **and what they inscribe** means what they do. As-Suddi said: **and what they inscribe** means the angels and what they write of the deeds of the servants. Others said: Rather, what is meant here is the pen that God made move by decree when He wrote down the destinies of creation, fifty thousand years before He created the heavens and the earth.

They mentioned in this regard the hadiths that mention the pen. Ibn Abi Hatim said: Abu Saeed bin Yahya bin Saeed Al-Qattan and Yunus bin Habib told us: Abu Dawud Al-Tayalisi told us, Abdul Wahid bin Salim Al-Sulami told us, on the authority of Ata', who is Ibn Abi Rabah, Al-Walid bin Ubadah bin Al-Samit told me: My father called me when death was approaching him and said: I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. He said to it, 'Write.' It said, 'O Lord, what should I write?' It said, 'Write the destiny and what will be forever.'" This hadith was narrated by Imam Ahmad through various chains of narration on the authority of Al-Walid bin Ubadah on the authority of his father on this authority. Al-Tirmidhi included it on the authority of Abu Dawud Al-Tayalisi on this authority, and he said, **It is hasan saheeh ghareeb.**

It was narrated by Abu Dawud in his book, As-Sunnah, on the authority of Ja'far ibn Musafir, on the authority of Yahya ibn Hassan, on the authority of Ibn Rabah, on the authority of Ibrahim ibn Abi Ubla, on the authority of Abu Hafsah, whose name was Habish ibn Shuraih Al-Habashi Ash-Shami, on the authority of Ubadah, and he mentioned it. Ibn Jarir said: Muhammad ibn Abdullah At-Tusi told us, Ali ibn Al-Hasan ibn Shaqiq told us, Abdullah ibn Al-Mubarak told us, Rabah ibn Zayd told us, on the authority of Umar ibn Habib, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, that he used to narrate that the Messenger of God (blessings and peace of God be upon him) said: **The first thing that God created was the pen, and He commanded it to write everything.** This is strange from this chain of narration, and they did not include it. Ibn Abi Nujayh said on the authority of Mujahid: **The pen** means that with which the remembrance is written. And the statement of God, **and what they inscribe** means what they write, as mentioned above.

His statement: **You are not, by the grace of your Lord, a madman** means, praise be to God, you are not a madman as the ignorant among your people say, who deny the guidance and clear truth that you have brought them, and they attribute madness to you because of it. **And indeed, for you is a reward uninterrupted** means, rather, for you is a great reward and a bountiful recompense that does not cease or

perish for conveying the message of your Lord to creation and your patience in the face of their harm. The meaning of *uninterrupted* is **not cut off** like His statement, **a gift that is not cut off, so for them is a reward uninterrupted** meaning, it is not cut off from them. Mujahid said: *uninterrupted* means not counted, and this goes back to what we have said.

God the Almighty says: {And indeed, you are of a great moral character}. Al-Awfi said on the authority of Ibn Abbas: {And indeed, you are of a great religion, which is Islam}. Mujahid, Abu Malik, As-Suddi, Ar-Rabi' ibn Anas said the same, as did Ad-Dahhak and Ibn Zayd. Atiyyah said: {And indeed, you are of great manners}. Muammar said on the authority of Qatadah: Aisha was asked about the character of the Messenger of God (peace and blessings be upon him). She said: {His character was the Qur'an}. She said as it is in the Qur'an. Sa'id ibn Abi 'Aruba said on the authority of Qatadah regarding His statement: {And indeed, you are of a great moral character}. It was mentioned to us that Sa'd ibn Hisham asked Aisha about the character of the Messenger of God (peace and blessings be upon him). She said: {Do you not recite the Qur'an?} He said: {Yes}. She said: {The character of the Messenger of God (peace and blessings be upon him) was the Qur'an}. Abdur-Razzaq said on the authority of Muammar on the authority of Qatadah on the authority of Zurara ibn Awfa on the authority of Sa'd ibn Hisham who said: I asked Aisha and said: {Tell me, O Mother of the Believers, about the character of the Messenger of God (peace and blessings be upon him)}. She said: {Do you recite the Qur'an?} I said: {Yes}. She said: {His character was the Qur'an}. This is an abbreviation of a long hadith. Imam Muslim narrated it in his Sahih from the hadith of Qatada in full, and it will come in Surat Al-Muzzammil, God willing, and he is trustworthy.

Imam Ahmad said: Ismail told us, Yunus told us, on the authority of Al-Hasan, who said: I asked Aisha about the character of the Messenger of God (peace and blessings be upon him), and she said: His character was the Qur'an. Imam Ahmad said: Aswad told us, Sharik told us, on the authority of Qays ibn Wahb, on the authority of a man from Banu Sawad, who said: I asked Aisha about the character of the Messenger of God (peace and blessings be upon him), and she said: Do you not recite the Qur'an? **And indeed, you are of a great moral character.** He said: I said: Tell me about that. She said: I made him food and Hafsa made him food, and I said to my slave girl, **Go, and if she brings the food and sets it down before me, throw the food away.** She said: So she brought the food, and the slave girl threw it, and the bowl fell and broke, and it was a cutlery. She said: So the Messenger of God (peace and blessings be upon him) gathered it and said: *Retrieve* - or Aswad was unsure - *Retrieve* - a container in place of your container. She said: So he did not say anything.

Ibn Jarir said: Ubayd ibn Adam ibn Abi Iyas narrated to us, my father narrated to us, Al-Mubarak ibn Fadalah narrated to us, on the authority of Al-Hasan, on the authority of Sa'd ibn Hisham, who said: I came to Aisha, the Mother of the Believers, may God be

pleased with her, and said to her: Tell me about the character of the Prophet, may God bless him and grant him peace. She said: His character was the Qur'an. Do you not read: **And indeed, you are of a great moral character?** Abu Dawud and An-Nasa'i narrated something similar from the hadith of Al-Hasan. Ibn Jarir said: Yunus narrated to me, Ibn Wahb informed us, Mu'awiyah ibn Salih informed me, on the authority of Abu Al-Zahriyyah, on the authority of Jubayr ibn Nufayr, who said: I performed Hajj and went to Aisha, may God be pleased with her, and asked her about the character of the Prophet, may God bless him and grant him peace. She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. Ahmad narrated it in this way on the authority of Abd Al-Rahman ibn Mahdi, and An-Nasa'i narrated it in his Tafsir on the authority of Ishaq ibn Mansur, on the authority of Abd Al-Rahman ibn Mahdi, on the authority of Mu'awiyah ibn Salih, with this same chain of transmission.

This means that, peace and blessings be upon him, obeying the Quran's commands and prohibitions became his nature, a characteristic that was inherent in him, and he abandoned his innate nature. Whatever the Quran commanded him to do, he did, and whatever it forbade him from doing, he abandoned. This was in addition to the great character traits that God created in him, such as modesty, generosity, courage, forgiveness, and patience, and every beautiful character trait, as proven in the two Sahihis on the authority of Anas, who said: I served the Messenger of God, peace and blessings be upon him, for ten years, and he never once said to me *uff*, nor did he say about something I did, **Why did you do that?** nor about something I did not do, **Why didn't you do that?** The Messenger of God (peace and blessings be upon him) was the best of people in character. I have never touched silk or brocade or anything softer than the hand of the Messenger of God (peace and blessings be upon him), nor have I smelled musk or perfume that was more fragrant than the sweat of the Messenger of God (peace and blessings be upon him). Al-Bukhari said: Ishaq bin Mansur told us, Ibrahim bin Yusuf told us, on the authority of his father, on the authority of Abu Ishaq, who said: I heard Al-Bara' say: The Messenger of God (peace and blessings be upon him) had the most handsome face and the best character. He was neither tall nor short. There are many hadiths on this. Abu Isa Al-Tirmidhi has a book on this in his book Al-Shama'il.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, never struck a servant of his with his hand, nor did he strike a woman, nor did he strike anything with his hand except when he was fighting in the cause of God. He never gave a choice between two things except that the lesser of the two was more beloved to him, until it was a sin. But if it was a sin, he was the furthest of people from sin. He never took revenge for himself from something that was done to him, except when the sacred limits of God were violated, in which case he would take revenge for the sake of God, the

Almighty and Majestic. Imam Ahmad said: Saeed ibn Mansur told us, Abd al-Aziz ibn Muhammad told us, on the authority of Muhammad ibn Ajlan, on the authority of al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **I was only sent to perfect good character.** He is the only one who transmitted it.

And the saying of God the Almighty: **Then you will see, and they will see * Which of you is the one who is afflicted.** So you will know, O Muhammad, and your opponents and those who deny you will know who is the one who is afflicted and misguided among you and among them. This is like His saying the Almighty: **They will know tomorrow who is the most evil liar.** And His saying the Almighty: **And either we or you are upon right guidance or in manifest error.** Ibn Jurayj said: Ibn Abbas said about this verse, **You will know, and they will know** on the Day of Resurrection. Al-Awfi said on the authority of Ibn Abbas: **Which of you is afflicted** means the insane. Mujahid and others said the same. Qatadah and others said: **Which of you is afflicted** means the most deserving of Satan. The meaning of **the one who is afflicted** is clear: the one who has been afflicted and has gone astray from the truth. The preposition *with* was added to His saying **which of you** to indicate the inclusion of the verb in His saying **Then you will see, and they will see.** The meaning is: **You will know, and they will know, or You will inform, and they will inform,** which of you is the one who is afflicted. And God knows best. Then God Almighty said: **Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.** That is, He, the Almighty, knows which of the two groups among you is the one who is guided, and He knows which party has strayed from the truth.

Fath al-Qadir

6- **Which of you is bewitched?** The *ba* is an extra letter for emphasis: that is, which of you is bewitched by madness? This is what Al-Akhfash, Abu Ubaidah, and others said. Similar to it is the saying of the poet:

We are the sons of Ja'dah, the companions of the foreigners. We strike with the sword and hope for relief.

It was said that the letter *ba* is not redundant, and *al-muftun* is a verbal noun that comes in the form of *maf'ul*, like *al-ma'qul* and *al-maysur*, and the meaning is: which of you is the *al-fitun* or *al-fitnah*, and from this is the saying of the poet Al-Ra'i:

Even if they leave no flesh for his bones, nor any reason for his heart.

Meaning rationally. Al-Farra' said: The preposition *ba* has the meaning of *fi*: meaning, which of you is the one who is afflicted, is it in the same group as you, or in the other group? This is supported by the reading of Ibn Abi Ubla: **which of you is afflicted.** It was also said that the discussion was based on the deletion of a noun of action: meaning, which of you has the one who is afflicted been afflicted, so the noun of action was deleted and the noun of action was used in its place. This was also narrated from Al-Akhfash. It was also

said that the afflicted is the tormented, from the Arabs' saying **fat-tahir-dahab bi-naar you heat gold with fire** meaning you heat it, and from it is His statement: **The Day they are tempted by the Fire**, and it was also said that the afflicted is the devil, because he is afflicted in his religion, and the meaning is: which of you is the devil. Qatada said: This is a threat to them of the punishment on the Day of Badr, and the meaning is: a veil and the people of Mecca will see, when the punishment descends upon them at Badr, which of you is the afflicted.

Tafsir al-Baghawi

6- **Which of you is bewitched?** It was said that it means: Which of you is insane? So *bewitched* is a passive participle in the sense of a verbal noun, just as one says: **So-and-so is not flogged or sane**, meaning he is flogged and sane. This is the meaning of Ad-Dahhak's statement and Al-Awfi's narration on the authority of Ibn Abbas.

It was said that the letter *ba* means *in*, and its meaning is: **You will see, and they will see, in which of the two groups is the madman in your group or in their group?**

It was said that the preposition *ba* means *with*, and the one being tempted is Satan. The meaning is: Which of you is Satan with, the believers or the disbelievers? This is the meaning of Mujahid's statement.

Others said: It is redundant, meaning: Which of you is the one who is bewitched? That is, the madman who is bewitched by madness. This is the opinion of Qatada.

Tafsir al-Baidawi

6- **Which of you is afflicted?** Which of you is afflicted with madness? The *ba* is an additional word, or which of you is mad, given that the afflicted is a source like the rational and the flogged, or which of the two groups among you is the madman, the group of believers or the group of disbelievers, meaning in which of them is there someone who deserves this name.

Surat al-Qalam 68:7

Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of the [rightly] guided.

Surat al-Qalam 68:7

Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of the [rightly] guided.

Tafsir al-Jalalayn

7 - **Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.** He is most knowing, meaning All-Knowing.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, your Lord is most knowing of who has gone astray from His way** means, the Most High said: Indeed, your Lord, O Muhammad, is most knowing of who has gone astray from His way, like the straying of the infidels of Quraysh from the religion of God and the path of guidance. **And He is most knowing of the guided ones** means: And He is most knowing of the guided ones, who followed the truth and acknowledged it, just as you were guided and followed the truth. This is from the metaphors of speech, but the meaning of the speech is: Indeed, your Lord is most knowing, O Muhammad, of you, and you are the guided one, and of your people from the infidels of Quraysh and that they are the ones who have gone astray from the path of truth.

Tafsir al-Qurtubi

Indeed, your Lord is most knowing of who has strayed from His way. That is, God is the most knowing of who has deviated from His religion. **And He is most knowing of the [rightly] guided.** That is, those who are on the right path. So He will reward everyone tomorrow according to His knowledge.

Tafsir Ibn Kathir

We have already discussed the letters of the alphabet at the beginning of Surat Al-Baqarah, and that the Almighty's saying: *Nun* is like His saying *Sad*, "Qaf," and similar disconnected letters at the beginning of the surahs. The explanation of that is clearer than repeating it here. It was said: What is meant by the saying *Nun* is a great whale on the great, surrounding current of water, and it carries the seven earths, as Imam Abu Ja'far ibn Jarir said: Ibn Bashir told us, Yahya told us, Sufyan - he is Al-Thawri - told us, Sulayman - he is Al-A'mash - told us, on the authority of Abu Dhibyan - on the authority of Ibn Abbas, who

said: The first thing that God created was the pen. He said: Write. He said: What should I write? He said: Write down the destiny. So he wrote down what would happen from that day until the Day of Resurrection. Then He created the Noon and raised the water vapor, from which the heavens burst forth and the earth was spread out on the back of the Noon. The Noon shook and the earth shook and was fixed with mountains, so they stand tall on the earth. And thus Ibn Abi Hatim narrated it on the authority of Ahmad ibn Sinan on the authority of Abu Muawiyah on the authority of Al-A'mash on his authority. And thus Shu'bah, Muhammad ibn Fadil, and Waki' narrated it on the authority of Al-A'mash on his authority.

And Shu'bah added in his narration, then he recited, "Nun. By the pen and what they write." Sharik narrated it on the authority of Al-A'mash on the authority of Abu Dhibyan or Mujahid on the authority of Ibn Abbas, so he mentioned something similar to it. Mu'mar narrated it on the authority of Al-A'mash that Ibn Abbas said: So he mentioned it, then he recited, "Nun. By the pen and what they write." Then Ibn Jarir said: Ibn Hamid told us, Jarir told us on the authority of Ata' on the authority of Abu Al-Dhaha on the authority of Ibn Abbas, who said: The first thing my Lord, the Almighty and Majestic, created was the pen, then He said to it: Write, so it wrote what will be until the Hour comes, then He created the nun above the water, then He pressed the earth down upon it. Al-Tabarani narrated this with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, saying: Abu Habib Zaid bin Al-Mahdi Al-Marwazi told us, Saeed bin Yaqub Al-Talaqani told us, Muammil bin Ismail told us, Hammad bin Zaid told us, on the authority of Ata bin Al-Saib, on the authority of Abu Al-Dhaha Muslim bin Subaih, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "The first thing God created was the Pen and the Whale. Then He said to al-Qalam 68: Write. It said: What should I write? He said: Everything will be until the Day of Resurrection." Then he recited: "Nun. By the Pen and what they inscribe." So the Nun is the Whale, and the Pen is the Pen.

Another hadith on this was narrated by Ibn Asakir on the authority of Abu Abdullah, the client of the Umayyads, on the authority of Abu Salih, on the authority of Abu Hurayrah: I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. Then He created the nun, which is the inkwell. Then He said to it: Write. It said: What should I write? He said: Write what will be - or what will be - of deeds, provision, effect, or lifespan. So He wrote that until the Day of Resurrection. This is His saying: 'Nun. By the pen and what they inscribe.' Then He sealed the pen, so it did not speak until the Day of Resurrection. Then He created the intellect and said: By My glory, I will perfect you among those I love and diminish you among those I hate."

Ibn Abi Nujayh said: Ibrahim bin Abi Bakr told him on the authority of Mujahid who said: It was said that the Nun is the great whale that is under the seventh earth.

Al-Baghawi and a group of commentators mentioned that on the back of this whale is a rock as thick as the heavens and the earth, and on its back is a bull with forty thousand horns, and on its back are the seven earths and what is in them and what is between them, and God knows best. It is strange that some of them interpreted this meaning of the hadith narrated by Imam Ahmad: Ismail told us, Hamid told us on the authority of Anas that Abdullah bin Salam heard of the arrival of the Messenger of God, may God bless him and grant him peace, in Medina, so he came to him and asked him about some things. He said, **I am going to ask you about things that only a prophet knows.** He said, **What is the first sign of the Hour? What is the first food that the people of Paradise will eat? Why does the child gravitate toward his father? Why does the child gravitate toward his mother?** He said, **Gabriel told me about them just now.** Ibn Salam said, **That is the enemy of the Jews from the angels.** He said, "As for the first sign of the Hour, it is a fire that will gather them from the east to the west, and the first food that the people of Paradise will eat is the extra liver of a fish. As for the child, if the man's semen precedes the woman's semen, the child will be born, and if the woman's semen precedes the man's semen, the woman will be born." Al-Bukhari narrated it through various chains of transmission on the authority of Hamid, and Muslim also narrated it. He has a hadith from Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, similar to this. In Sahih Muslim, on the authority of Abu Asma' al-Rahbi, on the authority of Thawban, "A rabbi asked the Messenger of God, may God bless him and grant him peace, On issues, one of which was that he said: "What is their gift?" meaning the people of Paradise when they enter Paradise? He said: **The extra liver of a whale.** He said: **What is their food after that?** He said: **The bull of Paradise that used to eat from its edges will be slaughtered for them.** He said: **What is their drink after that?** He said: **From a spring in it called Salsabil.** It was said that what is meant by his saying: *Nis* is a tablet of light.

Ibn Jarir said: Al-Hasan bin Shabib Al-Maktab narrated to us, Muhammad bin Ziyad Al-Jazari narrated to us, on the authority of Furat bin Abi Al-Furat, on the authority of Muawiyah bin Qurrah, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Nun. By the Pen and what they write.' A tablet of light and a pen of light that records what will be until the Day of Resurrection." This is a strange mursal narration. Ibn Jurayj said: I was told that that pen of light is one hundred years long. It was said that what is meant by his saying *Nun* is an inkwell, and the pen is the pen. Ibn Jarir said: Abd Al-A'la narrated to us, Abu Thawr narrated to us, on the authority of Muammar, on the authority of Al-Hasan and Qatadah, regarding his saying *Nun*, they said that it is the inkwell. A very strange hadith has been narrated in this regard, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim said: My father narrated to us, Hisham bin Khalid narrated to us, Al-Hasan bin Yahya narrated to us, Abu Abdullah, the client of the Umayyads, narrated to us, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: I heard the Messenger of God, may God bless

him and grant him peace, say: **God created the nun, and it is the inkwell.**

Ibn Jarir said: Ibn Hamid told us, Yaqub told us, my brother Isa bin Abdullah told us, Thabit Ath-Thamali told us, on the authority of Ibn Abbas, who said: God created the inkwell, and created the pen, and said: Write. He said: What should I write? He said: Write everything that will occur until the Day of Resurrection of deeds done righteous or wicked, or allocated provision, lawful or unlawful. Then He made everything of that obligatory in its nature, its entry into this world, its duration in it, and its exit from it. Then He appointed guardians over the servants and keepers of the Book. The guardians copy from the guardians every day the deeds of that day. Then when the provision is exhausted, the record is cut off, and the appointed time has passed, the guardians come to the keepers asking for the deeds of that day. The guardians say to them: We do not find anything for your companion with us. Then the guardians return and find that they have died. Ibn Abbas said: Are you not an Arab people who hear the guardians say: **We used to copy what you used to do.** And can copying be anything other than from an original?

God the Almighty said: **And the pen** apparently refers to the same type of pen that is used to write, as in His statement: **Read, and your Lord is the Most Generous * Who taught by the pen * Taught man that which he knew not.** So it is an oath from Him the Almighty and a reminder to His creation of the blessing He bestowed upon them of learning to write by which knowledge is attained. For this reason He said: **and what they inscribe** Ibn Abbas, Mujahid and Qatadah said: It means what they write. Abu Ad-Dhaha said on the authority of Ibn Abbas: **and what they inscribe** means what they do. As-Suddi said: **and what they inscribe** means the angels and what they write of the deeds of the servants. Others said: Rather, what is meant here is the pen that God made move by decree when He wrote down the destinies of creation, fifty thousand years before He created the heavens and the earth.

They mentioned in this regard the hadiths that mention the pen. Ibn Abi Hatim said: Abu Saeed bin Yahya bin Saeed Al-Qattan and Yunus bin Habib told us: Abu Dawud Al-Tayalisi told us, Abdul Wahid bin Salim Al-Sulami told us, on the authority of Ata', who is Ibn Abi Rabah, Al-Walid bin Ubadah bin Al-Samit told me: My father called me when death was approaching him and said: I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. He said to it, 'Write.' It said, 'O Lord, what should I write?' It said, 'Write the destiny and what will be forever.'" This hadith was narrated by Imam Ahmad through various chains of narration on the authority of Al-Walid bin Ubadah on the authority of his father on this authority. Al-Tirmidhi included it on the authority of Abu Dawud Al-Tayalisi on this authority, and he said, **It is hasan saheeh ghareeb.**

It was narrated by Abu Dawud in his book, As-Sunnah, on the authority of Ja'far ibn Musafir, on the authority of Yahya ibn Hassan, on the authority of Ibn Rabah, on the authority of Ibrahim ibn Abi Ubla, on the authority of Abu Hafsah, whose name was Habish ibn Shuraih Al-Habashi Ash-Shami, on the authority of Ubadah,

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and he mentioned it. Ibn Jarir said: Muhammad ibn Abdullah At-Tusi told us, Ali ibn Al-Hasan ibn Shaiq told us, Abdullah ibn Al-Mubarak told us, Rabah ibn Zayd told us, on the authority of Umar ibn Habib, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, that he used to narrate that the Messenger of God (peace and blessings be upon him) said: **The first thing that God created was the pen, and He commanded it to write everything.** This is strange from this chain of narration, and they did not include it. Ibn Abi Nujayh said on the authority of Mujahid: **The pen** means that with which the remembrance is written. And the statement of God, **and what they inscribe** means what they write, as mentioned above.

His statement: **You are not, by the grace of your Lord, a madman** means, praise be to God, you are not a madman as the ignorant among your people say, who deny the guidance and clear truth that you have brought them, and they attribute madness to you because of it. **And indeed, for you is a reward uninterrupted** means, rather, for you is a great reward and a bountiful recompense that does not cease or perish for conveying the message of your Lord to creation and your patience in the face of their harm. The meaning of *uninterrupted* is **not cut off** like His statement, **a gift that is not cut off, so for them is a reward uninterrupted** meaning, it is not cut off from them. Mujahid said: *uninterrupted* means not counted, and this goes back to what we have said.

God the Almighty says: {And indeed, you are of a great moral character}. Al-Awfi said on the authority of Ibn Abbas: {And indeed, you are of a great religion, which is Islam}. Mujahid, Abu Malik, As-Suddi, Ar-Rabi' ibn Anas said the same, as did Ad-Dahhak and Ibn Zayd. Atiyyah said: {And indeed, you are of great manners}. Muammar said on the authority of Qatadah: Aisha was asked about the character of the Messenger of God (peace and blessings be upon him). She said: {His character was the Qur'an}. She said as it is in the Qur'an. Sa'id ibn Abi 'Aruba said on the authority of Qatadah regarding His statement: {And indeed, you are of a great moral character}. It was mentioned to us that Sa'd ibn Hisham asked Aisha about the character of the Messenger of God (peace and blessings be upon him). She said: {Do you not recite the Qur'an?} He said: {Yes}. She said: {The character of the Messenger of God (peace and blessings be upon him) was the Qur'an}. Abdur-Razzaq said on the authority of Muammar on the authority of Qatadah on the authority of Zurara ibn Awfa on the authority of Sa'd ibn Hisham who said: I asked Aisha and said: {Tell me, O Mother of the Believers, about the character of the Messenger of God (peace and blessings be upon him)}. She said: {Do you recite the Qur'an?} I said: {Yes}. She said: {His character was the Qur'an}. This is an abbreviation of a long hadith. Imam Muslim narrated it in his Sahih from the hadith of Qatada in full, and it will come in Surat Al-Muzzammil, God willing, and he is trustworthy.

Imam Ahmad said: Ismail told us, Yunus told us, on the authority of Al-Hasan, who said: I asked Aisha

about the character of the Messenger of God (peace and blessings be upon him), and she said: His character was the Qur'an. Imam Ahmad said: Aswad told us, Sharik told us, on the authority of Qays ibn Wahb, on the authority of a man from Banu Sawad, who said: I asked Aisha about the character of the Messenger of God (peace and blessings be upon him), and she said: Do you not recite the Qur'an? **And indeed, you are of a great moral character.** He said: I said: Tell me about that. She said: I made him food and Hafsah made him food, and I said to my slave girl, **Go, and if she brings the food and sets it down before me, throw the food away.** She said: So she brought the food, and the slave girl threw it, and the bowl fell and broke, and it was a cutlery. She said: So the Messenger of God (peace and blessings be upon him) gathered it and said: *Retrieve* - or Aswad was unsure - *Retrieve* - a container in place of your container. She said: So he did not say anything.

Ibn Jarir said: Ubayd ibn Adam ibn Abi Iyas narrated to us, my father narrated to us, Al-Mubarak ibn Fadalal narrated to us, on the authority of Al-Hasan, on the authority of Sa'd ibn Hisham, who said: I came to Aisha, the Mother of the Believers, may God be pleased with her, and said to her: Tell me about the character of the Prophet, may God bless him and grant him peace. She said: His character was the Qur'an. Do you not read: **And indeed, you are of a great moral character?** Abu Dawud and An-Nasa'i narrated something similar from the hadith of Al-Hasan. Ibn Jarir said: Yunus narrated to me, Ibn Wahb informed us, Mu'awiyah ibn Salih informed me, on the authority of Abu Al-Zahriyyah, on the authority of Jubayr ibn Nufayr, who said: I performed Hajj and went to Aisha, may God be pleased with her, and asked her about the character of the Prophet, may God bless him and grant him peace. She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. Ahmad narrated it in this way on the authority of Abd Al-Rahman ibn Mahdi, and An-Nasa'i narrated it in his Tafsir on the authority of Ishaq ibn Mansur, on the authority of Abd Al-Rahman ibn Mahdi, on the authority of Mu'awiyah ibn Salih, with this same chain of transmission.

This means that, peace and blessings be upon him, obeying the Quran's commands and prohibitions became his nature, a characteristic that was inherent in him, and he abandoned his innate nature. Whatever the Quran commanded him to do, he did, and whatever it forbade him from doing, he abandoned. This was in addition to the great character traits that God created in him, such as modesty, generosity, courage, forgiveness, and patience, and every beautiful character trait, as proven in the two Sahihis on the authority of Anas, who said: I served the Messenger of God, peace and blessings be upon him, for ten years, and he never once said to me *uff*, nor did he say about something I did, **Why did you do that?** nor about something I did not do, **Why didn't you do that?** The Messenger of God (peace and blessings be upon him) was the best of people in character. I have never touched silk or brocade or anything softer than

the hand of the Messenger of God (peace and blessings be upon him), nor have I smelled musk or perfume that was more fragrant than the sweat of the Messenger of God (peace and blessings be upon him). Al-Bukhari said: Ishaq bin Mansur told us, Ibrahim bin Yusuf told us, on the authority of his father, on the authority of Abu Ishaq, who said: I heard Al-Bara' say: The Messenger of God (peace and blessings be upon him) had the most handsome face and the best character. He was neither tall nor short. There are many hadiths on this. Abu Isa Al-Tirmidhi has a book on this in his book Al-Shama'il.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, never struck a servant of his with his hand, nor did he strike a woman, nor did he strike anything with his hand except when he was fighting in the cause of God. He never gave a choice between two things except that the lesser of the two was more beloved to him, until it was a sin. But if it was a sin, he was the furthest of people from sin. He never took revenge for himself from something that was done to him, except when the sacred limits of God were violated, in which case he would take revenge for the sake of God, the Almighty and Majestic. Imam Ahmad said: Saeed ibn Mansur told us, Abd al-Aziz ibn Muhammad told us, on the authority of Muhammad ibn Ajlan, on the authority of al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **I was only sent to perfect good character.** He is the only one who transmitted it.

And the saying of God the Almighty: **Then you will see, and they will see * Which of you is the one who is afflicted.** So you will know, O Muhammad, and your opponents and those who deny you will know who is the one who is afflicted and misguided among you and among them. This is like His saying the Almighty: **They will know tomorrow who is the most evil liar.** And His saying the Almighty: **And either we or you are upon right guidance or in manifest error.** Ibn Jurayj said: Ibn Abbas said about this verse, **You will know, and they will know** on the Day of Resurrection. Al-Awfi said on the authority of Ibn Abbas: **Which of you is afflicted** means the insane. Mujahid and others said the same. Qatadah and others said: **Which of you is afflicted** means the most deserving of Satan. The meaning of **the one who is afflicted** is clear: the one who has been afflicted and has gone astray from the truth. The preposition *with* was added to His saying **which of you** to indicate the inclusion of the verb in His saying **Then you will see, and they will see.** The meaning is: **You will know, and they will know,** or **You will inform, and they will inform,** which of you is the one who is afflicted. And God knows best. Then God Almighty said: **Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.** That is, He, the Almighty, knows which of the two groups among you is the one who is guided, and He knows which party has strayed from the truth.

Fath al-Qadir

And the sentence 7 - **Indeed, your Lord is most knowing of who has strayed from His way** is an explanation for the sentence before it, as it includes the judgment of them as insane for opposing what is beneficial to them in this life and the hereafter, and choosing what is harmful to them in both. The meaning is: He is most knowing of who has strayed from His way that leads to happiness in both worlds, **and He is most knowing of those who are guided** to His way that leads to that happiness in this life and the hereafter. So He will reward every worker for his work, if good then good, and if evil then evil.

Tafsir al-Baghawi

7- **Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of the [rightly] guided.**

Tafsir al-Baidawi

7- **Indeed, your Lord is most knowing of those who have strayed from His way** - they are the truly insane. **And He is most knowing of the rightly guided** - those who are victorious with perfect reason.

Surat al-Qalam 68:8
So do not obey the deniers.

Surat al-Qalam 68:8

So do not obey the deniers.

Tafsir al-Jalalayn

8 - So do not obey the deniers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **So do not obey, O Muhammad, those who deny the signs of God and His Messenger. They wish that you would compromise so that they would compromise.** The people of interpretation differed in their interpretation of this. Some of them said: The meaning of this is: Those who deny the signs of God wish that you would disbelieve in God, O Muhammad, so that they would disbelieve.

Tafsir al-Qurtubi

God Almighty says: **So do not obey the deniers.**

He forbade him from siding with the polytheists. They used to call him to take responsibility for them so that they would desist. God made it clear that siding with them is disbelief. He said: {And had We not strengthened you, you would have almost inclined to them a little.} It was also said: meaning, do not obey those who deny what I have called you to of their evil religion. This was revealed about the polytheists of Quraysh when they called him to the religion of God.

Tafsir Ibn Kathir

God the Almighty says: "As We have bestowed upon you blessings and given you the straight law and the great character, "So do not obey the deniers. They wish that you would compromise, so they would compromise." Ibn Abbas said: **If you were to make concessions to them, they would make concessions.** Mujahid said: **They wish that you would compromise** means that you would bow to their gods and abandon the truth that you are upon. Then God the Almighty said: **And do not obey every insignificant swearer.** That is because the liar, due to his weakness and insignificance, is protected by his false oaths, by which he dares to use the names of God the Almighty and to use them all the time out of place. Ibn Abbas said: **The insignificant one is the liar.** Mujahid said: **He is the weak-hearted one.** Al-Hasan said: **Every stubborn, insignificant, and weak swearer.**

God the Almighty said: **A slanderer** Ibn Abbas and Qatadah said: It means backbiting. **Wandering about**

with tales means the one who walks among people, sows discord between them and spreads gossip to corrupt relations, which is the razor. It has been proven in the two Sahihs from the hadith of Mujahid from Tawus from Ibn Abbas who said: The Messenger of God (blessings and peace of God be upon him) passed by two graves and said: "They are being punished, but they are not being punished for a major sin. As for one of them, he did not protect himself from urine, and as for the other, he used to walk about with tales" The rest of the group narrated it in their books from various chains of narration on the authority of Mujahid.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ibrahim, on the authority of Hammam, that Hudhayfah said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise.** This was narrated by all except Ibn Majah through various chains of narration on the authority of Ibrahim. Abd al-Razzaq told us, Ath-Thawri told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Hammam, on the authority of Hudhayfah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise,** meaning a slanderer. Yahya ibn Sa'id al-Qattan told me, Abu Sa'id al-Ahwal told us, on the authority of al-A'mash. Ibrahim told me about sixty years ago, on the authority of Hammam ibn al-Harith, who said: A man passed by Hudhayfah, and it was said that this man conveys hadith to the rulers. He said: I heard the Messenger of God, may God bless him and grant him peace, say, or he said: The Messenger of God, may God bless him and grant him peace, said: **A gossip will not enter Paradise.** Ahmad said: Hisham told us, Mahdi told us, on the authority of Wasil al-Ahdab, on the authority of Abu Wa'il, who said: Hudhayfah heard that a man was a gossip, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise.** Gossiper.

Imam Ahmad said: Abdur-Razzaq told us, Muammar told us, on the authority of Ibn Khathim, on the authority of Shahr ibn Hawshab, on the authority of Asma' bint Yazid ibn As-Sakn, that the Prophet, may God bless him and grant him peace, said: **Shall I not tell you about the best of you? They said: Yes, O Messenger of God.** He said: **Those who, when they are seen, remind God of His praise.** Then he said: **Shall I not tell you about the worst of you? Those who go about spreading gossip, causing trouble between loved ones, and seeking to harm the innocent.** Ibn Majah narrated it on the authority of Suwayd ibn Sa'id, on the authority of Yahya ibn Muslim, on the authority of Ibn Khathim, on his authority. Imam Ahmad said: Sufyan told us, on the authority of Ibn Abi Husayn, on the authority of Shahr ibn Hawshab, on the authority of Abdur-Rahman ibn Ghanam, conveying it to the Prophet, may God bless him and grant him peace: "The best of God's servants are those who, when they are seen, remind God of His praise. The worst of God's servants are those who go about spreading gossip, causing division between loved ones, and seeking to harm the innocent."

God the Almighty said: **He who prevents good, is an aggressor, a sinner.** That is, he prevents what is due from him and what he has of good. *Aggressor* in consuming what God has permitted him, exceeding the permissible limit. *Athim* means he consumes forbidden things. God the Almighty said: **He became violent after that, a fornicator.** As for *atil*, it is the rude, coarse, sound, plural, and varied. Imam Ahmad said: "Waki' and Abdurrahman narrated to us from Sufyan from Ma'bad ibn Khalid from Haritha ibn Wahb who said: The Messenger of God (blessings and peace of God be upon him) said: "Shall I not inform you of the people of Paradise? Every weak and oppressed one, if he swears an oath by God, He will fulfill it. Shall I not inform you of the people of Hellfire? Every violent, arrogant one." Waki' said: **Every violent, arrogant, and haughty one.** They both included it in their Sahih and the rest of the group except Abu Dawud from the hadith of Sufyan al-Thawri and Shu'bah, both from Sa'id ibn Khalid with it. Imam Ahmad also said: Abu Abd al-Rahman told us, Musa ibn Ali told us: I heard my father narrating on the authority of Abdullah ibn Amr ibn al-Aas that the Prophet, may God bless him and grant him peace, said when mentioning the people of Hell: **Everyone is arrogant, haughty, and stubborn.** Ahmad alone transmitted this.

Linguists say: Al-Ja'zari is the rough and coarse one. And Al-Jawaz is the diverse and plural one. Imam Ahmad said: Waki' narrated to us, 'Abd al-Hamid narrated to us, on the authority of Shahr ibn Hawshab, on the authority of 'Abd al-Rahman ibn Ghanim, who said: The Messenger of God (peace and blessings of God be upon him) was asked about the 'atil zanim, and he said: **He is the one who is harsh in nature, healthy, a glutton, a drinker, who has enough food and drink, oppressive to people, and generous in stomach.** With this chain of transmission, the Messenger of God (peace and blessings of God be upon him) said: **The greedy, stubborn, ignorant, ignorant will not enter Paradise.** More than one of the Tabi'un also transmitted it in a mural. Ibn Jarir said: Ibn 'Abd al-A'la narrated to us, on the authority of Ibn Thawr, on the authority of Mu'ammarr, on the authority of Zayd ibn Aslam, who said: The Messenger of God (peace and blessings of God be upon him) said: "The heavens weep over a servant whose body God has made healthy, whose stomach is generous, and to whom He has given a portion of this world, yet he oppresses people. He said: That is the 'atil zanim." Ibn Abi Hatim narrated it in this way through two mural chains of transmission, and more than one of the Salaf has explicitly stated this, including Mujahid, 'Ikrimah, al-Hasan, Qatadah, and others, that the 'atil is the one who is well-mannered, strong in eating, drinking, fornication, and other things. As for the zanim, he said: Al-Bukhari: Mahmud told us, Ubaidullah told us, on the authority of Israel, on the authority of Abu Hasin, on the authority of Mujahid, on the authority of Ibn Abbas, **He became a stubborn, ungrateful man after that.** He said: A man from Quraysh who had a tail like the tail of a sheep. The meaning of this is that he was famous for his evil, like the fame of a sheep with a tail among its sisters. Rather, the ungrateful man in the language of the Arabs is the one who is called a heretic among the people. Ibn Jarir and more than one of the imams said this. He said: And from this is the

saying of Hassan bin Thabit, meaning he is criticizing some of the infidels of Quraysh:

You are a bastard who has been hung on the Hashimites as a single cup is hung behind a rider.

Another said:

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Ibn Abi Hatim said: Ammar bin Khalid Al-Wasiti told us, Asbat told us, on the authority of Hisham, on the authority of 'Ikrimah, on the authority of Ibn Abbas, regarding his statement: *Zanim*, he said: The vulgar, mean, immoral, ignoble person. Then Ibn Abbas said:

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Al-Awfi said on the authority of Ibn Abbas: The fornicator is the called one. It is said that the fornicator is a man who has a known affliction. It is said that he is Al-Akhns bin Shuraik Al-Thaqafi, an ally of Banu Zuhrah. Some people from Banu Zuhrah claimed that the fornicator was Al-Aswad bin Abd Yaghuth Al-Zuhri, but he was not him. Ibn Abi Nujayh said on the authority of Mujahid on the authority of Ibn Abbas that he claimed that the fornicator is the one whose lineage is attributed. Ibn Abi Hatim said: Yunus told me, Ibn Wahb told us, Sulayman bin Bilal told me, on the authority of Abd Al-Rahman bin Harmalah, on the authority of Saeed bin Al-Musayyab that he heard him say about this verse: **He became a fornicator after that.** Saeed said: He is attached to the people, not one of them. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Uqba bin Khalid told us, on the authority of Amir bin Qudamah, who said: 'Ikrimah was asked about the fornicator, and he said: He is the child of fornication.

Al-Hakam bin Abaan said on the authority of 'Ikrimah regarding the verse: **And then he became a fornicator,** he said: The believer is known from the disbeliever like a fornicating sheep, and the fornicator is a sheep that has two blemishes hanging around its neck. Al-Thawri said on the authority of Jabir on the authority of Al-Hasan on the authority of Saeed bin Jubair who said: The fornicator is the one who is known for evil just as a sheep is known by its blemish and the fornicator is the one who sticks to it. Narrated by Ibn Jarir, and it was also narrated on the authority of Dawud bin Abi Hind on the authority of 'Ikrimah on the authority of Ibn Abbas that he said about the fornicator: He was described but he was not recognized until he was called a fornicator. He said: He had a blemish around his neck by which he was known. He said: Others said: He was an adopted child.

Ibn Jarir said: Abu Kurayb told us, Ibn Idris told us, on the authority of his father, on the authority of the scholars of tafsir, they said: He is the one who has a hump like the hump of a sheep. Ad-Dahhak said: He had a hump at the base of his ear. It is also said: He is the vile person who is attached to lineage. Abu Ishaq said, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: He is the suspicious person who is known for his evil. Mujahid said: The zanim is the one who is known by this description as a sheep is known. Abu Razin said: The zanim is a sign of disbelief. 'Ikrimah said: The zanim is the one who is

Surat al-Qalam 68:8

So do not obey the deniers.

known for his vileness as a sheep is known by its hump. There are many opinions on this and they go back to what we have said, which is that the zanim is the one who is famous for evil and is known among the people for it, and he is usually an adopted child born of fornication, because Satan usually has more power over him than he has over others, as it says in the hadith: **The child of fornication will not enter Paradise.** And in another hadith: **The child of fornication is the worst of the three if he does the deeds of his parents.**

And the Almighty's saying: **If he had wealth and children, when Our verses are recited to him, he says, 'Legends of the former peoples.'** The Almighty says: This is a response to what God has bestowed upon him of wealth and children. He disbelieved in the verses of God, the Almighty, and turned away from them, and claimed that they are lies taken from the legends of the former peoples, like the Almighty's saying: **Leave Me and he whom I created alone, and gave him abundant wealth and sons to witness, and smoothed for him a [right] path, then he desires that I should increase [his reward].** No! He was obstinate toward Our verses. I will surely make him suffer a great ascent. He thought and calculated. So he was killed how he calculated. Then he was killed how he calculated. Then he looked, then he frowned and became angry. Then he turned away and was arrogant. He said, "This is not but magic passed on. This is not but the word of a human being. I will drive him into Hellfire." And what can make you know what Hellfire is? It leaves nothing and spares nothing. A glare for humanity. Over it are nineteen."

And God Almighty said here: **We will brand him on the snout.** Ibn Jarir said: We will make his matter clear so that they will know him and it will not be hidden from them, just as the brand on the snout is not hidden from them. And Qatada said the same: **We will brand him on the snout** is a shin that will not leave the last part of his face. And in another narration from him: a brand on his nose. And this is what Al-Suddi said. Al-Awfi said from Ibn Abbas: **We will brand him on the snout** He will fight on the day of Badr and will be cut by the sword in battle.

Others said, **We will brand him** with the mark of the people of Hell, meaning we will blacken his face on the Day of Resurrection, and he referred to the face as the trunk. Abu Ja'far ibn Jarir narrated all of this, and he tended to say that there is no reason why everyone will agree on him in this world and the next, and this is correct.

Ibn Abi Hatim said in Surat **Amma Yatas'aloona**: My father told us, Abu Saleh, the scribe of Al-Layth, told us, Khalid bin Saeed told me, on the authority of Abdul Malik bin Abdullah, on the authority of Isa bin Hilal Al-Sadfi, on the authority of Abdullah bin Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "A servant will be recorded as a believer for ages, then ages, then he dies, and God is angry with him. And a servant will be recorded as a disbeliever for ages, then ages, then he dies, and God is pleased with him. And whoever dies a slanderer, backbiter, and backbiter to people, his sign

on the Day of Resurrection will be that God will brand him on the nose and on both lips."

Fath al-Qadir

8- **So do not obey the deniers.** God Almighty forbade him from siding with the polytheists, who were the leaders of the infidels of Mecca, because they were calling him to the religion of his fathers, so God forbade him from obeying them, or it is a hint to others that he should not obey the infidels, or what is meant by obedience is merely to be considerate by showing something contrary to what is in the mind.

Tafsir al-Baghawi

8- **So do not obey the deniers**, meaning the polytheists of Mecca, for they were calling him to the religion of his fathers, but he forbade him from obeying them.

Tafsir al-Baidawi

8- **Do not obey the deniers** is an incitement to resolve to disobey them.

Surat al-Qalam 68:9

They wish you would compromise, so they would compromise.

Tafsir al-Jalalayn

9 - **They wish** they wished *if* a source **that you would be gentle with them** (that they would be gentle with you) and it is conjoined with **that you would be gentle with them** and if it is made the answer to the wish understood from **they wished** it is estimated before it after the *fa* they are

Tafsir al-Suyuti

Tafsir al-Tabari

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **If you were to compromise, they would be compliant**, meaning: They would wish you would disbelieve, so they would disbelieve.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **They wish that you would compromise so that they would compromise**, that he said: You would disbelieve so that they would disbelieve.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **They wish you would compromise so they would compromise**. He said: You would disbelieve so they would disbelieve.

Others said: Rather, the meaning of this is: They would like you to make things easy for them so they would make things easy for them, or you would be lenient in your religion so they would be lenient in their religion.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **If you were to compromise, they would compromise**, meaning: If you were to make things easy for them, they would make things easy.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **They wish that you would compromise so they would compromise**, he said: If you were to give in to their gods and leave them some of the truth, they would be content with you.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **They wish that you would compromise so they would compromise**, meaning: They wish, O Muhammad, that

you would compromise on this matter, so they would compromise with you.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **They wish that you would compromise so that they would compromise**, he said: They wish that the Messenger of God, may God bless him and grant him peace, would compromise so that they would compromise.

The more correct of the two opinions on this is the opinion of those who said: The meaning of this is: These polytheists, O Muhammad, would like you to be lenient with them in your religion by responding to their request to incline to their gods, so that they would be lenient with you in your worship of your God, as God Almighty said: "And had We not strengthened you, you would have almost inclined to them a little. Then We would have made you taste double the [expectation of] life and double the [expectation of] death." It is taken from fat, similar to softening in the saying about softening of fat.

Tafsir al-Qurtubi

God Almighty said: **They wish you would compromise so they would compromise**.

Ibn Abbas, Atiyyah, Ad-Dahhak, and As-Suddi said: They wish you would disbelieve so they would persist in their disbelief. Ibn Abbas also said: They wish you would make things easy for them so they would make things easy for you. Al-Farra' and Al-Kalbi said: If you were lenient so they would be lenient with you. Adhan means being gentle with someone who should not be gentle, as stated by Al-Farra'. Mujahid said: The meaning is they wish you would incline towards them and abandon the truth so they would flatter you. Ar-Rabi' ibn Anas said: They wish you would lie so they would lie. Qatadah said: They wish you would abandon this matter so they would go with you. Al-Hasan said: They wish you would be accommodating to them regarding your religion so they would be accommodating to you regarding their religion. He also said: They wish you would reject some of your commands so they would reject some of their commands. Zayd ibn Salim said: If you were hypocritical and ostentatious so they would be hypocritical and ostentatious. It was also said: They wish you would be weak so they would be weak, as stated by Abu Ja'far. It was also said: They wish you would be accommodating regarding your religion so they would be accommodating regarding their religions, as stated by Al-Qutbi. On his authority: They asked him to worship their gods for a period and they to worship his god for a period. So these are twelve sayings. Ibn al-Arabi: The commentators mentioned about ten sayings, all of which are claims based on language and meaning. Examples of them are their sayings: They wish you would lie so they would lie, and They wish you would disbelieve so they would disbelieve.

I said: All of them, God willing, are correct according to the language and meaning, because flattery means:

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gentleness and flattery. It was also said: to flatter the enemy and to be nice to him. It was also said: to approach one another in speech and to soften one's words. The poet said:

Some cheats are more decisive in matters that befall you than flattering enemies.

Al-Mufaddal said: Hypocrisy and neglecting to offer sincere advice. According to this interpretation, it is blameworthy, but according to the first interpretation, it is not blameworthy, and none of these things exist. Al-Mubarrad said: It is said that he was treacherous in his religion and he was treacherous in his affair, meaning he betrayed it and showed something other than what he intended. Some people said: I was treacherous in the sense of I showed off, and I was treacherous in the sense of I deceived, as stated by Al-Jawhari. He said: They are treacherous, so he presented it as an object of conjunction. If he had used it as an answer to the prohibition, he would have said they are treacherous. Rather, he meant: If they wished that you did, then they would do as you did, an object of conjunction with no reward or recompense, but it is only an example and an analogy.

Tafsir Ibn Kathir

God the Almighty says: "As We have bestowed upon you blessings and given you the straight law and the great character, "So do not obey the deniers. They wish that you would compromise, so they would compromise." Ibn Abbas said: **If you were to make concessions to them, they would make concessions.** Mujahid said: **They wish that you would compromise** means that you would bow to their gods and abandon the truth that you are upon. Then God the Almighty said: **And do not obey every insignificant swearer.** That is because the liar, due to his weakness and insignificance, is protected by his false oaths, by which he dares to use the names of God the Almighty and to use them all the time out of place. Ibn Abbas said: **The insignificant one is the liar.** Mujahid said: **He is the weak-hearted one.** Al-Hasan said: **Every stubborn, insignificant, and weak swearer.**

God the Almighty said: **A slanderer** Ibn Abbas and Qatadah said: It means backbiting. **Wandering about with tales** means the one who walks among people, sows discord between them and spreads gossip to corrupt relations, which is the razor. It has been proven in the two Sahihs from the hadith of Mujahid from Tawus from Ibn Abbas who said: The Messenger of God (blessings and peace of God be upon him) passed by two graves and said: "They are being punished, but they are not being punished for a major sin. As for one of them, he did not protect himself from urine, and as for the other, he used to walk about with tales" The rest of the group narrated it in their books from various chains of narration on the authority of Mujahid.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ibrahim, on the authority of

Hammam, that Hudhayfah said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise.** This was narrated by all except Ibn Majah through various chains of narration on the authority of Ibrahim. Abd al-Razzaq told us, Ath-Thawri told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Hammam, on the authority of Hudhayfah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise,** meaning a slanderer. Yahya ibn Sa'id al-Qattan told me, Abu Sa'id al-Ahwal told us, on the authority of al-A'mash. Ibrahim told me about sixty years ago, on the authority of Hammam ibn al-Harith, who said: A man passed by Hudhayfah, and it was said that this man conveys hadith to the rulers. He said: I heard the Messenger of God, may God bless him and grant him peace, say, or he said: The Messenger of God, may God bless him and grant him peace, said: **A gossip will not enter Paradise.** Ahmad said: Hisham told us, Mahdi told us, on the authority of Wasil al-Ahdab, on the authority of Abu Wa'il, who said: Hudhayfah heard that a man was a gossip, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise.** Gossip.

Imam Ahmad said: Abdur-Razzaq told us, Muammar told us, on the authority of Ibn Khathim, on the authority of Shahr ibn Hawshab, on the authority of Asma' bint Yazid ibn As-Sakn, that the Prophet, may God bless him and grant him peace, said: **Shall I not tell you about the best of you? They said: Yes, O Messenger of God.** He said: **Those who, when they are seen, remind God of His praise.** Then he said: **Shall I not tell you about the worst of you? Those who go about spreading gossip, causing trouble between loved ones, and seeking to harm the innocent.** Ibn Majah narrated it on the authority of Suwayd ibn Sa'id, on the authority of Yahya ibn Muslim, on the authority of Ibn Khathim, on his authority. Imam Ahmad said: Sufyan told us, on the authority of Ibn Abi Husayn, on the authority of Shahr ibn Hawshab, on the authority of Abdur-Rahman ibn Ghanam, conveying it to the Prophet, may God bless him and grant him peace: "The best of God's servants are those who, when they are seen, remind God of His praise. The worst of God's servants are those who go about spreading gossip, causing division between loved ones, and seeking to harm the innocent."

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Surat al-Qalam 68:9

They wish you would compromise, so they would compromise.

him of wealth and children. He disbelieved in the verses of God, the Almighty, and turned away from them, and claimed that they are lies taken from the legends of the former peoples, like the Almighty's saying: **Leave Me and he whom I created alone, and gave him abundant wealth and sons to witness, and smoothed for him a [right] path, then he desires that I should increase [his reward].** No! He was obstinate toward Our verses. I will surely make him suffer a great ascent. He thought and calculated. So he was killed how he calculated. Then he was killed how he calculated. Then he looked, then he frowned and became angry. Then he turned away and was arrogant. He said, "This is not but magic passed on. This is not but the word of a human being. I will drive him into Hellfire." And what can make you know what Hellfire is? It leaves nothing and spares nothing. A glare for humanity. Over it are nineteen."

And God Almighty said here: **We will brand him on the snout.** Ibn Jarir said: We will make his matter clear so that they will know him and it will not be hidden from them, just as the brand on the snout is not hidden from them. And Qatada said the same: **We will brand him on the snout** is a shin that will not leave the last part of his face. And in another narration from him: a brand on his nose. And this is what Al-Suddi said. Al-Awfi said from Ibn Abbas: **We will brand him on the snout** He will fight on the day of Badr and will be cut by the sword in battle.

Others said, **We will brand him** with the mark of the people of Hell, meaning we will blacken his face on the Day of Resurrection, and he referred to the face as the trunk. Abu Ja'far ibn Jarir narrated all of this, and he tended to say that there is no reason why everyone will agree on him in this world and the next, and this is correct.

Ibn Abi Hatim said in Surat **Amma Yatas'aloona**: My father told us, Abu Saleh, the scribe of Al-Layth, told us, Khalid bin Saeed told me, on the authority of Abdul Malik bin Abdullah, on the authority of Isa bin Hilal Al-Sadfi, on the authority of Abdullah bin Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "A servant will be recorded as a believer for ages, then ages, then he dies, and God is angry with him. And a servant will be recorded as a disbeliever for ages, then ages, then he dies, and God is pleased with him. And whoever dies a slanderer, backbiter, and backbiter to people, his sign on the Day of Resurrection will be that God will brand him on the nose and on both lips."

Fath al-Qadir

God forbade him from that, as indicated by His statement: 9- **They wish that you would be lenient so that they would be lenient.** For lenient means to be gentle, to forgive, and to be accommodating. Al-Farra' said: The meaning is, **If you were lenient, they would be lenient with you.** Al-Kalbi said the same. Ad-Dahhak and As-Suddi said: They wish that you would disbelieve so that they would persist in disbelief. Ar-Rabi' ibn Anas said: They wish that you would lie so that they would lie. Qatadah said: They wish that you

would abandon this matter so that they would go with them. Al-Hasan said: They wish that you would be accommodating with them regarding your religion so that they would be accommodating with you. Mujahid said: They wish that you would incline to them and abandon the truth that you are upon so that they would incline towards you. Ibn Qutaybah said: They wanted him to restore their gods for a while, and worship God for a while. His statement, **they would be accommodating** is in apposition to **became accommodating** and falls under the scope of *if*, or it is the predicate of a deleted subject: i.e., they are accommodating. Sibawayh said: Qalun claimed that in some copies of the Qur'an it is **wadda ulta tadhanu they would anoint themselves with oil** without a *nun* and the accusative is in response to the wish understood from *wadda*, and what is apparent from the language in the meaning of *idhan* is what we mentioned first.

Tafsir al-Baghawi

9- **They wish that you would be lenient so that they would be lenient.** Ad-Dahhak said: **If you were to disbelieve so that they would disbelieve.** Al-Kalbi said: **If you were gentle with them so that they would be gentle with you.** Al-Hasan said: **If you were to be gentle with them in your religion so that they would be gentle with you in their religion.** Zayd ibn Aslam said: **If you were to be hypocritical and show off so that they would be hypocritical and show off.** Ibn Qutaybah said: **They wanted you to worship their gods for a while and they to worship God for a while.**

Tafsir al-Baidawi

9- **And they wish that you would be lenient with them** that you would abandon their prohibition of polytheism, or that you would agree with them sometimes. **So that they would be lenient** so they would be lenient with you by abandoning their criticism and agreeing. The *fa* is for conjunction, meaning that they wished to be lenient and desired it, but they delayed their lenientness until you were lenient. Or it is for causality, meaning that **they wish that you would be lenient** so they would be lenient then, or they wished that you would be lenient, so they are lenient now, hoping for it. In some copies of the Qur'an, **so that they would be lenient** is the answer to the wish.

Surat al-Qalam 68:10

And do not obey every insignificant swearer.

Tafsir al-Jalalayn

10 - **And do not obey every swearer** who swears a lot falsely **and is contemptible**

Tafsir al-Suyuti

And Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **And do not obey every worthless swearer**, he said: It was revealed concerning Al-Akhns bin Shuraik. And Ibn Al-Mundhir narrated on the authority of Al-Kalbi something similar. And Ibn Abi Hatim narrated on the authority of Mujahid, he said: It was revealed concerning Al-Aswad bin Abd Yaghuth.

K and Ibn Jarir narrated on the authority of Ibn Abbas who said: "The verse was revealed to the Prophet, may God bless him and grant him peace: 'Do not obey every worthless swearer, slanderer, and backbiter.' We did not recognize him until after that, 'Zanim' was revealed to him, and we recognized him for his hump like the hump of a sheep."

Tafsir al-Tabari

And his saying, **And do not obey every worthless swearer**. And do not obey, O Muhammad, every one who frequently swears falsely, worthless: he is weak.

The people of interpretation said something similar to what we said about that, except that some of them directed the meaning of *humiliated* to the liar, and I think that he did that because he saw that if he is described as humiliated, then he is only described with that because of the humiliation of his own soul that was upon him, and likewise the description of the liar, he only lies because of the humiliation of his own soul upon 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 do not obey every worthless oath-taker**. The worthless one is the liar.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **a humiliating oath-taker**, he said: It is weak.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And do not obey every worthless swearer**, meaning one who commits many evil deeds.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of al-Hasan

regarding his statement, **Every oath-taker is despised**, he said: Every person who swears a lot is despised and weak.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Saeed, on the authority of Al-Hasan and Qatada: **And do not obey every worthless swearer**. He said: He is the one who commits many evil deeds.

Tafsir al-Qurtubi

It means Al-Akhns ibn Shuraik, according to Al-Sha'bi, Al-Suddi and Ibn Ishaq. It was also said that it means Al-Aswad ibn Abd Yaghuth, or Abd Al-Rahman ibn Al-Aswad, as said by Mujahid. It was also said that it means Al-Walid ibn Al-Mughira, who offered the Prophet (peace and blessings of God be upon him) money and swore to give it to him if he would renounce his religion, as said by Muqatil. Ibn Abbas said that it means Abu Jahl ibn Hisham. Al-Hallaf means someone who swears a lot. Al-Muhin means someone who is weak-hearted, according to Mujahid.

Ibn Abbas: The liar. The liar is humiliated. It was said: The one who does a lot of evil, said Al-Hasan and Qatadah. Al-Kalbi said: The humiliated is the proud and weak. It was said: Its meaning is the insignificant in the sight of God. Ibn Shajarah said: It is the humiliated. Al-Rummani: The humiliated and lowly for doing a lot of ugly things. It is a fa'il from humiliation meaning fewness. Here it is fewness in opinion and discrimination. Or it is fa'il with the meaning of maf'il, and the meaning is humiliated.

Tafsir Ibn Kathir

God the Almighty says: "As We have bestowed upon you blessings and given you the straight law and the great character, "So do not obey the deniers. They wish that you would compromise, so they would compromise." Ibn Abbas said: **If you were to make concessions to them, they would make concessions**. Mujahid said: **They wish that you would compromise** means that you would bow to their gods and abandon the truth that you are upon. Then God the Almighty said: **And do not obey every insignificant swearer**. That is because the liar, due to his weakness and insignificance, is protected by his false oaths, by which he dares to use the names of God the Almighty and to use them all the time out of place. Ibn Abbas said: **The insignificant one is the liar**. Mujahid said: **He is the weak-hearted one**. Al-Hasan said: **Every stubborn, insignificant, and weak swearer**.

God the Almighty said: **A slanderer** Ibn Abbas and Qatadah said: It means backbiting. **Wandering about with tales** means the one who walks among people, sows discord between them and spreads gossip to corrupt relations, which is the razor. It has been proven in the two Sahihns from the hadith of Mujahid from Tawus from Ibn Abbas who said: The Messenger of God (blessings and peace of God be upon him) passed by two graves and said: "They are being

punished, but they are not being punished for a major sin. As for one of them, he did not protect himself from urine, and as for the other, he used to walk about with tales" The rest of the group narrated it in their books from various chains of narration on the authority of Mujahid.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ibrahim, on the authority of Hammam, that Hudhayfah said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise.** This was narrated by all except Ibn Majah through various chains of narration on the authority of Ibrahim. Abd al-Razzaq told us, Ath-Thawri told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Hammam, on the authority of Hudhayfah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise,** meaning a slanderer. Yahya ibn Sa'id al-Qattan told me, Abu Sa'id al-Ahwal told us, on the authority of al-A'mash. Ibrahim told me about sixty years ago, on the authority of Hammam ibn al-Harith, who said: A man passed by Hudhayfah, and it was said that this man conveys hadith to the rulers. He said: I heard the Messenger of God, may God bless him and grant him peace, say, or he said: The Messenger of God, may God bless him and grant him peace, said: **A gossip will not enter Paradise.** Ahmad said: Hisham told us, Mahdi told us, on the authority of Wasil al-Ahdab, on the authority of Abu Wa'il, who said: Hudhayfah heard that a man was a gossip, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise.** Gossiper.

Imam Ahmad said: Abdur-Razzaq told us, Muammar told us, on the authority of Ibn Khathim, on the authority of Shahr ibn Hawshab, on the authority of Asma' bint Yazid ibn As-Sakn, that the Prophet, may God bless him and grant him peace, said: **Shall I not tell you about the best of you? They said: Yes, O Messenger of God.** He said: **Those who, when they are seen, remind God of His praise.** Then he said: **Shall I not tell you about the worst of you? Those who go about spreading gossip, causing trouble between loved ones, and seeking to harm the innocent.** Ibn Majah narrated it on the authority of Suwayd ibn Sa'id, on the authority of Yahya ibn Muslim, on the authority of Ibn Khathim, on his authority. Imam Ahmad said: Sufyan told us, on the authority of Ibn Abi Husayn, on the authority of Shahr ibn Hawshab, on the authority of Abdur-Rahman ibn Ghanam, conveying it to the Prophet, may God bless him and grant him peace: "The best of God's servants are those who, when they are seen, remind God of His praise. The worst of God's servants are those who go about spreading gossip, causing division between loved ones, and seeking to harm the innocent."

God the Almighty said: **He who prevents good, is an aggressor, a sinner.** That is, he prevents what is due from him and what he has of good. *Aggressor* in consuming what God has permitted him, exceeding the permissible limit. *Athim* means he consumes forbidden things. God the Almighty said: **He became**

violent after that, a fornicator. As for *atil*, it is the rude, coarse, sound, plural, and varied. Imam Ahmad said: "Waki' and Abdurrahman narrated to us from Sufyan from Ma'bad ibn Khalid from Haritha ibn Wabb who said: The Messenger of God (blessings and peace of God be upon him) said: "Shall I not inform you of the people of Paradise? Every weak and oppressed one, if he swears an oath by God, He will fulfill it. Shall I not inform you of the people of Hellfire? Every violent, arrogant one." Waki' said: **Every violent, arrogant, and haughty one.** They both included it in their Sahih and the rest of the group except Abu Dawud from the hadith of Sufyan al-Thawri and Shu'bah, both from Sa'id ibn Khalid with it. Imam Ahmad also said: Abu Abd al-Rahman told us, Musa ibn Ali told us: I heard my father narrating on the authority of Abdullah ibn Amr ibn al-Aas that the Prophet, may God bless him and grant him peace, said when mentioning the people of Hell: **Everyone is arrogant, haughty, and stubborn.** Ahmad alone transmitted this.

Linguists say: Al-Ja'zari is the rough and coarse one. And Al-Jawaz is the diverse and plural one. Imam Ahmad said: Waki' narrated to us, 'Abd al-Hamid narrated to us, on the authority of Shahr ibn Hawshab, on the authority of 'Abd al-Rahman ibn Ghanim, who said: The Messenger of God (peace and blessings of God be upon him) was asked about the 'atil zanim, and he said: **He is the one who is harsh in nature, healthy, a glutton, a drinker, who has enough food and drink, oppressive to people, and generous in stomach.** With this chain of transmission, the Messenger of God (peace and blessings of God be upon him) said: **The greedy, stubborn, ignorant, ignorant will not enter Paradise.** More than one of the Tabi'un also transmitted it in a mursal. Ibn Jarir said: Ibn 'Abd al-A'la narrated to us, on the authority of Ibn Thawr, on the authority of Mu'ammal, on the authority of Zayd ibn Aslam, who said: The Messenger of God (peace and blessings of God be upon him) said: "The heavens weep over a servant whose body God has made healthy, whose stomach is generous, and to whom He has given a portion of this world, yet he oppresses people. He said: That is the 'atil zanim." Ibn Abi Hatim narrated it in this way through two mursal chains of transmission, and more than one of the Salaf has explicitly stated this, including Mujahid, 'Ikrimah, al-Hasan, Qatadah, and others, that the 'atil is the one who is well-mannered, strong in eating, drinking, fornication, and other things. As for the zanim, he said: Al-Bukhari: Mahmoud told us, Ubaidullah told us, on the authority of Israel, on the authority of Abu Hasin, on the authority of Mujahid, on the authority of Ibn Abbas, **He became a stubborn, ungrateful man after that.** He said: A man from Quraysh who had a tail like the tail of a sheep. The meaning of this is that he was famous for his evil, like the fame of a sheep with a tail among its sisters. Rather, the ungrateful man in the language of the Arabs is the one who is called a heretic among the people. Ibn Jarir and more than one of the imams said this. He said: And from this is the saying of Hassan bin Thabit, meaning he is criticizing some of the infidels of Quraysh:

You are a bastard who has been hung on the Hashimites as a single cup is hung behind a rider.

Another said:

A bastard who does not know who his father is, a prostitute whose mother is a lowly man

Ibn Abi Hatim said: Ammar bin Khalid Al-Wasiti told us, Asbat told us, on the authority of Hisham, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: *Zanim*, he said: The vulgar, mean, immoral, ignoble person. Then Ibn Abbas said:

A fornicator who is called by men increases as the width of the legs increases

Al-Awfi said on the authority of Ibn Abbas: The fornicator is the called one. It is said that the fornicator is a man who has a known affliction. It is said that he is Al-Akhns bin Shuraik Al-Thaqafi, an ally of Banu Zuhrah. Some people from Banu Zuhrah claimed that the fornicator was Al-Aswad bin Abd Yaghuth Al-Zuhri, but he was not him. Ibn Abi Nujayh said on the authority of Mujahid on the authority of Ibn Abbas that he claimed that the fornicator is the one whose lineage is attributed. Ibn Abi Hatim said: Yunus told me, Ibn Wahb told us, Sulayman bin Bilal told me, on the authority of Abd Al-Rahman bin Harmalah, on the authority of Saeed bin Al-Musayyab that he heard him say about this verse: **He became a fornicator after that.** Saeed said: He is attached to the people, not one of them. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Uqba bin Khalid told us, on the authority of Amir bin Qudamah, who said: Ikrimah was asked about the fornicator, and he said: He is the child of fornication.

Al-Hakam bin Abaan said on the authority of Ikrimah regarding the verse: **And then he became a fornicator,** he said: The believer is known from the disbeliever like a fornicating sheep, and the fornicator is a sheep that has two blemishes hanging around its neck. Al-Thawri said on the authority of Jabir on the authority of Al-Hasan on the authority of Saeed bin Jubair who said: The fornicator is the one who is known for evil just as a sheep is known by its blemish and the fornicator is the one who sticks to it. Narrated by Ibn Jarir, and it was also narrated on the authority of Dawud bin Abi Hind on the authority of Ikrimah on the authority of Ibn Abbas that he said about the fornicator: He was described but he was not recognized until he was called a fornicator. He said: He had a blemish around his neck by which he was known. He said: Others said: He was an adopted child.

Ibn Jarir said: Abu Kurayb told us, Ibn Idris told us, on the authority of his father, on the authority of the scholars of tafsir, they said: He is the one who has a hump like the hump of a sheep. Ad-Dahhak said: He had a hump at the base of his ear. It is also said: He is the vile person who is attached to lineage. Abu Ishaq said, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: He is the suspicious person who is known for his evil. Mujahid said: The *zanim* is the one who is known by this description as a sheep is known. Abu Razin said: The *zanim* is a sign of disbelief. Ikrimah said: The *zanim* is the one who is known for his villainess as a sheep is known by its hump. There are many opinions on this and they go back to what we have said, which is that the *zanim* is the one who is famous for evil and is known among the people for it, and he is usually an adopted child born of

fornication, because Satan usually has more power over him than he has over others, as it says in the hadith: **The child of fornication will not enter Paradise.** And in another hadith: **The child of fornication is the worst of the three if he does the deeds of his parents.**

And the Almighty's saying: **If he had wealth and children, when Our verses are recited to him, he says, 'Legends of the former peoples.'** The Almighty says: This is a response to what God has bestowed upon him of wealth and children. He disbelieved in the verses of God, the Almighty, and turned away from them, and claimed that they are lies taken from the legends of the former peoples, like the Almighty's saying: **Leave Me and he whom I created alone, and gave him abundant wealth and sons to witness, and smoothed for him a [right] path, then he desires that I should increase [his reward].** No! He was obstinate toward Our verses. I will surely make him suffer a great ascent. He thought and calculated. So he was killed how he calculated. Then he was killed how he calculated. Then he looked, then he frowned and became angry. Then he turned away and was arrogant. He said, "This is not but magic passed on. This is not but the word of a human being. I will drive him into Hellfire." And what can make you know what Hellfire is? It leaves nothing and spares nothing. A glare for humanity. Over it are nineteen."

And God Almighty said here: **We will brand him on the snout.** Ibn Jarir said: We will make his matter clear so that they will know him and it will not be hidden from them, just as the brand on the snout is not hidden from them. And Qatada said the same: **We will brand him on the snout** is a shin that will not leave the last part of his face. And in another narration from him: a brand on his nose. And this is what Al-Suddi said. Al-Awfi said from Ibn Abbas: **We will brand him on the snout** He will fight on the day of Badr and will be cut by the sword in battle.

Others said, **We will brand him** with the mark of the people of Hell, meaning we will blacken his face on the Day of Resurrection, and he referred to the face as the trunk. Abu Ja'far ibn Jarir narrated all of this, and he tended to say that there is no reason why everyone will agree on him in this world and the next, and this is correct.

Ibn Abi Hatim said in Surat **Amma Yatas'alo**: My father told us, Abu Saleh, the scribe of Al-Layth, told us, Khalid bin Saeed told me, on the authority of Abdul Malik bin Abdullah, on the authority of Isa bin Hilal Al-Sadfi, on the authority of Abdullah bin Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "A servant will be recorded as a believer for ages, then ages, then he dies, and God is angry with him. And a servant will be recorded as a disbeliever for ages, then ages, then he dies, and God is pleased with him. And whoever dies a slanderer, backbiter, and backbiter to people, his sign on the Day of Resurrection will be that God will brand him on the nose and on both lips."

Fath al-Qadir

10- **And do not obey every swearer** meaning one who swears falsely a lot. *Insignificant* is a fail from the word

Surat al-Qalam 68:10

And do not obey every insignificant swearer.

insignificance, which means lack of opinion and discernment. Mujahid said: He is the liar. Qatada said: He who commits much evil, and so did Al-Hasan. It was also said that he is the wicked, weak person, and it was said that he is the insignificant one in the sight of God, and it was said that he is the humiliated, and it was said that he is the lowly one.

Tafsir al-Baghawi

10- **And do not obey every worthless oath-taker**, one who swears falsely a lot. Muqatil said: He means Al-Walid ibn Al-Mughira. It was also said: Al-Aswad ibn Abd Yaghuth. Ata' said: Al-Akhns ibn Shuraiq, *worthless*, weak and contemptible. It was said: It is a verbal noun from *humiliation*, which means lack of opinion and discernment. Ibn Abbas said: A liar. It is close to the first, because a person only lies because he feels humiliated.

Tafsir al-Baidawi

10- **And do not obey every swearer** who swears a lot, whether right or wrong, *insulting*, *low-minded*, from *insulting* which means lowliness.

Surat al-Qalam 68:11

A slanderer, going about with calumnies.

Tafsir al-Jalalayn

11 - *Hammaz* a slanderer, i.e. backbiter. **Wanderer with gossip** a person who spreads gossip among people in order to cause corruption between them.

Tafsir al-Suyuti

And Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **And do not obey every worthless swearer**, he said: It was revealed concerning Al-Akhns bin Shuraik. And Ibn Al-Mundhir narrated on the authority of Al-Kalbi something similar. And Ibn Abi Hatim narrated on the authority of Mujahid, he said: It was revealed concerning Al-Aswad bin Abd Yaghuth.

K and Ibn Jarir narrated on the authority of Ibn Abbas who said: "The verse was revealed to the Prophet, may God bless him and grant him peace: 'Do not obey every worthless swearer, slanderer, and backbiter.' We did not recognize him until after that, 'Zanim' was revealed to him, and we recognized him for his hump like the hump of a sheep."

Tafsir al-Tabari

And his saying *slanderer* means: a backbiter of people and a eater of their flesh.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his saying *backbiter* means backbiting.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **A slanderer** eats the flesh of Muslims.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **a slanderer**, he said: The slanderer is the one who slanders people with his hand and strikes them, but not with his tongue. And he recited, **Woe to every slanderer and backbiter** (al-Humazah 104:1), the one who slanders people with his tongue. And the root of slander is backbiting, so it was said of the backbiter: Humaiz, because he attacks people's reputations with what they dislike, and that is backbiting them.

His saying, **He goes around spreading gossip**, means: He goes around telling people about one another, transmitting their talk to one another.

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: **A slanderer** eats the flesh of Muslims. **A gossip** transmits stories from one person to another.

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, **Walking around with gossip** means walking around with lies.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Kalbi, regarding his statement, **He went about spreading gossip**, he said: He is al-Akhns ibn Shuraiq, and his origin is from Thaqif, and he is counted among the Banu Zuhrah.

Tafsir al-Qurtubi

Hammaz Ibn Zayd said: The one who backbites people with his hand and hits them. And the backbiter with the tongue. Al-Hasan said: He is the one who backbites a side in the gathering, like the saying of God the Almighty: *Hammazah* Al-Hamzah:1. It was said that the slanderer is the one who mentions people to their faces. And the backbiter is the one who mentions them in their absence, as Abu Al-Aaliyah, Ata bin Abi Rabah, and Al-Hasan also said. Muqatil said against this statement: The slanderer is the one who backbites in backbiting. And the backbiter is the one who backbites to someone's face. And Marra said: They are the same. And he is the slanderer who attacks a person in his absence. And something similar was narrated by Ibn Abbas and Qatadah. The poet said:

Treat me kindly if you meet me with a lie, and if I am stupid, then you are the backbiter and slanderer.

Walking around with gossip means spreading gossip among people to cause discord between them. It is said: Nam yanmum nama wa namimman wa namiman, meaning he walks around and strives to cause corruption. In Sahih Muslim: On the authority of Hudhayfah that he heard that a man was spreading gossip, so Hudhayfah said: I heard the Messenger of God (peace and blessings of God be upon him) say: **A gossip will not enter Paradise**. And the poet said:

A master is like an ant's house, he has no good for his master except his striving to spread gossip.

Al-Farra' said: They are two languages. It was also said: Namiyyah is the plural of Namimah.

Tafsir Ibn Kathir

God the Almighty says: "As We have bestowed upon you blessings and given you the straight law and the great character, "So do not obey the deniers. They wish that you would compromise, so they would compromise." Ibn Abbas said: **If you were to make concessions to them, they would make concessions**. Mujahid said: **They wish that you would compromise**

means that you would bow to their gods and abandon the truth that you are upon. Then God the Almighty said: **And do not obey every insignificant swearer.** That is because the liar, due to his weakness and insignificance, is protected by his false oaths, by which he dares to use the names of God the Almighty and to use them all the time out of place. Ibn Abbas said: **The insignificant one is the liar.** Mujahid said: **He is the weak-hearted one.** Al-Hasan said: **Every stubborn, insignificant, and weak swearer.**

God the Almighty said: **A slanderer** Ibn Abbas and Qatadah said: It means backbiting. **Wandering about with tales** means the one who walks among people, sows discord between them and spreads gossip to corrupt relations, which is the razor. It has been proven in the two Sahihs from the hadith of Mujahid from Tawus from Ibn Abbas who said: The Messenger of God (blessings and peace of God be upon him) passed by two graves and said: "They are being punished, but they are not being punished for a major sin. As for one of them, he did not protect himself from urine, and as for the other, he used to walk about with tales" The rest of the group narrated it in their books from various chains of narration on the authority of Mujahid.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ibrahim, on the authority of Hammam, that Hudhayfah said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise.** This was narrated by all except Ibn Majah through various chains of narration on the authority of Ibrahim. Abd al-Razzaq told us, Ath-Thawri told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Hammam, on the authority of Hudhayfah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise,** meaning a slanderer. Yahya ibn Sa'id al-Qattan told me, Abu Sa'id al-Ahwal told us, on the authority of al-A'mash. Ibrahim told me about sixty years ago, on the authority of Hammam ibn al-Harith, who said: A man passed by Hudhayfah, and it was said that this man conveys hadith to the rulers. He said: I heard the Messenger of God, may God bless him and grant him peace, say, or he said: The Messenger of God, may God bless him and grant him peace, said: **A gossip will not enter Paradise.** Ahmad said: Hisham told us, Mahdi told us, on the authority of Wasil al-Ahdab, on the authority of Abu Wa'il, who said: Hudhayfah heard that a man was a gossip, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise.** Gossiper.

Imam Ahmad said: Abdur-Razzaq told us, Muammar told us, on the authority of Ibn Khathim, on the authority of Shahr ibn Hawshab, on the authority of Asma' bint Yazid ibn As-Sakn, that the Prophet, may God bless him and grant him peace, said: **Shall I not tell you about the best of you?** They said: **Yes, O Messenger of God.** He said: **Those who, when they are seen, remind God of His praise.** Then he said: **Shall I not tell you about the worst of you? Those who go about spreading gossip, causing trouble between**

loved ones, and seeking to harm the innocent. Ibn Majah narrated it on the authority of Suwayd ibn Sa'id, on the authority of Yahya ibn Muslim, on the authority of Ibn Khathim, on his authority. Imam Ahmad said: Sufyan told us, on the authority of Ibn Abi Husayn, on the authority of Shahr ibn Hawshab, on the authority of Abdur-Rahman ibn Ghanam, conveying it to the Prophet, may God bless him and grant him peace: "The best of God's servants are those who, when they are seen, remind God of His praise. The worst of God's servants are those who go about spreading gossip, causing division between loved ones, and seeking to harm the innocent."

God the Almighty said: **He who prevents good, is an aggressor, a sinner.** That is, he prevents what is due from him and what he has of good. *Aggressor* in consuming what God has permitted him, exceeding the permissible limit. *Athim* means he consumes forbidden things. God the Almighty said: **He became violent after that, a fornicator.** As for *atil*, it is the rude, coarse, sound, plural, and varied. Imam Ahmad said: "Waki' and Abdurrahman narrated to us from Sufyan from Ma'bad ibn Khalid from Haritha ibn Wahb who said: The Messenger of God (blessings and peace of God be upon him) said: "Shall I not inform you of the people of Paradise? Every weak and oppressed one, if he swears an oath by God, He will fulfill it. Shall I not inform you of the people of Hellfire? Every violent, arrogant one." Waki' said: **Every violent, arrogant, and haughty one.** They both included it in their Sahihs and the rest of the group except Abu Dawud from the hadith of Sufyan al-Thawri and Shu'bah, both from Sa'id ibn Khalid with it. Imam Ahmad also said: Abu Abd al-Rahman told us, Musa ibn Ali told us: I heard my father narrating on the authority of Abdullah ibn Amr ibn al-Aas that the Prophet, may God bless him and grant him peace, said when mentioning the people of Hell: **Everyone is arrogant, haughty, and stubborn.** Ahmad alone transmitted this.

Linguists say: Al-Ja'zari is the rough and coarse one. And Al-Jawaz is the diverse and plural one. Imam Ahmad said: Waki' narrated to us, 'Abd al-Hamid narrated to us, on the authority of Shahr ibn Hawshab, on the authority of 'Abd al-Rahman ibn Ghanim, who said: The Messenger of God (peace and blessings of God be upon him) was asked about the 'atil zanim, and he said: **He is the one who is harsh in nature, healthy, a glutton, a drinker, who has enough food and drink, oppressive to people, and generous in stomach.** With this chain of transmission, the Messenger of God (peace and blessings of God be upon him) said: **The greedy, stubborn, ignorant, ignorant will not enter Paradise.** More than one of the Tabi'un also transmitted it in a mursal. Ibn Jarir said: Ibn 'Abd al-A'la narrated to us, on the authority of Ibn Thawr, on the authority of Mu'ammal, on the authority of Zayd ibn Aslam, who said: The Messenger of God (peace and blessings of God be upon him) said: "The heavens weep over a servant whose body God has made healthy, whose stomach is generous, and to whom He has given a portion of this world, yet he oppresses people. He said: That is the 'atil zanim." Ibn Abi Hatim narrated it in this way through two mursal chains of transmission, and more than one of the Salaf has

explicitly stated this, including Mujahid, `Ikrimah, al-Hasan, Qatadah, and others, that the *ʿatil* is the one who is well-mannered, strong in eating, drinking, fornication, and other things. As for the *zanim*, he said: Al-Bukhari: Mahmoud told us, Ubaidullah told us, on the authority of Israel, on the authority of Abu Hasin, on the authority of Mujahid, on the authority of Ibn Abbas, **He became a stubborn, ungrateful man after that.** He said: A man from Quraysh who had a tail like the tail of a sheep. The meaning of this is that he was famous for his evil, like the fame of a sheep with a tail among its sisters. Rather, the ungrateful man in the language of the Arabs is the one who is called a heretic among the people. Ibn Jarir and more than one of the imams said this. He said: And from this is the saying of Hassan bin Thabit, meaning he is criticizing some of the infidels of Quraysh:

You are a bastard who has been hung on the Hashimites as a single cup is hung behind a rider.

Another said:

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Ibn Abi Hatim said: Ammar bin Khalid Al-Wasiti told us, Asbat told us, on the authority of Hisham, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: *Zanim*, he said: The vulgar, mean, immoral, ignoble person. Then Ibn Abbas said:

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Al-Awfi said on the authority of Ibn Abbas: The fornicator is the called one. It is said that the fornicator is a man who has a known affliction. It is said that he is Al-Akhns bin Shuraik Al-Thaqafi, an ally of Banu Zuhrah. Some people from Banu Zuhrah claimed that the fornicator was Al-Aswad bin Abd Yaghuth Al-Zuhri, but he was not him. Ibn Abi Nujayh said on the authority of Mujahid on the authority of Ibn Abbas that he claimed that the fornicator is the one whose lineage is attributed. Ibn Abi Hatim said: Yunus told me, Ibn Wahb told us, Sulayman bin Bilal told me, on the authority of Abd Al-Rahman bin Harmalah, on the authority of Saeed bin Al-Musayyab that he heard him say about this verse: **He became a fornicator after that.** Saeed said: He is attached to the people, not one of them. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Uqba bin Khalid told us, on the authority of Amir bin Qudamah, who said: Ikrimah was asked about the fornicator, and he said: He is the child of fornication.

Al-Hakam bin Abaan said on the authority of Ikrimah regarding the verse: **And then he became a fornicator,** he said: The believer is known from the disbeliever like a fornicating sheep, and the fornicator is a sheep that has two blemishes hanging around its neck. Al-Thawri said on the authority of Jabir on the authority of Al-Hasan on the authority of Saeed bin Jubair who said: The fornicator is the one who is known for evil just as a sheep is known by its blemish and the fornicator is the one who sticks to it. Narrated by Ibn Jarir, and it was also narrated on the authority of Dawud bin Abi Hind on the authority of Ikrimah on the authority of Ibn Abbas that he said about the fornicator: He was described but he was not recognized until he

was called a fornicator. He said: He had a blemish around his neck by which he was known. He said: Others said: He was an adopted child.

Ibn Jarir said: Abu Kurayb told us, Ibn Idris told us, on the authority of his father, on the authority of the scholars of tafsir, they said: He is the one who has a hump like the hump of a sheep. Ad-Dahhak said: He had a hump at the base of his ear. It is also said: He is the vile person who is attached to lineage. Abu Ishaq said, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: He is the suspicious person who is known for his evil. Mujahid said: The *zanim* is the one who is known by this description as a sheep is known. Abu Razin said: The *zanim* is a sign of disbelief. Ikrimah said: The *zanim* is the one who is known for his vileness as a sheep is known by its hump. There are many opinions on this and they go back to what we have said, which is that the *zanim* is the one who is famous for evil and is known among the people for it, and he is usually an adopted child born of fornication, because Satan usually has more power over him than he has over others, as it says in the hadith: **The child of fornication will not enter Paradise.** And in another hadith: **The child of fornication is the worst of the three if he does the deeds of his parents.**

And the Almighty's saying: **If he had wealth and children, when Our verses are recited to him, he says, 'Legends of the former peoples.'** The Almighty says: This is a response to what God has bestowed upon him of wealth and children. He disbelieved in the verses of God, the Almighty, and turned away from them, and claimed that they are lies taken from the legends of the former peoples, like the Almighty's saying: **Leave Me and he whom I created alone, and gave him abundant wealth and sons to witness, and smoothed for him a [right] path, then he desires that I should increase [his reward].** No! He was obstinate toward Our verses. I will surely make him suffer a great ascent. He thought and calculated. So he was killed how he calculated. Then he was killed how he calculated. Then he looked, then he frowned and became angry. Then he turned away and was arrogant. He said, "This is not but magic passed on. This is not but the word of a human being. I will drive him into Hellfire." And what can make you know what Hellfire is? It leaves nothing and spares nothing. A glare for humanity. Over it are nineteen."

And God Almighty said here: **We will brand him on the snout.** Ibn Jarir said: We will make his matter clear so that they will know him and it will not be hidden from them, just as the brand on the snout is not hidden from them. And Qatada said the same: **We will brand him on the snout** is a shin that will not leave the last part of his face. And in another narration from him: a brand on his nose. And this is what Al-Suddi said. Al-Awfi said from Ibn Abbas: **We will brand him on the snout** He will fight on the day of Badr and will be cut by the sword in battle.

Others said, **We will brand him** with the mark of the people of Hell, meaning we will blacken his face on the Day of Resurrection, and he referred to the face as the trunk. Abu Ja'far ibn Jarir narrated all of this, and he tended to say that there is no reason why everyone will agree on him in this world and the next, and this is

Surat al-Qalam 68:11

A slanderer, going about with calumnies.

correct.

Ibn Abi Hatim said in Surat **Amma Yatas'alo**: My father told us, Abu Saleh, the scribe of Al-Layth, told us, Khalid bin Saeed told me, on the authority of Abdul Malik bin Abdullah, on the authority of Isa bin Hilal Al-Sadfi, on the authority of Abdullah bin Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "A servant will be recorded as a believer for ages, then ages, then he dies, and God is angry with him. And a servant will be recorded as a disbeliever for ages, then ages, then he dies, and God is pleased with him. And whoever dies a slanderer, backbiter, and backbiter to people, his sign on the Day of Resurrection will be that God will brand him on the nose and on both lips."

Fath al-Qadir

11- **Hammaz musha'a banimim** The slanderer who backbites people. Ibn Zayd said: He is the one who backbites his brother. It was also said that the slanderer is the one who mentions people to their faces, and the backbiter is the one who mentions them behind their backs. This is what Abu Al-Aaliyah, Al-Hasan, and Ata' bin Abi Rabah said. Muqatil said the opposite of this. The one who spreads gossip among people to cause trouble between them. It is said that he goes around spreading gossip among people, and from this is the saying of the poet:

A master is like an ant's house, he has no good for his master except his gossiping.

It is said that gossip is the plural of gossip.

Tafsir al-Baghawi

11- *Hammaz*, a backbiter who eats people's flesh by slandering and gossiping. Al-Hasan said: He is the one who backbites his brother in a gathering, such as by saying: *Hamzah*, **Musha'a Binamim**, a gossip who spreads gossip among people to cause discord between them.

Tafsir al-Baidawi

11- **A backbiter**, a slanderer, a gossip, someone who spreads gossip.

Surat al-Qalam 68:12

A preventer of good, an aggressor, a sinner.

Tafsir al-Jalalayn

12 - **Preventer of good** Stingy with money, refusing rights *Transgressor* Unjust *Sinful* Sinner

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **He prevents good**, means: God Almighty says: He is miserly with money and withholds it from rights.

His saying *aggressor* means: someone who is aggressive towards people. *Sinful* means: someone who is sinful towards his Lord.

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, regarding his statement, *transgressor* in his work, *sinful* towards his Lord.

Tafsir al-Qurtubi

Preventer of good meaning money is not spent on it. Ibn Abbas said: He prevents his children and his clan from Islam. Al-Hasan said: He tells them, **Whoever among you enters the religion of Muhammad, I will never benefit him in anything.** "Transgressor" means oppressing people, exceeding the limit, and doing wrong. "Atheem means sinful, and its meaning is Athum", so it is a fa'il with the meaning of fa'ul.

Tafsir Ibn Kathir

God the Almighty says: "As We have bestowed upon you blessings and given you the straight law and the great character, "So do not obey the deniers. They wish that you would compromise, so they would compromise." Ibn Abbas said: **If you were to make concessions to them, they would make concessions.** Mujahid said: **They wish that you would compromise** means that you would bow to their gods and abandon the truth that you are upon. Then God the Almighty said: **And do not obey every insignificant swearer.** That is because the liar, due to his weakness and insignificance, is protected by his false oaths, by which he dares to use the names of God the Almighty and to use them all the time out of place. Ibn Abbas said: **The insignificant one is the liar.** Mujahid said: **He is the weak-hearted one.** Al-Hasan said: **Every stubborn, insignificant, and weak swearer.**

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And God Almighty said here: **We will brand him on the snout.** Ibn Jarir said: We will make his matter clear so that they will know him and it will not be hidden from them, just as the brand on the snout is not hidden from them. And Qatada said the same: **We will brand him on the snout** is a shin that will not leave the last part of his face. And in another narration from him: a brand on his nose. And this is what Al-Suddi said. Al-Awfi said from Ibn Abbas: **We will brand him on the snout** He will fight on the day of Badr and will be cut by the sword in battle.

Others said, "We will brand him" with the mark of the people of Hell, meaning we will blacken his face on the Day of Resurrection, and he referred to the face as the trunk. Abu Ja'far ibn Jarir narrated all of this, and he tended to say that there is no reason why everyone will agree on him in this world and the next, and this is correct.

Ibn Abi Hatim said in Surat **Amma Yatas'aloona**: My father told us, Abu Saleh, the scribe of Al-Layth, told us, Khalid bin Saeed told me, on the authority of Abdul Malik bin Abdullah, on the authority of Isa bin Hilal Al-Sadfi, on the authority of Abdullah bin Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "A servant will be recorded as a believer for ages, then ages, then he dies, and God is angry with him. And a servant will be recorded as a disbeliever for ages, then ages, then he

dies, and God is pleased with him. And whoever dies a slanderer, backbiter, and backbiter to people, his sign on the Day of Resurrection will be that God will brand him on the nose and on both lips."

Fath al-Qadir

12- "Preventer of good" meaning miserly with money and not spending it on its rightful use. It was also said that it refers to the one who prevents his family and clan from converting to Islam. Al-Hasan said: He tells them, "Whoever among you converts to the religion of Muhammad, I will never benefit him in any way. Transgressor and sinner **meaning someone who transgresses the limits in injustice and commits many sins.**

Tafsir al-Baghawi

12- He who prevents good", is miserly with money. Ibn Abbas said: "He who prevents good", meaning Islam, prevents his children and clan from converting to Islam, saying: If one of you enters the religion of Muhammad, I will never benefit him at all. "Transgressor", is unjust and transgresses against the truth. "Sinful, **is wicked.**

Tafsir al-Baidawi

12- An obstacle to goodness": He prevents people from doing good, such as faith, conviction, and righteous deeds. "Aggressor": He who transgresses in injustice. "Atheem": He who commits many sins.

Surat al-Qalam 68:13

A strong man, then a wicked man.

Surat al-Qalam 68:13

A strong man, then a wicked man.

Tafsir al-Jalalayn

13 - *At* rough and harsh **After that, Zanim** was called in the Quraish and he is Al-Walid bin Al-Mughira. His father claimed him after eighteen years. Ibn Abbas said: We do not know that God described anyone with the faults He described him with and attached to him a disgrace that will never leave him. The circumstance before it was attached to Zanim.

Tafsir al-Suyuti

And Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **And do not obey every worthless swearer**, he said: It was revealed concerning Al-Akhns bin Shuraik. And Ibn Al-Mundhir narrated on the authority of Al-Kalbi something similar. And Ibn Abi Hatim narrated on the authority of Mujahid, he said: It was revealed concerning Al-Aswad bin Abd Yaghuth.

K and Ibn Jarir narrated on the authority of Ibn Abbas who said: "The verse was revealed to the Prophet, may God bless him and grant him peace: 'Do not obey every worthless swearer, slanderer, and backbiter.' We did not recognize him until after that, 'Zanim' was revealed to him, and we recognized him for his hump like the hump of a sheep."

Tafsir al-Tabari

And his saying '*Ata*' means: He is '*Atal*', and '*Atal*' is the harsh and severe in his disbelief, and every severe and strong person is called '*Atal*' by the Arabs, and from it is the aggressive finger:

And time becomes a sick trunk

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, '*Ata*' means the severe hypocrite.

Ishaq bin Wahb Al-Wasiti told me: Abu Amir Al-Aqdi told us: Zuhair bin Muhammad told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Wahb Al-Dhamari, who said: The heavens and the earth weep over a man whose creation God perfected, whose stomach was spacious, and to whom He gave a morsel of this world, and then he is unjust to the people. That is the oppressive, wicked man.

Abu Kurayb told us: Ibn Idris told us, on the authority of

Layth, on the authority of Abu al-Zubayr, on the authority of Ubayd ibn Umair, who said: The '*Atal*' is the gluttonous, drinker, strong, and powerful. He is placed on the scales, but not even a barley grain is weighed. The king will push seventy thousand of them into Hell at once.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Abu Razin, regarding his statement, **After that, he became a strong sinner**. He said: **The strong one** means the tough one.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Abu Razin, regarding his statement, **After that, he became a sinner**. He said: The sinner is the healthy one.

Yunus told me, he said: Ibn Wahb told us, he said: Muawiyah ibn Salih told me, on the authority of Katheer ibn al-Harith, on the authority of al-Qasim, the freedman of Muawiyah, he said: "The Messenger of God, may God bless him and grant him peace, was asked about the violent, wicked person. He said: The obscene, vile person."

Muawiyah said, and I told Ayyadh bin Abdullah Al-Fahri, on the authority of Musa bin Uqbah, on the authority of the Messenger of God, may God bless him and grant him peace, something similar to that.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **He became a tyrant after that**, he said: He was of bad character and of lowly character.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **He became a tyrant after that**, Al-Hasan and Qatada said: He is the vulgar, mean, and corrupt person.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan, regarding his statement, *Atal*, he said: He is the vulgar, mean, and greedy person.

He said: Ibn Thaur narrated to us, on the authority of Muammar, on the authority of Zaid bin Aslam, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The heavens weep over a servant whom God has made healthy in body, spacious in stomach, and given a portion of this world, yet people are unjust. That is the oppressive, wicked one.'"

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Abu Razin. Al-Atal said: The correct and strong.

Jaafar bin Muhammad Al-Bazuri told me: Abu Zakariya, who is Yahya bin Mus'ab, told us on the authority of 'Umar bin Nafi', who said: 'Ikrimah was asked about **Atal after that, a fornicator**, and he said: That is the vile, infidel.

Ali bin Al-Hassan Al-Azdi told me that Yahya, meaning Ibn Al-Yaman, told us on the authority of Abu Al-Ashhab on the authority of Al-Hassan regarding his

statement, **After that, he became a tyrant**, he said: The obscene, mean, and vile person.

Ibn Bashar told us, he said: Muadh bin Hisham told us, he said: My father told me, on the authority of Qatada, he said: The violent, mean, and obscene person.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, *Atal*, he said: Very evil.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Ad-Dahhak say: *Atal*/He said: *Atal* means *strong*. "After that, a fornicator." The meaning of *after* in this context is the meaning of *with*, and the interpretation of the statement is **Atal after that and a fornicator**: meaning with the fornicator.

And his saying: *Zanim* and the Zanim in the speech of the Arabs: is the one who sticks to the people but is not one of them, and from it is the saying of Hassan bin Thabit:

You are a bastard who has been hung on the Hashimites as a single cup is hung behind a rider.

Another said:

A bastard who doesn't know who his father is, a prostitute of low birth

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, *Zanim* he said: The Zanim is the pretender, and it is said: The Zanim is a man who has a defect that he is known for, and it is said: He is Al-Akhns bin Shuraik Al-Thaqafi, an ally of Banu Zuhrah, and some people from Banu Zuhrah claimed that the Zanim is: Al-Aswad bin Abd Yaghuth Al-Zuhri, but he is not him.

Abu Kuraib told us, he said: Ibn Idris told us, he said: Hisham told us, on the authority of Ikrimah, he said: He is the adopted son.

Yunus told me, he said: Ibn Wahb told us, he said: Sulayman ibn Bilal told me, on the authority of Abd al-Rahman ibn Harmalah, on the authority of Sa'id ibn al-Musayyab, that he heard him say about this verse: **He became a tyrant after that**. Sa'id said: He is the one who sticks to the people but is not one of them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Al-Hasan, on the authority of Saeed bin Jubair, who said: The zanim is the one who is known for evil, just as a sheep is known by its hump, the one who sticks.

Others said: It is the one with a tail like a sheep's tail.

Who said that?

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Ikrimah, on

the authority of Ibn Abbas, that he said about the adulterer, he said: He was described, but he was not known until he was called an adulterer. He said: He had a mark on his neck by which he was known.

Others said: He was an impostor.

Al-Husayn ibn Ali al-Sada'i told me: Ali ibn Asim told us: Dawud ibn Abi Hind told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His statement, **After that, a slanderer**, he said: The verse was revealed to the Prophet, may God bless him and grant him peace, **And do not obey every worthless swearer, a slanderer, going about with calumnies**. He said: We did not recognize it until **After that, a slanderer** was revealed to the Prophet, may God bless him and grant him peace. He said: We recognized it as his slander like the slander of a sheep.

Abu Kurayb told us: Ibn Idris told us, on the authority of the commentators, who said: It is the one who has a tail like the tail of a sheep.

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 base one**. He said: He had a blemish at the base of his ear. It is said: He is the base one who is attached to lineage.

Others said: It is suspicious.

Who said that?

Tamim bin Al-Muntasir told us: Ishaq told us, on the authority of Sharik, on the authority of Abu Ishaq, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement, **After that, he became a sinner**, he said: Sinner is the suspicious person who is known for evil.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Al-Hasan bin Muslim, on the authority of Saeed bin Jubair, who said: The fornicator is the one who is known for evil.

Others said: He is the oppressor.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, *Zanim*, he said: Unjust.

Others said: He is the one who is known as his daughter.

Who said that?

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, on the authority of Sa'id Ibn Jubayr, on the authority of Ibn Abbas, that he said about the fornicator: the one who is known by his daughter. Abu Ishaq said: I heard the people say about the emirate of Ziyadah: the 'atal is the usurper.

Others said: He is rude and coarse.

Who said that?

Surat al-Qalam 68:13

A strong man, then a wicked man.

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud bin Abi Hind told us, he said: I heard Shahr bin Hawshab say: He is the coarse, the glutton and the drinker of what is forbidden.

Others said: It is a sign of disbelief.

Who said that?

Abu Kuraib told us, on the authority of Ibn Yaman, on the authority of Sufyan, on the authority of Mansur, on the authority of Abu Razin, who said: The adulterer is a sign of the unbeliever.

Ibn Hamid told me: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Abu Razin, who said: The adulterer is a sign of the unbeliever.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, that he used to say: The adulterer is known by this description just as a sheep is known.

Others said: He is known for his meanness.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Ikrimah, who said: The zaneem is the one who is known for his meanness, just as a sheep is known by its hump.

Others said: He is the wicked one.

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Abu Razin, regarding his statement, **After that, he became a sinner**. He said: The sinner is the wicked one.

Tafsir al-Qurtubi

He became a stubborn, wicked person. The stubborn person is someone who is harsh and severe in his disbelief. Al-Kalbi and Al-Farraa said: He is someone who argues harshly based on falsehood. It was also said that he is someone who makes people suffer and drags them into imprisonment or punishment. It is derived from the word 'atal' which means dragging, and from it is the saying of God Almighty: **Seize him and smite him** (al-Dukhan 44:47).

In As-Sahah: **I pulled a man violently, I pulled him violently.** And a man with a broken collar said, describing a horse: **We pull him violently, but we do not pull him violently.**

Ibn Al-Sikkit said: Atlah and Atnah, with both Lam and Noon. Al-Atl means the rough and coarse. Al-Atl also means: the thick spear, and a man is Atl with the Kasra between Al-Atl, meaning he is quick to evil. It is said: I will not move from my place. Ubaid bin Umair said: Al-Atl is the gluttonous, the drunkard, the strong, the powerful, he is placed on the scales and does not

weigh a barley grain, the king pushes seventy thousand of those into Hell in one go. Ali bin Abi Talib and Al-Hasan said: Al-Atl is the obscene and ill-tempered. Muammar said: He is the obscene and mean. The poet said:

I sent a mean man, who was neither helpful nor generous.

In Sahih Muslim. On the authority of Haritha ibn Wahb, "I heard the Prophet, may God bless him and grant him peace, say: 'Shall I not tell you about the people of Paradise?' They said: 'Yes.' He said: 'Every weak, oppressed person who, if he swears an oath by God, God will fulfill it. Shall I not tell you about the people of Hell?' They said: 'Yes.' He said: 'Every violent, arrogant, cowardly person.'" In another narration on his authority: **Every violent, arrogant, cowardly person.** It was said that it means someone who has a lot of flesh and swaggers in his gait. Al-Mawardi mentioned on the authority of Shahr ibn Khawshab on the authority of Abd al-Rahman ibn Ghanam, and it was narrated by Ibn Mas'ud: The Prophet, may God bless him and grant him peace, said: **No one will enter Paradise who is violent, nor a violent, cowardly person, nor a violent, cowardly person.** A man said: **What is a violent person, what is a cowardly person, and what is a violent, cowardly person?** The Messenger of God, may God bless him and grant him peace, said: "The violent person is the one who gathers and withholds. The violent person is the one who is coarse, harsh, broad-chested, healthy, gluttonous, drinker of food, and oppressor of people." Al-Tha'labi mentioned it on the authority of Shaddad ibn Aws: **The one who is rude, the one who is harsh, and the one who is violent and wicked will not enter Paradise.** I heard these things from the Prophet, may God bless him and grant him peace. I said: What is rude? He said: The one who is violent and wicked. I said: What is violent and wicked? He said: The one who is broad-shouldered, well-mannered, gluttonous, drunk, oppressive, and unjust.

I said: This interpretation of the Prophet (peace and blessings of God be upon him) regarding the 'atal is superior to the statements of the commentators. In the book of Abu Dawud, in the interpretation of the jawaz, it is stated that it is the harsh word. He mentioned it from the hadith of Haritha ibn Wahb Al-Khuza'i, who said: The Messenger of God (peace and blessings of God be upon him) said: **The jawaaz and the ja'zari will not enter Paradise.** He said: The jawaz is the harsh word. So there are two interpretations of it with a chain of transmission traceable to the Prophet, as we mentioned first. It has been said that it refers to the harsh-hearted. And on the authority of Zayn ibn Aslam, regarding the verse: **And then he became harsh and fornicating**, he said: The Prophet (peace and blessings of God be upon him) said: "The heavens weep over a man whose body God made healthy, whose belly was spacious, and to whom God gave some of this world, yet he was unjust to the people. That is the harsh and fornicating old man. And it weeps over the fornicating old man so that the earth can hardly bear him." The fornicator is the one who sticks to the people, according to Ibn Abbas and others. The poet said:

A bastard whom men have called an increase, just as the legs have been increased in place of the leather.

It was also narrated from Ibn Abbas: He was a man from Quraysh who had a tail like a sheep's tail. Ibn Jubayr narrated from him: He is the one who is known for his evil as a sheep is known by its tail. Ikrimah said: He is the mean person who is known for his meanness as a sheep is known by its tail. It was said: He is the one who is known for his daughter. It was also narrated from Ibn Abbas: And from him: He is the oppressor. So these are six sayings. Mujahid said: He was a liar who had six fingers on his hand, on each thumb he had an extra finger. It was also narrated from him, Saeed bin Al-Musayyab, and Ikrimah: He is the offspring of fornication who is elevated in lineage among the people. Al-Walid was an adopted child among Quraysh, not of their kind. His father claimed him eighteen years after his birth. The poet said:

A bastard who doesn't know who his father is, a wicked mother, of lowly lineage

Hassan said:

You are a bastard who has set his sights on the Hashemites, just as a single cup has set its sights on a rider.

I said: This is the same as the first statement. And on the authority of Ali **may God be pleased with him**: It is the one that has no basis, and the meaning is the same. It was narrated that the Prophet (peace and blessings of God be upon him) said: **The child of fornication will not enter Paradise, nor his child, nor his child's child.** Abdullah ibn Umar said: The Prophet (peace and blessings of God be upon him) said: **The children of fornication will be gathered on the Day of Resurrection in the form of monkeys and pigs.** Maymunah said: "I heard the Messenger of God (peace and blessings of God be upon him) say: 'My nation will continue to be fine as long as the children of fornication do not become widespread among them. But if the children of fornication become widespread among them, God will soon afflict them all with punishment.'" Ikrimah said: **If the children of fornication become numerous, there will be a drought.**

I said: As for the first and second hadith, I do not think they have a sound chain of transmission. As for the hadith of Maymunah and what Ikrimah said, it is in Sahih Muslim on the authority of Zaynab bint Jahsh, the wife of the Prophet (peace and blessings of God be upon him), who said: "The Prophet (peace and blessings of God be upon him) went out one day, frightened, his face red, saying, 'There is no god but God. Woe to the Arabs from an evil that has drawn near. Today a hole has been opened in the barrier of Gog and Magog like this,' and he made a circle with his thumb and the one next to it. I said, 'O Messenger of God, will we be destroyed even though there are righteous people among us?' He said, 'Yes, when evil increases.'" Narrated by al-Bukhari. The increase in evil means the emergence of adultery and illegitimate children, as is how the scholars interpreted it. Ikrimah's statement about the drought is an explanation of what will cause destruction. This requires verification, and he is more knowledgeable about where he said it. Most of the commentators agree that this was

revealed about al-Walid ibn al-Mughira, who used to feed the people of Mina hais for three days, and he would call out, 'No one should light a fire under a pot, no one should smoke from a foreleg, and whoever wants hais should come to al-Walid ibn al-Mughira. He would spend twenty thousand or more in a single Hajj, and would not give a single dirham to a poor person. It was said: He was a preventer of good. And about him was revealed the verse: **And woe to the polytheists** "who do not give zakat" (Fussilat 41:7). Muhammad ibn Ishaq said: It was revealed about Al-Akhnas ibn Shuraiq, because he was an ally attached to the Banu Zuhrah, and that is why he was called *Zaneem*. Ibn Abbas said: This verse is a description, so he was not recognized until he was killed, then he was recognized. He had a *Zaneem* around his neck by which he was recognized. Marra Al-Hamdani said: He only claimed him after eighteen years.

Tafsir Ibn Kathir

God the Almighty says: "As We have bestowed upon you blessings and given you the straight law and the great character, "So do not obey the deniers. They wish that you would compromise, so they would compromise." Ibn Abbas said: **If you were to make concessions to them, they would make concessions.** Mujahid said: **They wish that you would compromise** means that you would bow to their gods and abandon the truth that you are upon. Then God the Almighty said: **And do not obey every insignificant swearer.** That is because the liar, due to his weakness and insignificance, is protected by his false oaths, by which he dares to use the names of God the Almighty and to use them all the time out of place. Ibn Abbas said: **The insignificant one is the liar.** Mujahid said: **He is the weak-hearted one.** Al-Hasan said: **Every stubborn, insignificant, and weak swearer.**

God the Almighty said: **A slanderer** Ibn Abbas and Qatadah said: It means backbiting. **Wandering about with tales** means the one who walks among people, sows discord between them and spreads gossip to corrupt relations, which is the razor. It has been proven in the two Sahih from the hadith of Mujahid from Tawus from Ibn Abbas who said: The Messenger of God (blessings and peace of God be upon him) passed by two graves and said: "They are being punished, but they are not being punished for a major sin. As for one of them, he did not protect himself from urine, and as for the other, he used to walk about with tales" The rest of the group narrated it in their books from various chains of narration on the authority of Mujahid.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ibrahim, on the authority of Hammam, that Hudhayfah said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise.** This was narrated by all except Ibn Majah through various chains of narration on the authority of Ibrahim. Abd al-Razzaq told us, Ath-Thawri told us, on the authority of Mansur, on the authority of Ibrahim, on the authority

of Hammam, on the authority of Hudhayfah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise**, meaning a slanderer. Yahya ibn Sa'id al-Qattan told me, Abu Sa'id al-Ahwal told us, on the authority of al-A'mash. Ibrahim told me about sixty years ago, on the authority of Hammam ibn al-Harith, who said: A man passed by Hudhayfah, and it was said that this man conveys hadith to the rulers. He said: I heard the Messenger of God, may God bless him and grant him peace, say, or he said: The Messenger of God, may God bless him and grant him peace, said: **A gossip will not enter Paradise**. Ahmad said: Hisham told us, Mahdi told us, on the authority of Wasil al-Ahdab, on the authority of Abu Wa'il, who said: Hudhayfah heard that a man was a gossip, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise**. Gossiper.

Imam Ahmad said: Abdur-Razzaq told us, Muammar told us, on the authority of Ibn Khathim, on the authority of Shahr ibn Hawshab, on the authority of Asma' bint Yazid ibn As-Sakn, that the Prophet, may God bless him and grant him peace, said: **Shall I not tell you about the best of you? They said: Yes, O Messenger of God. He said: Those who, when they are seen, remind God of His praise. Then he said: Shall I not tell you about the worst of you? Those who go about spreading gossip, causing trouble between loved ones, and seeking to harm the innocent.** Ibn Majah narrated it on the authority of Suwayd ibn Sa'id, on the authority of Yahya ibn Muslim, on the authority of Ibn Khathim, on his authority. Imam Ahmad said: Sufyan told us, on the authority of Ibn Abi Husayn, on the authority of Shahr ibn Hawshab, on the authority of Abdur-Rahman ibn Ghanam, conveying it to the Prophet, may God bless him and grant him peace: "The best of God's servants are those who, when they are seen, remind God of His praise. The worst of God's servants are those who go about spreading gossip, causing division between loved ones, and seeking to harm the innocent."

God the Almighty said: **He who prevents good, is an aggressor, a sinner.** That is, he prevents what is due from him and what he has of good. *Aggressor* in consuming what God has permitted him, exceeding the permissible limit. *Athim* means he consumes forbidden things. God the Almighty said: **He became violent after that, a fornicator.** As for *atil*, it is the rude, coarse, sound, plural, and varied. Imam Ahmad said: "Waki' and Abdurrahman narrated to us from Sufyan from Ma'bad ibn Khalid from Haritha ibn Wahb who said: The Messenger of God (blessings and peace of God be upon him) said: "Shall I not inform you of the people of Paradise? Every weak and oppressed one, if he swears an oath by God, He will fulfill it. Shall I not inform you of the people of Hellfire? Every violent, arrogant one." Waki' said: **Every violent, arrogant, and haughty one.** They both included it in their Sahihs and the rest of the group except Abu Dawud from the hadith of Sufyan al-Thawri and Shu'bah, both from Sa'id ibn Khalid with it. Imam Ahmad also said: Abu Abd al-Rahman told us, Musa ibn Ali told us: I heard my father narrating on the authority of Abdullah ibn

Amr ibn al-Aas that the Prophet, may God bless him and grant him peace, said when mentioning the people of Hell: **Everyone is arrogant, haughty, and stubborn.** Ahmad alone transmitted this.

Linguists say: Al-Ja'zari is the rough and coarse one. And Al-Jawaz is the diverse and plural one. Imam Ahmad said: Waki' narrated to us, 'Abd al-Hamid narrated to us, on the authority of Shahr ibn Hawshab, on the authority of 'Abd al-Rahman ibn Ghanim, who said: The Messenger of God (peace and blessings of God be upon him) was asked about the 'atil zanim, and he said: **He is the one who is harsh in nature, healthy, a glutton, a drinker, who has enough food and drink, oppressive to people, and generous in stomach.** With this chain of transmission, the Messenger of God (peace and blessings of God be upon him) said: **The greedy, stubborn, ignorant, ignorant will not enter Paradise.** More than one of the Tabi'un also transmitted it in a mursal. Ibn Jarir said: Ibn 'Abd al-A'la narrated to us, on the authority of Ibn Thawr, on the authority of Mu'ammarr, on the authority of Zayd ibn Aslam, who said: The Messenger of God (peace and blessings of God be upon him) said: "The heavens weep over a servant whose body God has made healthy, whose stomach is generous, and to whom He has given a portion of this world, yet he oppresses people. He said: That is the 'atil zanim." Ibn Abi Hatim narrated it in this way through two mursal chains of transmission, and more than one of the Salaf has explicitly stated this, including Mujahid, 'Ikrimah, al-Hasan, Qatadah, and others, that the 'atil is the one who is well-mannered, strong in eating, drinking, fornication, and other things. As for the zanim, he said: Al-Bukhari: Mahmoud told us, Ubaidullah told us, on the authority of Israel, on the authority of Abu Hasin, on the authority of Mujahid, on the authority of Ibn Abbas, **He became a stubborn, ungrateful man after that.** He said: A man from Quraysh who had a tail like the tail of a sheep. The meaning of this is that he was famous for his evil, like the fame of a sheep with a tail among its sisters. Rather, the ungrateful man in the language of the Arabs is the one who is called a heretic among the people. Ibn Jarir and more than one of the imams said this. He said: And from this is the saying of Hassan bin Thabit, meaning he is criticizing some of the infidels of Quraysh:

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Ibn Abi Hatim said: Ammar bin Khalid Al-Wasiti told us, Asbat told us, on the authority of Hisham, on the authority of 'Ikrimah, on the authority of Ibn Abbas, regarding his statement: *Zanim*, he said: The vulgar, mean, immoral, ignoble person. Then Ibn Abbas said:

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Al-Awfi said on the authority of Ibn Abbas: The fornicator is the called one. It is said that the fornicator

is a man who has a known affliction. It is said that he is Al-Akhns bin Shuraik Al-Thaqafi, an ally of Banu Zuhrah. Some people from Banu Zuhrah claimed that the fornicator was Al-Aswad bin Abd Yaghuth Al-Zuhri, but he was not him. Ibn Abi Nujayh said on the authority of Mujahid on the authority of Ibn Abbas that he claimed that the fornicator is the one whose lineage is attributed. Ibn Abi Hatim said: Yunus told me, Ibn Wahb told us, Sulayman bin Bilal told me, on the authority of Abd Al-Rahman bin Harmalah, on the authority of Saeed bin Al-Musayyab that he heard him say about this verse: **He became a fornicator after that.** Saeed said: He is attached to the people, not one of them. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Uqba bin Khalid told us, on the authority of Amir bin Qudamah, who said: Ikrimah was asked about the fornicator, and he said: He is the child of fornication.

Al-Hakam bin Abaan said on the authority of Ikrimah regarding the verse: **And then he became a fornicator,** he said: The believer is known from the disbeliever like a fornicating sheep, and the fornicator is a sheep that has two blemishes hanging around its neck. Al-Thawri said on the authority of Jabir on the authority of Al-Hasan on the authority of Saeed bin Jubair who said: The fornicator is the one who is known for evil just as a sheep is known by its blemish and the fornicator is the one who sticks to it. Narrated by Ibn Jarir, and it was also narrated on the authority of Dawud bin Abi Hind on the authority of Ikrimah on the authority of Ibn Abbas that he said about the fornicator: He was described but he was not recognized until he was called a fornicator. He said: He had a blemish around his neck by which he was known. He said: Others said: He was an adopted child.

Ibn Jarir said: Abu Kurayb told us, Ibn Idris told us, on the authority of his father, on the authority of the scholars of tafsir, they said: He is the one who has a hump like the hump of a sheep. Ad-Dahhak said: He had a hump at the base of his ear. It is also said: He is the vile person who is attached to lineage. Abu Ishaq said, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: He is the suspicious person who is known for his evil. Mujahid said: The zanim is the one who is known by this description as a sheep is known. Abu Razin said: The zanim is a sign of disbelief. Ikrimah said: The zanim is the one who is known for his vileness as a sheep is known by its hump. There are many opinions on this and they go back to what we have said, which is that the zanim is the one who is famous for evil and is known among the people for it, and he is usually an adopted child born of fornication, because Satan usually has more power over him than he has over others, as it says in the hadith: **The child of fornication will not enter Paradise.** And in another hadith: **The child of fornication is the worst of the three if he does the deeds of his parents.**

And the Almighty's saying: **If he had wealth and children, when Our verses are recited to him, he says, 'Legends of the former peoples.'** The Almighty says: This is a response to what God has bestowed upon him of wealth and children. He disbelieved in the verses of God, the Almighty, and turned away from them, and claimed that they are lies taken from the legends of the former peoples, like the Almighty's saying: **Leave Me and he whom I created alone, and**

gave him abundant wealth and sons to witness, and smoothed for him a [right] path, then he desires that I should increase [his reward]. No! He was obstinate toward Our verses. I will surely make him suffer a great ascent. He thought and calculated. So he was killed how he calculated. Then he was killed how he calculated. Then he looked, then he frowned and became angry. Then he turned away and was arrogant. He said, "This is not but magic passed on. This is not but the word of a human being. I will drive him into Hellfire." And what can make you know what Hellfire is? It leaves nothing and spares nothing. A glare for humanity. Over it are nineteen."

And God Almighty said here: **We will brand him on the snout.** Ibn Jarir said: We will make his matter clear so that they will know him and it will not be hidden from them, just as the brand on the snout is not hidden from them. And Qatada said the same: **We will brand him on the snout** is a shin that will not leave the last part of his face. And in another narration from him: a brand on his nose. And this is what Al-Suddi said. Al-Awfi said from Ibn Abbas: **We will brand him on the snout** He will fight on the day of Badr and will be cut by the sword in battle.

Others said, **We will brand him** with the mark of the people of Hell, meaning we will blacken his face on the Day of Resurrection, and he referred to the face as the trunk. Abu Ja'far ibn Jarir narrated all of this, and he tended to say that there is no reason why everyone will agree on him in this world and the next, and this is correct.

Ibn Abi Hatim said in Surat **Amma Yatas'alo**on: My father told us, Abu Saleh, the scribe of Al-Layth, told us, Khalid bin Saeed told me, on the authority of Abdul Malik bin Abdullah, on the authority of Isa bin Hilal Al-Sadfi, on the authority of Abdullah bin Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "A servant will be recorded as a believer for ages, then ages, then he dies, and God is angry with him. And a servant will be recorded as a disbeliever for ages, then ages, then he dies, and God is pleased with him. And whoever dies a slanderer, backbiter, and backbiter to people, his sign on the Day of Resurrection will be that God will brand him on the nose and on both lips."

Fath al-Qadir

13- *Ata*/Al Wahidi said: The commentators say that he is someone who is harsh in nature and has a foul disposition. Al Farraa said: He is someone who is very argumentative about falsehood. Al Zujaj said: He is the rough and harsh one. Al Layth said: He is the glutton who is a greedy person. It is said that you pulled a man violently, you pulled him violently, and from this comes the saying of the poet:

We knock on it, but we do not ride it

After that, he is a bastard meaning that after he was considered a bastard among his faults, he was a bastard. A bastard is someone who is attached to the people but is not one of them. It is taken from the linum hanging from the throat of a sheep or goat, and from it is the saying of Hassan:

Surat al-Qalam 68:13

A strong man, then a wicked man.

A fornicator who is called by men increases as the width of the legs increases

Saeed bin Jubair said: The wicked is known for his evil. It was said that he was from Quraysh and had a tail like a sheep's tail. It was also said that he was the oppressor.

Tafsir al-Baghawi

13- *Atal*, *Atal* means rough and coarse. Al-Hasan said: He is the one with a foul and bad character. Al-Farra' said: He is the one who is very argumentative about falsehood. Al-Kalbi said: He is the one who is very strong in his disbelief, and every strong person among the Arabs is *Atal*, and its origin is from *Atal* which means to push with violence. Ubaid bin Umair said: The *Atal* is the gluttonous, the drunkard, the strong, the very strong in his disbelief, he does not weigh an barley grain in the scales. The king will push seventy thousand of those people into the fire at once. **After that**, meaning with that, he means what we described him with, *Zanim*, which is the pretender who is attached to the people, but he is not one of them. Ata' said on the authority of Ibn Abbas: He means with this he is a pretender among the Quraysh but he is not one of them. Marra Al-Hamdani said: His father only claimed him after eighteen years. It was said: The *Zanim* is the one who has a hump like the hump of a sheep.

Akrima narrated on the authority of Ibn Abbas that he said about this verse: He was described but not recognized until it was said that he was a sinner, and he was recognized. He had a mark on his neck by which he was recognized.

Saeed bin Jubair said on the authority of Ibn Abbas, who said: He is known by evil just as a sheep is known by its hump.

Ibn Qutaybah said: We do not know that God has described anyone or mentioned any of his faults as He mentioned the faults of Al-Walid ibn Al-Mughira, and thus inflicted upon him a disgrace that will not leave him in this world or the next.

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an Al-Wa'iz told us, Abu Muhammad bin Zanjawayh bin Muhammad told us, Ali bin Al-Hussein Al-Hilali told us, Abdullah bin Al-Walid Al-Adani told us, on the authority of Sufyan, Ma'bad bin Khalid Al-Qaysi told us, on the authority of Haritha bin Wahb Al-Khuza'i, who said: "The Messenger of God, may God bless him and grant him peace, said: Shall I not tell you about the people of Paradise? Every weak and oppressed person, if he were to swear an oath by God, He would fulfill it. Shall I not tell you about the people of Hell? Every stubborn, arrogant person."

Tafsir al-Baidawi

13- *Atal* is dry and rough from *Atalah* if he led someone violently and roughly. *Badhalka* after he was counted among his faults *Zanim* is a pretender taken from the two humps of a sheep which are the two hanging from its ear and throat. It was said that he is the child of Al-Mughira and his father claimed him eighteen years after his birth. It was said that Al-Akhnas bin Shuraiq was originally from Thaqeef and his number is in Zahra.

Surat al-Qalam 68:14

that he had wealth and children

Tafsir al-Jalalayn

14 - **If he had wealth and children** meaning because and it is related to what it indicates

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their recitation of His statement **if he was** so Abu Ja'far al-Madani and Hamza recited it **أَن كَانَ ذَٰمَال** as a question with two hamzas, and those who recited it turned to two aspects: One of them is that it is intended to rebuke this humiliating oath-taker, so it was said: **Because this humiliating oath-taker had wealth and children** "When Our verses are recited to him, he says, **Legends of the ancients**" and this is the more apparent of the two aspects, and the other is that it is intended by it, **Because he had wealth and children, you would obey him**, as a rebuke to whoever obeyed him, and after the rest of the reciters of Madinah, Kufa and Basra recited it: **أَن كَانَ ذَٰمَال** as a statement without a question with one hamza, and its meaning if it is recited like that: **And do not obey every humiliating oath-taker** "if he had wealth and children" as if he forbade him from obeying him because he had wealth and children.

Tafsir al-Qurtubi

God the Almighty says: **If he was a man of wealth and children** Abu Ja'far, Ibn Amir, Abu Haywah, Al-Mughira and Al-A'raj read **an kana** with one extended hamza as a question. Al-Mufaddal, Abu Bakr and Hamzah read **a'an kana** with two definite hamzas. The rest read with one hamza as a statement. Whoever reads with an extended hamza or with two definite hamzas, then it is a question and the intended meaning is a rebuke. He should stop at *zanim* and begin with **an kana** with the meaning of **because he was a man of wealth and children** that you obey him. It is permissible to interpret it as: "Because he was a man of wealth and children, he says when Our verses are recited to him: **Legends of the ancients!!**" It is also permissible to interpret it as: **Because he was a man of wealth and children, he disbelieves and is arrogant**. This is indicated by the previous statement, so it becomes like what is mentioned after the question. Whoever reads **an kana** without a question, then it is an object for which the operator is an implied verb, and the interpretation is: he disbelieves because he was a man of wealth and children.

Tafsir Ibn Kathir

God the Almighty says: "As We have bestowed upon

you blessings and given you the straight law and the great character, "So do not obey the deniers. They wish that you would compromise, so they would compromise." Ibn Abbas said: **If you were to make concessions to them, they would make concessions**. Mujahid said: **They wish that you would compromise** means that you would bow to their gods and abandon the truth that you are upon. Then God the Almighty said: **And do not obey every insignificant swearer**. That is because the liar, due to his weakness and insignificance, is protected by his false oaths, by which he dares to use the names of God the Almighty and to use them all the time out of place. Ibn Abbas said: **The insignificant one is the liar**. Mujahid said: **He is the weak-hearted one**. Al-Hasan said: **Every stubborn, insignificant, and weak swearer**.

God the Almighty said: **A slanderer** Ibn Abbas and Qatadah said: It means backbiting. **Wandering about with tales** means the one who walks among people, sows discord between them and spreads gossip to corrupt relations, which is the razor. It has been proven in the two Sahih from the hadith of Mujahid from Tawus from Ibn Abbas who said: The Messenger of God (blessings and peace of God be upon him) passed by two graves and said: "They are being punished, but they are not being punished for a major sin. As for one of them, he did not protect himself from urine, and as for the other, he used to walk about with tales" The rest of the group narrated it in their books from various chains of narration on the authority of Mujahid.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ibrahim, on the authority of Hammam, that Hudhayfah said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise**. This was narrated by all except Ibn Majah through various chains of narration on the authority of Ibrahim. Abd al-Razzaq told us, Ath-Thawri told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Hammam, on the authority of Hudhayfah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise**, meaning a slanderer. Yahya ibn Sa'id al-Qattan told me, Abu Sa'id al-Ahwal told us, on the authority of al-A'mash. Ibrahim told me about sixty years ago, on the authority of Hammam ibn al-Harith, who said: A man passed by Hudhayfah, and it was said that this man conveys hadith to the rulers. He said: I heard the Messenger of God, may God bless him and grant him peace, say, or he said: The Messenger of God, may God bless him and grant him peace, said: **A gossip will not enter Paradise**. Ahmad said: Hisham told us, Mahdi told us, on the authority of Wasil al-Ahdab, on the authority of Abu Wa'il, who said: Hudhayfah heard that a man was a gossip, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise**. Gossiper.

Imam Ahmad said: Abdur-Razzaq told us, Muammar told us, on the authority of Ibn Khathim, on the authority of Shahr ibn Hawshab, on the authority of Asma' bint Yazid ibn As-Sakn, that the Prophet, may God bless him and grant him peace, said: **Shall I not tell you about the best of you?** They said: **Yes, O**

Surat al-Qalam 68:14
that he had wealth and children

Messenger of God. He said: **Those who, when they are seen, remind God of His praise.** Then he said: **Shall I not tell you about the worst of you? Those who go about spreading gossip, causing trouble between loved ones, and seeking to harm the innocent.** Ibn Majah narrated it on the authority of Suwayd ibn Sa'id, on the authority of Yahya ibn Muslim, on the authority of Ibn Khathim, on his authority. Imam Ahmad said: Sufyan told us, on the authority of Ibn Abi Husayn, on the authority of Shahr ibn Hawshab, on the authority of Abdur-Rahman ibn Ghanam, conveying it to the Prophet, may God bless him and grant him peace: "The best of God's servants are those who, when they are seen, remind God of His praise. The worst of God's servants are those who go about spreading gossip, causing division between loved ones, and seeking to harm the innocent."

God the Almighty said: **He who prevents good, is an aggressor, a sinner.** That is, he prevents what is due from him and what he has of good. *Aggressor* in consuming what God has permitted him, exceeding the permissible limit. *Athim* means he consumes forbidden things. God the Almighty said: **He became violent after that, a fornicator.** As for *atil*, it is the rude, coarse, sound, plural, and varied. Imam Ahmad said: "Waki' and Abdurrahman narrated to us from Sufyan from Ma'bad ibn Khalid from Haritha ibn Wahb who said: The Messenger of God (blessings and peace of God be upon him) said: "Shall I not inform you of the people of Paradise? Every weak and oppressed one, if he swears an oath by God, He will fulfill it. Shall I not inform you of the people of Hellfire? Every violent, arrogant one." Waki' said: **Every violent, arrogant, and haughty one.** They both included it in their Sahih and the rest of the group except Abu Dawud from the hadith of Sufyan al-Thawri and Shu'bah, both from Sa'id ibn Khalid with it. Imam Ahmad also said: Abu Abd al-Rahman told us, Musa ibn Ali told us: I heard my father narrating on the authority of Abdullah ibn Amr ibn al-Aas that the Prophet, may God bless him and grant him peace, said when mentioning the people of Hell: **Everyone is arrogant, haughty, and stubborn.** Ahmad alone transmitted this.

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And God Almighty said here: **We will brand him on the snout.** Ibn Jarir said: We will make his matter clear so that they will know him and it will not be hidden from them, just as the brand on the snout is not hidden from them. And Qatada said the same: **We will brand him on the snout** is a shin that will not leave the last part of his face. And in another narration from him: a brand on his nose. And this is what Al-Suddi said. Al-Awfi said from Ibn Abbas: **We will brand him on the snout** He will fight on the day of Badr and will be cut by the sword in battle.

Others said, **We will brand him** with the mark of the people of Hell, meaning we will blacken his face on the Day of Resurrection, and he referred to the face as the trunk. Abu Ja'far ibn Jarir narrated all of this, and he tended to say that there is no reason why everyone will agree on him in this world and the next, and this is correct.

Ibn Abi Hatim said in Surat **Amma Yatas'alooh**: My father told us, Abu Saleh, the scribe of Al-Layth, told us, Khalid bin Saeed told me, on the authority of Abdul Malik bin Abdullah, on the authority of Isa bin Hilal Al-Sadfi, on the authority of Abdullah bin Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "A servant will be recorded as a believer for ages, then ages, then he dies, and God is angry with him. And a servant will be recorded as a disbeliever for ages, then ages, then he dies, and God is pleased with him. And whoever dies a slanderer, backbiter, and backbiter to people, his sign on the Day of Resurrection will be that God will brand him on the nose and on both lips."

Fath al-Qadir

14- **If he was a man of wealth and children** is related to His statement: Do not obey, meaning do not obey those who have these faults because he is a man of wealth and children. Al-Farra and Al-Zajaj said: That is, because he was, and the meaning is: Do not obey him for his wealth and children. Ibn Amir, Abu Ja'far, Al-Mughira and Abu Haywah read **if he was** with one extended hamza as a question. Hamzah, Abu Bakr and Al-Mufaddal read **if he was**: with two light hamzas, and the rest read it with one hamza as a statement. According to the question reading, the intended meaning is a rebuke and a reprimand, as he made the reward for the blessings that God bestowed upon him of wealth and children his disbelief in Him and in His Messenger. Nafi' read it in a narration from him with a kasra on the hamza as a condition.

Tafsir al-Baghawi

14- **If he was a man of wealth and sons**, Abu Ja'far, Ibn Amir, Hamza, Abu Bakr, and Ya'qub read: *A'an* as an interrogative. Then Hamza and Abu Bakr soften the two hamzas without extending it, and Abu Ja'far, Ibn Amir, and Ya'qub extend the first hamza, and soften the second one. The others read it without an interrogative as a statement, so whoever reads it with an interrogative, its meaning is: If he was a man of wealth and sons?

Tafsir al-Baidawi

14- **If he has wealth and children.**

Surat al-Qalam 68:15

When Our verses are recited to him, he says, "Legends of the former peoples."

Surat al-Qalam 68:15

When Our verses are recited to him, he says, **Legends of the former peoples.**

Tafsir al-Jalalayn

15 - **When Our verses are recited to him** the Qur'an **he says** they are **legends of the ancients** meaning he denied them because of Our blessings upon him as mentioned. And in the reading it is *that* with two open hamzas.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **When Our verses are recited to him, he says, 'Legends of the ancients.'** He says: When the verses of Our Book are recited to him, he says, **This is from what the ancients wrote**, mocking him and denying that it was from God.

Tafsir al-Qurtubi

This verb is indicated by the following: **When Our verses are recited to him, he says, 'Legends of the ancients.'** Neither 'that' nor 'said' operate on the verb 'if' because what comes after 'if' does not operate on what comes before it, because 'if' is added to the clauses that follow it, and the complement does not operate on what comes before the complement. 'Qal' is the answer to the condition and does not operate on what comes before the condition, since the rule for the operator is that it comes before the complement, and the rule for the answer is that it comes after the condition, so it becomes presented or delayed in the state. It is possible that the meaning is 'do not obey him' because he was wealthy and numerous. Ibn al-Anbari said: Whoever reads without a question mark would not have stopped at 'zanim' because the meaning is 'was' and 'that he was', so 'an' is related to what comes before it. Someone else said: It is possible that it is related to his saying 'walked with pleasure' and the meaning is 'walked with gossip' because he was wealthy and children. Abu 'Ali permitted it to be related to 'atal'. 'Legends of the ancients' are their falsehoods, nonsense, and fables. This has been mentioned previously.

Tafsir Ibn Kathir

God the Almighty says: "As We have bestowed upon you blessings and given you the straight law and the great character, "So do not obey the deniers. They wish that you would compromise, so they would compromise." Ibn Abbas said: **If you were to make concessions to them, they would make concessions.**

Mujahid said: **They wish that you would compromise** means that you would bow to their gods and abandon the truth that you are upon. Then God the Almighty said: **And do not obey every insignificant swearer.** That is because the liar, due to his weakness and insignificance, is protected by his false oaths, by which he dares to use the names of God the Almighty and to use them all the time out of place. Ibn Abbas said: **The insignificant one is the liar.** Mujahid said: **He is the weak-hearted one.** Al-Hasan said: **Every stubborn, insignificant, and weak swearer.**

God the Almighty said: **A slanderer** Ibn Abbas and Qatadah said: It means backbiting. **Wandering about with tales** means the one who walks among people, sows discord between them and spreads gossip to corrupt relations, which is the razor. It has been proven in the two Sahihs from the hadith of Mujahid from Tawus from Ibn Abbas who said: The Messenger of God (blessings and peace of God be upon him) passed by two graves and said: "They are being punished, but they are not being punished for a major sin. As for one of them, he did not protect himself from urine, and as for the other, he used to walk about with tales" The rest of the group narrated it in their books from various chains of narration on the authority of Mujahid.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ibrahim, on the authority of Hammam, that Hudhayfah said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise.** This was narrated by all except Ibn Majah through various chains of narration on the authority of Ibrahim. Abd al-Razzaq told us, Ath-Thawri told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Hammam, on the authority of Hudhayfah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise**, meaning a slanderer. Yahya ibn Sa'id al-Qattan told me, Abu Sa'id al-Ahwal told us, on the authority of al-A'mash. Ibrahim told me about sixty years ago, on the authority of Hammam ibn al-Harith, who said: A man passed by Hudhayfah, and it was said that this man conveys hadith to the rulers. He said: I heard the Messenger of God, may God bless him and grant him peace, say, or he said: The Messenger of God, may God bless him and grant him peace, said: **A gossip will not enter Paradise.** Ahmad said: Hisham told us, Mahdi told us, on the authority of Wasil al-Ahdab, on the authority of Abu Wa'il, who said: Hudhayfah heard that a man was a gossip, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise.** Gossiper.

Imam Ahmad said: Abdur-Razzaq told us, Muammar told us, on the authority of Ibn Khathim, on the authority of Shahr ibn Hawshab, on the authority of Asma' bint Yazid ibn As-Sakn, that the Prophet, may God bless him and grant him peace, said: **Shall I not tell you about the best of you? They said: Yes, O Messenger of God.** He said: **Those who, when they are seen, remind God of His praise.** Then he said: **Shall I not tell you about the worst of you? Those who**

go about spreading gossip, causing trouble between loved ones, and seeking to harm the innocent. Ibn Majah narrated it on the authority of Suwayd ibn Sa'id, on the authority of Yahya ibn Muslim, on the authority of Ibn Khathim, on his authority. Imam Ahmad said: Sufyan told us, on the authority of Ibn Abi Husayn, on the authority of Shahr ibn Hawshab, on the authority of Abdur-Rahman ibn Ghanam, conveying it to the Prophet, may God bless him and grant him peace: "The best of God's servants are those who, when they are seen, remind God of His praise. The worst of God's servants are those who go about spreading gossip, causing division between loved ones, and seeking to harm the innocent."

God the Almighty said: **He who prevents good, is an aggressor, a sinner.** That is, he prevents what is due from him and what he has of good. *Aggressor* in consuming what God has permitted him, exceeding the permissible limit. *Athim* means he consumes forbidden things. God the Almighty said: **He became violent after that, a fornicator.** As for *atil*, it is the rude, coarse, sound, plural, and varied. Imam Ahmad said: "Waki' and Abdurrahman narrated to us from Sufyan from Ma'bad ibn Khalid from Haritha ibn Wahb who said: The Messenger of God (blessings and peace of God be upon him) said: "Shall I not inform you of the people of Paradise? Every weak and oppressed one, if he swears an oath by God, He will fulfill it. Shall I not inform you of the people of Hellfire? Every violent, arrogant one." Waki' said: **Every violent, arrogant, and haughty one.** They both included it in their Sahih and the rest of the group except Abu Dawud from the hadith of Sufyan al-Thawri and Shu'bah, both from Sa'id ibn Khalid with it. Imam Ahmad also said: Abu Abd al-Rahman told us, Musa ibn Ali told us: I heard my father narrating on the authority of Abdullah ibn Amr ibn al-Aas that the Prophet, may God bless him and grant him peace, said when mentioning the people of Hell: **Everyone is arrogant, haughty, and stubborn.** Ahmad alone transmitted this.

Linguists say: Al-Ja'zari is the rough and coarse one. And Al-Jawaz is the diverse and plural one. Imam Ahmad said: Waki' narrated to us, 'Abd al-Hamid narrated to us, on the authority of Shahr ibn Hawshab, on the authority of 'Abd al-Rahman ibn Ghanim, who said: The Messenger of God (peace and blessings of God be upon him) was asked about the 'atil zanim, and he said: **He is the one who is harsh in nature, healthy, a glutton, a drinker, who has enough food and drink, oppressive to people, and generous in stomach.** With this chain of transmission, the Messenger of God (peace and blessings of God be upon him) said: **The greedy, stubborn, ignorant, ignorant will not enter Paradise.** More than one of the Tabi'un also transmitted it in a mural. Ibn Jarir said: Ibn 'Abd al-A'la narrated to us, on the authority of Ibn Thawr, on the authority of Mu'ammal, on the authority of Zayd ibn Aslam, who said: The Messenger of God (peace and blessings of God be upon him) said: "The heavens weep over a servant whose body God has made healthy, whose stomach is generous, and to whom He has given a portion of this world, yet he oppresses people. He said: That is the 'atil zanim." Ibn Abi Hatim narrated it in this way through two mural chains of transmission, and more than one of the Salaf has explicitly stated this, including Mujahid, 'Ikrimah,

al-Hasan, Qatadah, and others, that the 'atil is the one who is well-mannered, strong in eating, drinking, fornication, and other things. As for the zanim, he said: Al-Bukhari: Mahmoud told us, Ubaidullah told us, on the authority of Israel, on the authority of Abu Hasin, on the authority of Mujahid, on the authority of Ibn Abbas, **He became a stubborn, ungrateful man after that.** He said: A man from Quraysh who had a tail like the tail of a sheep. The meaning of this is that he was famous for his evil, like the fame of a sheep with a tail among its sisters. Rather, the ungrateful man in the language of the Arabs is the one who is called a heretic among the people. Ibn Jarir and more than one of the imams said this. He said: And from this is the saying of Hassan bin Thabit, meaning he is criticizing some of the infidels of Quraysh:

You are a bastard who has been hung on the Hashimites as a single cup is hung behind a rider.

Another said:

A bastard who does not know who his father is, a prostitute whose mother is a lowly man

Ibn Abi Hatim said: Ammar bin Khalid Al-Wasiti told us, Asbat told us, on the authority of Hisham, on the authority of 'Ikrimah, on the authority of Ibn Abbas, regarding his statement: *Zanim*, he said: The vulgar, mean, immoral, ignoble person. Then Ibn Abbas said:

A fornicator who is called by men increases as the width of the legs increases

Al-Awfi said on the authority of Ibn Abbas: The fornicator is the called one. It is said that the fornicator is a man who has a known affliction. It is said that he is Al-Akhns bin Shuraik Al-Thaqafi, an ally of Banu Zuhrah. Some people from Banu Zuhrah claimed that the fornicator was Al-Aswad bin Abd Yaghuth Al-Zuhri, but he was not him. Ibn Abi Nujayh said on the authority of Mujahid on the authority of Ibn Abbas that he claimed that the fornicator is the one whose lineage is attributed. Ibn Abi Hatim said: Yunus told me, Ibn Wahb told us, Sulayman bin Bilal told me, on the authority of Abd Al-Rahman bin Harmalah, on the authority of Saeed bin Al-Musayyab that he heard him say about this verse: **He became a fornicator after that.** Saeed said: He is attached to the people, not one of them. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Uqba bin Khalid told us, on the authority of Amir bin Qudamah, who said: 'Ikrimah was asked about the fornicator, and he said: He is the child of fornication.

Al-Hakam bin Abaan said on the authority of 'Ikrimah regarding the verse: **And then he became a fornicator,** he said: The believer is known from the disbeliever like a fornicating sheep, and the fornicator is a sheep that has two blemishes hanging around its neck. Al-Thawri said on the authority of Jabir on the authority of Al-Hasan on the authority of Saeed bin Jubair who said: The fornicator is the one who is known for evil just as a sheep is known by its blemish and the fornicator is the one who sticks to it. Narrated by Ibn Jarir, and it was also narrated on the authority of Dawud bin Abi Hind on the authority of 'Ikrimah on the authority of Ibn Abbas that he said about the fornicator: He was described but he was not recognized until he was called a fornicator. He said: He had a blemish

When Our verses are recited to him, he says, "Legends of the former peoples."

around his neck by which he was known. He said: Others said: He was an adopted child.

Ibn Jarir said: Abu Kurayb told us, Ibn Idris told us, on the authority of his father, on the authority of the scholars of tafsir, they said: He is the one who has a hump like the hump of a sheep. Ad-Dahhak said: He had a hump at the base of his ear. It is also said: He is the vile person who is attached to lineage. Abu Ishaq said, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: He is the suspicious person who is known for his evil. Mujahid said: The zanim is the one who is known by this description as a sheep is known. Abu Razin said: The zanim is a sign of disbelief. Ikrimah said: The zanim is the one who is known for his vileness as a sheep is known by its hump. There are many opinions on this and they go back to what we have said, which is that the zanim is the one who is famous for evil and is known among the people for it, and he is usually an adopted child born of fornication, because Satan usually has more power over him than he has over others, as it says in the hadith: **The child of fornication will not enter Paradise.** And in another hadith: **The child of fornication is the worst of the three if he does the deeds of his parents.**

And the Almighty's saying: **If he had wealth and children, when Our verses are recited to him, he says, 'Legends of the former peoples.'** The Almighty says: This is a response to what God has bestowed upon him of wealth and children. He disbelieved in the verses of God, the Almighty, and turned away from them, and claimed that they are lies taken from the legends of the former peoples, like the Almighty's saying: **Leave Me and he whom I created alone, and gave him abundant wealth and sons to witness, and smoothed for him a [right] path, then he desires that I should increase [his reward].** No! He was obstinate toward Our verses. I will surely make him suffer a great ascent. He thought and calculated. So he was killed how he calculated. Then he was killed how he calculated. Then he looked, then he frowned and became angry. Then he turned away and was arrogant. He said, "This is not but magic passed on. This is not but the word of a human being. I will drive him into Hellfire." And what can make you know what Hellfire is? It leaves nothing and spares nothing. A glare for humanity. Over it are nineteen."

And God Almighty said here: **We will brand him on the snout.** Ibn Jarir said: We will make his matter clear so that they will know him and it will not be hidden from them, just as the brand on the snout is not hidden from them. And Qatada said the same: **We will brand him on the snout** is a shin that will not leave the last part of his face. And in another narration from him: a brand on his nose. And this is what Al-Suddi said. Al-Awfi said from Ibn Abbas: **We will brand him on the snout** He will fight on the day of Badr and will be cut by the sword in battle.

Others said, **We will brand him** with the mark of the people of Hell, meaning we will blacken his face on the Day of Resurrection, and he referred to the face as the trunk. Abu Ja'far ibn Jarir narrated all of this, and he tended to say that there is no reason why everyone will

agree on him in this world and the next, and this is correct.

Ibn Abi Hatim said in Surat **Amma Yatas'alo**: My father told us, Abu Saleh, the scribe of Al-Layth, told us, Khalid bin Saeed told me, on the authority of Abdul Malik bin Abdullah, on the authority of Isa bin Hilal Al-Sadfi, on the authority of Abdullah bin Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "A servant will be recorded as a believer for ages, then ages, then he dies, and God is angry with him. And a servant will be recorded as a disbeliever for ages, then ages, then he dies, and God is pleased with him. And whoever dies a slanderer, backbiter, and backbiter to people, his sign on the Day of Resurrection will be that God will brand him on the nose and on both lips."

Fath al-Qadir

15- **When Our verses are recited to him, he says, 'Legends of the ancients.'** This is a new sentence that serves as an explanation for the prohibition. The meaning of **Legends of the ancients** has been presented in more than one place.

Tafsir al-Baghawi

15- **When Our verses are recited to him, he says, 'Legends of the ancients.'** That is, he made the reward for the blessings He bestowed upon him of children and wealth and disbelief in Our verses. It was also said that its meaning is, **If he had wealth and children, would you obey him?**

Whoever reads the hadith, its meaning is: Do not obey every lowly swearer, even if he has wealth and children, meaning: Do not obey him because of his wealth and children. **When Our verses are recited to him, he says, 'Legends of the ancients.'**

Tafsir al-Baidawi

15- **When Our verses are recited to him, he says, 'Legends of the ancients.'** He said that because he was wealthy and boasted of having children out of his excessive arrogance. However, the agent is the meaning of **said not** itself, because what comes after the condition does not affect what comes before it. It is possible that it is the reason for **do not obey**, meaning do not obey someone like this, for example, because he had wealth. Ibn Amir, Hamza, Yaqub, and Abu Bakr read **that it was** as a question, except that Ibn Amir made the hamza between **now he had wealth**, meaning **would you obey him?**, or **would you obey him** because he had wealth. It was read **that it was** with a kasra, on the basis that the condition of wealth in the prohibition of obedience is like the reason of poverty in the prohibition of killing children, or *that* made it a condition for the addressee, meaning do not obey him, stipulating his wealth, because if he obeys the wealthy, then it is as if he made it a condition for his obedience.

Surat al-Qalam 68:16

We will brand him on the snout

Surat al-Qalam 68:16

We will brand him on the snout

Tafsir al-Jalalayn

16 - **We will brand him on the nose** We will put a mark on his nose that will be a disgrace for as long as he lives. So his nose was cut off with the sword on the day of Badr.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **We will brand him on the snout**. The people of interpretation differed in the interpretation of that. Some of them said: Its meaning is: We will brand him with the sword, and we will make that a lasting mark and a permanent mark on him as long as he lives.

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, **We will brand him on the snout**. So he fought on the day of Badr, and he was cut off with the sword in the battle.

Others said: Rather, the meaning of this is: We will make it something lasting.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his saying, **We will brand him on the snout** is a shin that does not leave the last letter on it.

Others said: It will be marked on his nose.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **We will brand him on the snout**. He said: We will brand him on the nose.

The more correct of the two interpretations of this, in my opinion, is the one that says: The meaning of this is: We will make his matter clear so that they will know him, and it will not be hidden from them, just as the mark on the snout is not hidden. Qatada said: The meaning of this is: A disgrace that cannot be surpassed by the last thing on him. It may also be possible that he was struck by the sword, so the striking of the snout by the sword was combined with the explanation of his faults to the people.

And by his saying **We will brand him** he means we will cauterize him. Some of them said: The meaning of that is: We will brand him with the mark of the people of Hellfire, meaning we will blacken his face. He said:

Even though the nose is specifically mentioned as a mark, it is in the manner of the face, because some parts of the face lead to others. The Arabs say: By God, I will brand you with a mark that will not leave you, meaning the nose. He said: And some of them recited to me:

I will brand him with a mark that will never leave him, just as the brand burns with the heat of the hottest day.

Al-Najz: a disease that affects camels, so their noses are cauterized.

Tafsir al-Qurtubi

God Almighty said: **We will brand him on the snout**.

There are two issues: The first: The Almighty's statement: **We will brand him**. Ibn Abbas said: The meaning of **We will brand him** is that we will smash him with the sword. He said: The one about whom this verse was revealed was branded with the sword on the Day of Badr, and it remained branded until he died. Qatada said: We will brand him on the Day of Resurrection with a mark on his nose by which he will be known. It is said: **I branded him, a mark, or a mark** if a mark or cauterization has been left on him. God the Almighty said: **The Day when some faces will turn white and some faces will turn black** (Al Imran 3:106). This is an apparent sign. God the Almighty said: **And We will gather the criminals, that Day, blue** (Ta-Ha: 102). This is another apparent sign. This verse indicates a third sign, which is the branding of the nose with fire. This is similar to His statement: **The criminals will be known by their mark** (al-Rahman 55:41). This was said by Al-Kalbi and others. Abu Al-Aaliyah and Mujahid said: **We will brand him on the snout** means on his nose, and We will blacken his face in the Hereafter, so he will be known by the blackness of his face. The snout is the nose of a human being. Among wild beasts, it is the location of the lip. The snouts of a people are their leaders. Al-Farra' said: Even though the brand has been specifically used to describe the trunk, it is also used to mean the face, because some things are used to express the whole. Al-Tabari said: We will make his matter clear and distinct so that they will recognize him and it will not be hidden from them, just as the brand is not hidden from the trunks. It was said: The meaning is that we will brand him with shame and disgrace until he is like someone who has been branded on his nose. Al-Qutbi said: The Arabs say about a man who has been ascribed an ugly, lasting bad mark: He has been branded with the brand of evil, meaning that a disgrace has stuck to him that will not leave him, just as the mark cannot be erased. Jarir said:

When I put my name on Al-Farazdaq and on Al-Baith, I cut off Al-Akhtal's nose.

He meant it as satire. He said: All of this was revealed about Al-Walid bin Al-Mughira. We do not know that God Almighty has ever mentioned someone's faults as much as he did, and has attached to them a disgrace that will not leave him in this world and the next, like a

brand on the nose. It was said: It is what God afflicted him with in this world in himself, his wealth and his family of evil, humiliation and disgrace, Ibn Bahr said. He cited as evidence the words of Al-A'sha: Leave it and what does it benefit you? Turn to something else in your poetry and play with the nose of whoever you are and your name.

Al-Nadr ibn Shumayl said: The meaning is that we will punish him for drinking alcohol. Khartoum is for alcohol, and its plural is kharatheem. The poet said:

You spend your day having fun and enjoying yourself, while at night you drink from the hoses.

The rajaz poet said: A red-haired, strong-willed, and strong-willed woman

Another said: Abu Hazer, whoever commits adultery will be known for his adultery, and whoever drinks from the hose will become intoxicated.

Second: Ibn Al-Arabi said: Branding the face of the sinner was ancient among people, to the extent that it was narrated - as mentioned above - that when the Jews neglected stoning the adulterer, they compensated by beating and blackening the face, and this is a false fabrication. Among the correct branding on the face is what the scholars saw of blackening the face of a false witness, as a sign of the ugliness of the sin and to punish someone who was honored by speaking the truth but has become humiliated by the sin. The greatest humiliation is the humiliation of the face. Likewise, disdaining him in obeying God was a reason for eternal good and prohibiting him from entering the Fire, as God the Most High has forbidden the Fire to consume the traces of prostration from the son of Adam, according to what was proven in the Sahih.

Tafsir Ibn Kathir

God the Almighty says: "As We have bestowed upon you blessings and given you the straight law and the great character, "So do not obey the deniers. They wish that you would compromise, so they would compromise." Ibn Abbas said: **If you were to make concessions to them, they would make concessions.** Mujahid said: **They wish that you would compromise** means that you would bow to their gods and abandon the truth that you are upon. Then God the Almighty said: **And do not obey every insignificant swearer.** That is because the liar, due to his weakness and insignificance, is protected by his false oaths, by which he dares to use the names of God the Almighty and to use them all the time out of place. Ibn Abbas said: **The insignificant one is the liar.** Mujahid said: **He is the weak-hearted one.** Al-Hasan said: **Every stubborn, insignificant, and weak swearer.**

God the Almighty said: **A slanderer** Ibn Abbas and Qatadah said: It means backbiting. **Wandering about with tales** means the one who walks among people, sows discord between them and spreads gossip to corrupt relations, which is the razor. It has been proven

in the two Sahihs from the hadith of Mujahid from Tawus from Ibn Abbas who said: The Messenger of God (blessings and peace of God be upon him) passed by two graves and said: "They are being punished, but they are not being punished for a major sin. As for one of them, he did not protect himself from urine, and as for the other, he used to walk about with tales." The rest of the group narrated it in their books from various chains of narration on the authority of Mujahid.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ibrahim, on the authority of Hammam, that Hudhayfah said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise.** This was narrated by all except Ibn Majah through various chains of narration on the authority of Ibrahim. Abd al-Razzaq told us, Ath-Thawri told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Hammam, on the authority of Hudhayfah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise,** meaning a slanderer. Yahya ibn Sa'id al-Qattan told me, Abu Sa'id al-Ahwal told us, on the authority of al-A'mash. Ibrahim told me about sixty years ago, on the authority of Hammam ibn al-Harith, who said: A man passed by Hudhayfah, and it was said that this man conveys hadith to the rulers. He said: I heard the Messenger of God, may God bless him and grant him peace, say, or he said: The Messenger of God, may God bless him and grant him peace, said: **A gossip will not enter Paradise.** Ahmad said: Hisham told us, Mahdi told us, on the authority of Wasil al-Ahdab, on the authority of Abu Wa'il, who said: Hudhayfah heard that a man was a gossip, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **A gossip will not enter Paradise.** Gossiper.

Imam Ahmad said: Abdur-Razzaq told us, Muammar told us, on the authority of Ibn Khathim, on the authority of Shahr ibn Hawshab, on the authority of Asma' bint Yazid ibn As-Sakn, that the Prophet, may God bless him and grant him peace, said: **Shall I not tell you about the best of you? They said: Yes, O Messenger of God. He said: Those who, when they are seen, remind God of His praise.** Then he said: **Shall I not tell you about the worst of you? Those who go about spreading gossip, causing trouble between loved ones, and seeking to harm the innocent.** Ibn Majah narrated it on the authority of Suwayd ibn Sa'id, on the authority of Yahya ibn Muslim, on the authority of Ibn Khathim, on his authority. Imam Ahmad said: Sufyan told us, on the authority of Ibn Abi Husayn, on the authority of Shahr ibn Hawshab, on the authority of Abdur-Rahman ibn Ghanam, conveying it to the Prophet, may God bless him and grant him peace: "The best of God's servants are those who, when they are seen, remind God of His praise. The worst of God's servants are those who go about spreading gossip, causing division between loved ones, and seeking to harm the innocent."

God the Almighty said: **He who prevents good, is an aggressor, a sinner.** That is, he prevents what is due from him and what he has of good. *Aggressor* in consuming what God has permitted him, exceeding

the permissible limit. *Athim* means he consumes forbidden things. God the Almighty said: **He became violent after that, a fornicator.** As for *atil*, it is the rude, coarse, sound, plural, and varied. Imam Ahmad said: "Waki' and Abdurrahman narrated to us from Sufyan from Ma'bad ibn Khalid from Haritha ibn Wahb who said: The Messenger of God (blessings and peace of God be upon him) said: "Shall I not inform you of the people of Paradise? Every weak and oppressed one, if he swears an oath by God, He will fulfill it. Shall I not inform you of the people of Hellfire? Every violent, arrogant one." Waki' said: **Every violent, arrogant, and haughty one.** They both included it in their Sahihs and the rest of the group except Abu Dawud from the hadith of Sufyan al-Thawri and Shu'bah, both from Sa'id ibn Khalid with it. Imam Ahmad also said: Abu Abd al-Rahman told us, Musa ibn Ali told us: I heard my father narrating on the authority of Abdullah ibn Amr ibn al-Aas that the Prophet, may God bless him and grant him peace, said when mentioning the people of Hell: **Everyone is arrogant, haughty, and stubborn.** Ahmad alone transmitted this.

Linguists say: Al-Ja'zari is the rough and coarse one. And Al-Jawaz is the diverse and plural one. Imam Ahmad said: Waki' narrated to us, 'Abd al-Hamid narrated to us, on the authority of Shahr ibn Hawshab, on the authority of 'Abd al-Rahman ibn Ghanim, who said: The Messenger of God (peace and blessings of God be upon him) was asked about the 'atil zanim, and he said: **He is the one who is harsh in nature, healthy, a glutton, a drinker, who has enough food and drink, oppressive to people, and generous in stomach.** With this chain of transmission, the Messenger of God (peace and blessings of God be upon him) said: **The greedy, stubborn, ignorant, ignorant will not enter Paradise.** More than one of the Tabi'un also transmitted it in a mural. Ibn Jarir said: Ibn 'Abd al-A'la narrated to us, on the authority of Ibn Thawr, on the authority of Mu'ammara, on the authority of Zayd ibn Aslam, who said: The Messenger of God (peace and blessings of God be upon him) said: "The heavens weep over a servant whose body God has made healthy, whose stomach is generous, and to whom He has given a portion of this world, yet he oppresses people. He said: That is the 'atil zanim." Ibn Abi Hatim narrated it in this way through two mural chains of transmission, and more than one of the Salaf has explicitly stated this, including Mujahid, 'Ikrimah, al-Hasan, Qatadah, and others, that the 'atil is the one who is well-mannered, strong in eating, drinking, fornication, and other things. As for the zanim, he said: Al-Bukhari: Mahmoud told us, Ubaidullah told us, on the authority of Israel, on the authority of Abu Hasin, on the authority of Mujahid, on the authority of Ibn Abbas, **He became a stubborn, ungrateful man after that.** He said: A man from Quraysh who had a tail like the tail of a sheep. The meaning of this is that he was famous for his evil, like the fame of a sheep with a tail among its sisters. Rather, the ungrateful man in the language of the Arabs is the one who is called a heretic among the people. Ibn Jarir and more than one of the imams said this. He said: And from this is the saying of Hassan bin Thabit, meaning he is criticizing some of the infidels of Quraysh:

You are a bastard who has been hung on the Hashimites as a single cup is hung behind a rider.

Another said:

A bastard who does not know who his father is, a prostitute whose mother is a lowly man

Ibn Abi Hatim said: Ammar bin Khalid Al-Wasiti told us, Asbat told us, on the authority of Hisham, on the authority of 'Ikrimah, on the authority of Ibn Abbas, regarding his statement: *Zanim*, he said: The vulgar, mean, immoral, ignoble person. Then Ibn Abbas said:

A fornicator who is called by men increases as the width of the legs increases

Al-Awfi said on the authority of Ibn Abbas: The fornicator is the called one. It is said that the fornicator is a man who has a known affliction. It is said that he is Al-Akhns bin Shuraik Al-Thaqafi, an ally of Banu Zuhrah. Some people from Banu Zuhrah claimed that the fornicator was Al-Aswad bin Abd Yaghuth Al-Zuhri, but he was not him. Ibn Abi Nujayh said on the authority of Mujahid on the authority of Ibn Abbas that he claimed that the fornicator is the one whose lineage is attributed. Ibn Abi Hatim said: Yunus told me, Ibn Wahb told us, Sulayman bin Bilal told me, on the authority of Abd Al-Rahman bin Harmalah, on the authority of Saeed bin Al-Musayyab that he heard him say about this verse: **He became a fornicator after that.** Saeed said: He is attached to the people, not one of them. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Uqba bin Khalid told us, on the authority of Amir bin Qudamah, who said: 'Ikrimah was asked about the fornicator, and he said: He is the child of fornication.

Al-Hakam bin Abaan said on the authority of 'Ikrimah regarding the verse: **And then he became a fornicator,** he said: The believer is known from the disbeliever like a fornicating sheep, and the fornicator is a sheep that has two blemishes hanging around its neck. Al-Thawri said on the authority of Jabir on the authority of Al-Hasan on the authority of Saeed bin Jubair who said: The fornicator is the one who is known for evil just as a sheep is known by its blemish and the fornicator is the one who sticks to it. Narrated by Ibn Jarir, and it was also narrated on the authority of Dawud bin Abi Hind on the authority of 'Ikrimah on the authority of Ibn Abbas that he said about the fornicator: He was described but he was not recognized until he was called a fornicator. He said: He had a blemish around his neck by which he was known. He said: Others said: He was an adopted child.

Ibn Jarir said: Abu Kurayb told us, Ibn Idris told us, on the authority of his father, on the authority of the scholars of tafsir, they said: He is the one who has a hump like the hump of a sheep. Ad-Dahhak said: He had a hump at the base of his ear. It is also said: He is the vile person who is attached to lineage. Abu Ishaq said, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: He is the suspicious person who is known for his evil. Mujahid said: The zanim is the one who is known by this description as a sheep is known. Abu Razin said: The zanim is a sign of disbelief. 'Ikrimah said: The zanim is the one who is

known for his vileness as a sheep is known by its hump. There are many opinions on this and they go back to what we have said, which is that the zanim is the one who is famous for evil and is known among the people for it, and he is usually an adopted child born of fornication, because Satan usually has more power over him than he has over others, as it says in the hadith: **The child of fornication will not enter Paradise.** And in another hadith: **The child of fornication is the worst of the three if he does the deeds of his parents.**

And the Almighty's saying: **If he had wealth and children, when Our verses are recited to him, he says, 'Legends of the former peoples.'** The Almighty says: This is a response to what God has bestowed upon him of wealth and children. He disbelieved in the verses of God, the Almighty, and turned away from them, and claimed that they are lies taken from the legends of the former peoples, like the Almighty's saying: **Leave Me and he whom I created alone, and gave him abundant wealth and sons to witness, and smoothed for him a [right] path, then he desires that I should increase [his reward].** No! He was obstinate toward Our verses. I will surely make him suffer a great ascent. He thought and calculated. So he was killed how he calculated. Then he was killed how he calculated. Then he looked, then he frowned and became angry. Then he turned away and was arrogant. He said, "This is not but magic passed on. This is not but the word of a human being. I will drive him into Hellfire." And what can make you know what Hellfire is? It leaves nothing and spares nothing. A glare for humanity. Over it are nineteen."

And God Almighty said here: **We will brand him on the snout.** Ibn Jarir said: We will make his matter clear so that they will know him and it will not be hidden from them, just as the brand on the snout is not hidden from them. And Qatada said the same: **We will brand him on the snout** is a shin that will not leave the last part of his face. And in another narration from him: a brand on his nose. And this is what Al-Suddi said. Al-Awfi said from Ibn Abbas: **We will brand him on the snout** He will fight on the day of Badr and will be cut by the sword in battle.

Others said, **We will brand him** with the mark of the people of Hell, meaning we will blacken his face on the Day of Resurrection, and he referred to the face as the trunk. Abu Ja'far ibn Jarir narrated all of this, and he tended to say that there is no reason why everyone will agree on him in this world and the next, and this is correct.

Ibn Abi Hatim said in Surat **Amma Yatas'alooh**: My father told us, Abu Saleh, the scribe of Al-Layth, told us, Khalid bin Saeed told me, on the authority of Abdul Malik bin Abdullah, on the authority of Isa bin Hilal Al-Sadfi, on the authority of Abdullah bin Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "A servant will be recorded as a believer for ages, then ages, then he dies, and God is angry with him. And a servant will be recorded as a disbeliever for ages, then ages, then he dies, and God is pleased with him. And whoever dies slanderer, backbiter, and backbiter to people, his sign on the Day of Resurrection will be that God will brand him on the nose and on both lips."

Fath al-Qadir

16- **We will brand him on the snout** meaning we will brand him by cauterizing his snout. Abu Ubaidah, Abu Zaid, and Al-Mubarrad said: The snout is the nose. Muqatil said: We will brand him black on the nose, because his face will blacken before entering the Fire. Al-Farra' said: Although the snout is specifically marked, it is in the same way as the face, because some parts of the face reveal the other parts. Al-Zajaj said: In the Hereafter, he will have the knowledge by which the people of the Fire will be known, from the blackening of their faces. Qatada said: We will attach something to him that will not leave him, and Ibn Qutaybah preferred this. He said: The Arabs say: He has branded him with the brand of evil, meaning he has attached a disgrace to him that will not leave him. The meaning is: God has attached a disgrace to him that will not leave him, like the brand on the snout. It was said that the meaning of We will brand him is: We will smash him with the sword. Al-Nadr ibn Shumayl said: The meaning is: We will brand him for the worst of wine. Wine is sometimes called the snout, and from this is the saying of the poet:

You spend your day having fun and enjoying yourself, while at night you drink from the hoses.

Abd al-Razzaq, al-Firyabi, Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh in al-'Azma, al-Hakim **who authenticated it**, Ibn Mardawayh, al-Bayhaqi in al-Asma' wa'l-Sifat, al-Khatib in his Tarikh, and al-Dhiya' in al-Mukhtara narrated on the authority of Ibn Abbas, who said: "The first thing that God created was the pen. He said to it, 'Write.' It said, 'O Lord, what should I write?' He said, 'Write the destiny.' From that day on, it wrote down what would happen until the Hour comes. Then the book was folded and the pen was raised. His Throne was over the water, and the steam rose, and the heavens burst forth from it. Then He created the letter Nun **the Noon** and spread out the earth over it, and the earth over the letter Nun. The letter Nun trembled, and the earth shook. The mountains stood firm, and the mountains will stand firm over the earth until the Day of Resurrection." Then Ibn Abbas recited: "Nun. By the pen and what they inscribe." Ibn Abi Shaybah, Abd ibn Humayd, al-Tirmidhi **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ubadah ibn al-Samit, who heard the Messenger of God (blessings and peace of God be upon him) say: "The first thing that God created was the pen. He said to it, 'Write.' It wrote down what would happen until eternity." Ibn Jarir narrated from Muawiyah ibn Qurra, on the authority of his father, with a similar hadith. Ibn Jarir and Ibn al-Mundhir narrated from Ibn Abbas, who said: "God created the nun, which is the inkwell, and the pen. He said: 'Write.' He said: 'What should I write?' He said: 'Write what will be until the Day of Resurrection.'" Al-Hakim al-Tirmidhi narrated from Abu Hurayrah, with a similar hadith. 'Abd ibn Humayd and Ibn al-Mundhir narrated from Ibn Abbas, who said: **The nun is the inkwell.** Ibn Mardawayh narrated from him, who said: The Messenger of God (blessings and peace of God be upon him) said: "The nun is the fish upon which the earth rests, and the pen with which our Lord, the Mighty and Sublime, wrote down destiny, its good and its evil, its harm and its benefit. 'And what they write

down,' he said: The noble scribes." 'Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and al-Hakim narrated **and authenticated it** through various chains of narration from Ibn Abbas, regarding his statement: **And what they write down**, he said: What they write. 'Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated from him, **And what they write down**, he said: What they know. Ibn Abi Shaybah, Abd ibn Humayd, Muslim, Ibn al-Mundhir, al-Hakim and Ibn Mardawayh narrated on the authority of Sa'd ibn Hisham who said: I came to Aisha and she said: O Mother of the Believers, tell me about the character of the Messenger of God (peace and blessings of God be upon him). She said: His character was the Qur'an. Do you not read the Qur'an: **Indeed, you are of a great moral character**. Ibn Mardawayh, Abu Nu'aym in al-Dala'il and al-Wahidi narrated on her authority that she said: "No one had a better character than the Messenger of God (peace and blessings of God be upon him). No one from his companions or from his family called upon him except that he said, 'At your service.' For this reason, God revealed: "Indeed, you are of a great moral character."

Ibn al-Mundhir, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il narrated on the authority of Abu al-Darda' who said: "Aisha was asked about the character of the Messenger of God (peace and blessings be upon him). She said: 'His character was the Qur'an. He was pleased with what God pleased and displeased with what God displeased.'" Ibn Abi Shaybah, al-Tirmidhi **who authenticated it**, and Ibn Mardawayh narrated on the authority of Abu Abdullah al-Jadali who said: "I said to Aisha: 'How was the character of the Messenger of God (peace and blessings be upon him)?' She said: 'He was neither obscene nor vulgar, nor did he make a rowdy noise in the marketplaces. He did not repay evil for evil, but rather he would pardon and overlook.'" Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding the verse: **Then you will see, and they will see**, meaning: You will know and they will know on the Day of Resurrection. **Which of you is afflicted?** He said: **The devil**. They used to say that he was a devil and that he was insane. Ibn Jarir narrated on his authority regarding the verse: **Which of you is insane**. Ibn al-Mundhir and Ibn Abi Hatim also narrated on his authority regarding the verse: **They wish that you would compromise so they would compromise**, meaning: If you would make concessions to them so they would make concessions. Ibn Mardawayh also narrated on his authority: **And do not obey every worthless swearer**, the verse. He said: He meant Al-Aswad bin Abd Yaghuth. Ibn Mardawayh narrated on the authority of Abu Uthman Al-Nahdi who said: When the people pledged allegiance to Yazid, Marwan said: It is the way of Abu Bakr and Umar. Abdur-Rahman ibn Abi Bakr said: It is not the way of Abu Bakr and Umar, but it is the way of Heraclius. Marwan said: This is what was revealed about him: **And he who said to his parents, 'Fie upon you both' 1:17**. Aisha heard that and said: It was not revealed about Abdur-Rahman, but it was revealed about your father: **And do not obey every worthless oath-taker, a slanderer, going about with calumnies**. Ibn Al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn

Abbas who said: **And do not obey every worthless oath-taker, a slanderer, going about with calumnies** was revealed to the Prophet (peace and blessings of God be upon him). We did not recognize him until after that, *Zanim* was revealed to him. We recognized him as a hump like the hump of a sheep." Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority that he said: **The 'atal' is the impostor, and the 'zanim' is the suspicious person who is known for evil**. Abd ibn Humayd and Ibn Asakir narrated on his authority that he said: **The 'zanim' is the impostor**. Al-Faryabi, Abd bin Hamid, Ibn Al-Mundhir, and Al-Hakim also narrated from him - who authenticated it - that he said: The *zanim* is the one who is known for evil, just as a sheep is known by its zank. Ibn Abi Hatim narrated from him that he said: He is the man who passes by people, and they say he is a bad man. Ibn Al-Mundhir and Ibn Abi Hatim also narrated from him regarding his statement: *zanim*, he said: An oppressor. It has been said that these verses were revealed about Al-Akhnas bin Shuraiq, and it has been said about Al-Walid bin Al-Mughirah.

Tafsir al-Baghawi

Then he threatened him, saying: 16- **We will brand him on the snout**, and **the snout** means the nose. Abu Al-Aaliyah and Mujahid said: That is, we will blacken his face, and we will make a mark for him in the Hereafter by which he will be known, and that is the blackness of the face.

Al-Farra' said: He singled out Khartoum for the name, as it is in the doctrine of the face, because part of something is used to express the whole of it.

Ibn Abbas said: We will strike him with the sword, and he did that on the day of Badr. Qatada said: We will attach something to him that will never leave him.

Al-Qatibi said: The Arabs say about a man who insulted another man with an ugly insult: He branded him with an evil brand. He means: He stuck a disgrace on him that will not leave him, just as a brand cannot be erased and its trace cannot be forgotten. God has attached a disgrace to what he mentioned of his faults that will not leave him in this world or the next, like a brand on the nose.

Ad-Dahhak and Al-Kisa'i said: We will cauterize him on his face.

Tafsir al-Baidawi

16- **We will brand him** with a cautery **on the nose** on the nose. Al-Walid's nose was injured on the day of Badr, and its mark remained. It was said that it is an expression for humiliating him to the utmost degree, like their saying: Cut off his nose, in spite of his nose, because the mark on the face is a mark on the nose that is an obvious disgrace, or blacken his face on the Day of Resurrection.

Surat al-Qalam 68:17

Indeed, We tested them as We tested the companions of the garden when they swore that they would harvest it in the morning.

Surat al-Qalam 68:17

Indeed, We tested them as We tested the companions of the garden when they swore that they would harvest it in the morning.

Tafsir al-Jalalayn

17 - **Indeed, We tested them** We tested the people of Mecca with famine and hunger **as We tested the companions of the garden** the garden **when they swore that they would harvest it** they would cut its fruit **in the morning** in the morning so that the poor would not notice them and would not be given from it what their father used to give them in charity.

Tafsir al-Suyuti

And Ibn Abi Hatim narrated on the authority of Ibn Jurayj that Abu Jahl said on the day of Badr: **Take them by force and tie them with ropes and do not kill any of them.** Then the verse was revealed: **Indeed, We have tested them as We tested the companions of Paradise.** He said about their power over them, just as the companions of Paradise had power over Paradise.

Tafsir al-Tabari

God Almighty means by His statement, **Indeed, We tested them**, that is, We tested the polytheists of Quraysh. He says: We examined them and tried them. **As We tested the companions of the garden**, that is, as We tested the companions of the garden. **When they swore to harvest it in the morning**, that is, when they swore to harvest some of its fruit in the morning.

Tafsir al-Qurtubi

First: The Almighty says: **Indeed, We tested them** meaning the people of Mecca. Testing is a trial. The meaning is that we gave them wealth so that they would be grateful, not so that they would be arrogant. When they became arrogant and opposed Muhammad (peace be upon him), we tested them with hunger and famine, just as we tested the people of Paradise, the report of which is well-known among them. This was in the land of Yemen, near them, several farsakhs from Sana'a - or it was said two farsakhs - and it belonged to a man who fulfilled God's right in it. When he died, it went to his sons, so they prevented the people from its goodness and were miserly with God's right in it, so God destroyed it from a place where they were unable to prevent what befell it. Al-Kalbi said: There were two farsakhs between them and Sana'a, and God tested them by burning their Paradise. It was said: It is a garden in Dhauran, and Dhauran is a farsakh from Sana'a. The people of this garden were stingy after the ascension of Jesus (peace be upon him) - and they were misers - so they would find dates at night for the sake of the poor. They wanted to harvest its crops and

said: **No poor person shall enter it upon you today.** So they went to it in the morning and found that it had been uprooted and had become like a barren land, meaning like the night. The day is also called **barren land**. If he meant night, then its location would not be black. It is as if they found its location mud. If **barren land** was during the day, then it would mean the disappearance of the trees and crops and the purity of the land from them. It was Al-Ta'if that Gabriel (peace be upon him) circled around and uprooted it. It is said that he circled around the Ka'ba and then placed it where the city of Al-Ta'if is today, and that is why it was named Al-Ta'if. There is no other town in the Hijaz that has trees, grapes, and water except for it. Al-Bakri said in Al-Mu'jam: It was named Al-Ta'if because a man from the Sadaf tribe called Al-Damun built a wall and said: **I have built you a barren land around your town**, so it was named Al-Ta'if. And God knows best.

Second: Some scholars said: Whoever harvests a crop that produces fruit must share it with those who are present. This is the meaning of the verse: **And give its due on the day of its harvest** (al-An'am 6:141). Some of them said: And upon him is leaving what the harvesters have taken. Some worshippers used to seek their sustenance from this. It was narrated that harvesting at night was forbidden. It was said: It is due to the kindness that is cut off from the poor in that. Those who said this interpreted the verse in Surat Nun and Surat Al-Qalam. It was said: It was only forbidden for fear of snakes and the vermin of the earth.

I said: The first is more correct, and the second is good. We only said the first is more correct because the punishment was due to what they wanted to prevent the poor from eating, as God the Almighty mentioned. Asbat narrated on the authority of Al-Suddi who said: There were people in Yemen, and their father was a righteous man. When his crops were ripe, the poor would come to him, but he did not prevent them from entering them and eating from them and taking provisions. When he died, his sons said to one another: Why should we give our money to these poor people? Come, let us enter early and collect some of it before the poor know. They did not except him. So they set off, some of them saying to one another quietly: No poor person should enter it upon you today. This is what God the Almighty said: {When they swore} meaning they swore among themselves, {that they would harvest it in the morning} meaning that they would harvest it in the morning before the poor came out. They did not except him, meaning they did not say, **God willing**. Ibn Abbas said: That garden was two farsakhs from Sana'a. It was planted by a righteous man who had three sons. The poor had everything that the sickle could not reach from the vineyard. When it was thrown on the rug, everything that fell from the rug also belonged to the poor. When they harvested their crops, everything that the sickle could not reach also belonged to the poor. When they harvested their crops, everything that the sickle could not reach also belonged to the poor. When they threshed everything that was scattered, their father used to give charity from it to the poor. During their father's lifetime, he

lived on that for the orphans, widows, and the poor. When their father died, they did what God mentioned about them. They said: Wealth is little and children are many. So they disagreed among themselves that they would go out early in the morning before the people leave, then harvest some of it so that the poor would not be recognized. His statement, **When they swore**, means they swore **to harvest it**, to cut down their palm trees when morning came in the middle of the night so that the poor would not notice them. And harvesting is cutting. It is said: **The abundant rain has been harvested from the palm tree**. And **the palm tree was harvested** means the time for harvesting it had come. Like I ride the horse and harvest the crops, meaning it is time to ride it and harvest it

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them as **We tested the companions of the garden** meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is harvested, meaning dry chaff. Ibn Abi Hatim said: It was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin Subh on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of sins, for a servant may commit a sin and thereby be deprived of a provision that had been provided for him**. Then the Messenger of God, may God bless him and grant him peace, recited: **And a company from your Lord swept over it while they were asleep, and it became like a barren field**. They were deprived of the good of their Paradise because of their sin.

And they called to one another in the morning meaning when it was time for dawn, they called to one another to go to the cuttings. **Go forth to your tillage if you should be harvesters** meaning if you wanted to harvest grapes. Mujahid said: Their tillage was grapes. **So they set out, whispering to one another** meaning they whispered to one another so that no one could hear them. Then God, the Most High, the Knower of secrets and whispers, explained what they were whispering to

one another about, saying: **So they set out, whispering to one another, 'Let no poor person enter it upon you today'** meaning some of them said to one another, **Do not allow a poor person to enter it upon you today**. God, the Most High, said: **And they set out in the morning in a state of rage** meaning strong and intense.

Mujahid said, **And they set out in the morning with rage**, meaning in earnest. Ikrimah said, **with rage**, and Al-Sha'bi said, **with rage**, "with rage," **with the poor**, and Al-Suddi said, **with rage**, meaning that the name of their village was Harad, so Al-Suddi went far in saying this. *Capable*, meaning over it, as they claim and desire. **So when they saw it, they said, "Indeed, we are astray**, meaning when they reached it and looked down upon it, and it was in the state that God, the Almighty, had said, had changed from that freshness, flower, and abundance of fruits until it had become black and pitch black, from which nothing could be benefited. So they believed that they had taken the wrong path, and for this reason they said, **Indeed, we are astray**, meaning that we took a different path to it, so we were distracted from it. This was said by Ibn Abbas and others. Then they returned from what they were doing and were certain that it was it, so they said, **Rather, we are deprived**, meaning, rather, it is this, but we have no share or portion.

Their middle one said, Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, Muhammad bin Kaab, Ar-Rabi bin Anas, Ad-Dahhak, and Qatadah said: meaning the most just and best of them. **Did I not tell you, 'Why do you not glorify God?'** Mujahid, As-Suddi, and Ibn Jurayj said: **Why do you not glorify God?** meaning why do you not make an exception. As-Suddi said: Their exception at that time was glorification. Ibn Jarir said: It is the saying of the one who says, **If God wills**. It was said that its meaning is, **Their middle one said, 'Did I not tell you, why do you not glorify God?'** That is, why do you not glorify God and thank Him for what He has given you and bestowed upon you? **They said, 'Glory be to our Lord! Indeed, we were wrongdoers.'** They obeyed when it was of no benefit, and they regretted and confessed when it was of no benefit. For this reason, they said, **Indeed, we were wrongdoers**. So some of them turned to others, blaming each other for what they had insisted on of preventing the poor from receiving the right to collect the crops. So the only response of some of them to others was to admit the sin and guilt. **They said, 'Woe to us! Indeed, we were transgressors.'** That is, we transgressed and transgressed. We were arrogant and crossed the line until what happened to us happened to us.

"Perhaps our Lord will give us in exchange [for something] better than it. Indeed, we are desirous of our Lord." It was said: They desired that it be given to them in this world, and it was said that they hoped for its reward in the Hereafter, and God knows best. Some of the early Muslims mentioned that these people were from Yemen. Saeed bin Jubair said: They were from a village called Dharwan, six miles from Sana'a. It was also said: They were from Abyssinia, and their father had left this Paradise for them, and they were from the People of the Book. Their father lived it in a good manner, and whatever he took from it, he would give back to it what it needed, and he would save for his family their food for the year, and he would give the

Indeed, We tested them as We tested the companions of the garden when they swore that they would harvest it in the morning.

remainder in charity. When he died and his children inherited it, they said: Our father was foolish because he used to give some of this to the poor, and if we had prevented them, it would have become too much for us. But when they resolved to do that, they were punished with the opposite of their intention, so God took away everything in their hands: the capital, the profit, and the charity, so they had nothing left. God the Almighty said: **Such is the punishment** meaning, such is the punishment of the one who disobeys God's command and is miserly with what God has given him and bestowed upon him, and denies the right of the poor, the needy, and those in need, and exchanges God's blessing for disbelief. **And the punishment of the Hereafter is greater, if they only knew** meaning, this is the punishment of this world as you have heard, and the punishment of the Hereafter is more severe. It was reported in a hadith narrated by Al-Hafiz Al-Bayhaqi on the authority of Ja'far bin Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib, on the authority of his father, on the authority of his grandfather, that the Messenger of God, may God bless him and grant him peace, forbade cutting the trees at night and harvesting at night.

Fath al-Qadir

His statement: 17- **Indeed, We tested them** meaning the disbelievers of Mecca, for God tested them with hunger and famine because of the supplication of the Messenger of God, may God bless him and grant him peace. Testing is a test, and the meaning is: We gave them wealth so that they would be grateful, not so that they would be arrogant. So when they became arrogant, We tested them with hunger and famine **as We tested the companions of the garden** whose story is well-known among them, and that was that it was in the land of Yemen, two farsakhs from Sana'a, belonging to a man who fulfilled God's right in it. Then he died and it went to his sons, so they prevented the people from its goodness and were miserly with God's right in it. Al-Wahidi said: They are a people from Thaqeef who were Muslims in Yemen and inherited from their father an estate that had gardens, crops, and palm trees. Their father used to give the poor a share of everything in it at harvest time. His sons said: The wealth is little, and the children are many, and we cannot do as our father did. They resolved to deprive the poor, and their end was as God has related in His Book. Al-Kalbi said: There were two farsakhs between them and Sana'a. God tested them by burning their garden. It was said that it was a garden that was in Suran, and Suran was a farsakh from Sana'a. The people of this garden were a short time after Jesus was taken up. **When they swore that they would surely cut it down in the morning.** That is, they swore that they would surely cut it down entering in the morning. Cutting down means cutting down the fruit and crops. The accusative case of **in the morning** is in the state of the agent of **to cut down** from it. The kaf in **as we have tested** is an attribute of a deleted source: that is, we tested them with a test as we have tested them. *Ma* is a source, or in the sense of *which*, and *idha* is an

adverbial phrase for **to test** and **to cut down** from it is the answer to the oath.

Tafsir al-Baghawi

17- **Indeed, We tested them**, meaning We tested the people of Mecca with famine and hunger, **as We tested, We tested, the companions of Paradise.** Muhammad ibn Marwan narrated, on the authority of al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas: Regarding the words of God Almighty: **Indeed, We tested them as We tested the companions of Paradise**, he said: There was a garden in Yemen called al-Darwan, two farsakhs from Sana'a, which was trampled by people on the road. It was planted by people who prayed, and it belonged to a man who died and his three sons inherited it. When they cut down their palm trees, everything that the sickle passed through and did not cut it, and when it was thrown from the top of the palm trees onto the carpet, everything that fell on the carpet was also for the poor. When they harvested their crops, everything that the sickle passed through was for the poor, and when they trampled it, everything that was scattered was also for them. When the father died and these brothers inherited it from their father, they said: By God, the money is little, and the children For many, and this matter was only done when the money was plentiful and the children were few, but if the money was little and the children were many, then we cannot do this, so they made an alliance among themselves one day to go out in the morning before the people left and to harvest their palm trees, and they did not make an exception, he says: They did not say God willing, so the people went out in the morning to their garden to harvest it before the poor people left, and they saw it black, and a tormentor had come upon it in the night and burned it, so it became like a harvest, so that is what the Almighty said: **When they swore**, they swore, **to harvest it in the morning**, to harvest it and cut its fruit when they woke up before the poor people knew.

Tafsir al-Baidawi

17- **Indeed, We tested them** We tested the people of Mecca, may God Almighty honor it, with famine. **As We tested the companions of the garden** He means the garden that was two farsakhs from Sana'a, and it belonged to a righteous man who used to call out to the poor at harvest time and leave for them what the sickle missed and what the wind blew, or after the rug that was spread out under the palm tree and a large amount was gathered for them. So when he died, his sons said, **If we do what our father used to do, the situation will become difficult for us.** So they swore **to harvest it** in the morning, secretly from the poor, as He said, **When they swore to harvest it in the morning** to cut it down entering in the morning.

Surat al-Qalam 68:18

And they do not make an exception.

Tafsir al-Jalalayn

18 - **And they do not make an exception** in their oath by the will of God Almighty, and the sentence is a new one, meaning that is their business.

Tafsir al-Suyuti

Tafsir al-Tabari

And they do not make an exception: They do not say, **God willing**.

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

Who said that?

Hannad bin Al-Sarri told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding His statement, **No poor person shall enter it upon you today**, he said: They were people from Abyssinia whose father had a garden from which he used to feed the poor. When their father died, his sons said, **By God, our father was truly foolish when he fed the poor**. So they swore that they would harvest it in the morning and not make any exceptions, nor would they feed a poor person.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **They will surely harvest it in the morning**, he said: Paradise belonged to an old man, and he used to give charity. His sons used to forbid him from giving charity, but he used to hold back his sustenance for the year and spend and give charity from the excess. When their father died, they went to it in the morning and said, **No poor person should enter it upon you today**.

He mentioned that the people of Paradise were people of the Book.

Who said that?

Muhammad ibn Sa'd 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, regarding his statement, **Indeed, We tested them as We tested the companions of the garden when they swore...** the verse. He said: They were from the People of the Book. And severing means cutting. What is meant by his statement, **that they may harvest it** is that they may find its fruit. And from this is the statement of Imru' al-Qais:

I cut you off after Daad contacted me and Daad started to feel some anger

Tafsir al-Qurtubi

And they do not make an exception meaning they did not say, **God willing**. It was said that the meaning of **And they do not make an exception** is they do not make an exception for the right of the poor, as said by Ikrimah. So they came to it at night and saw Paradise blackened and a tour guide from your Lord had visited it while they were asleep. It was said that the tour guide was Gabriel, peace be upon him, as mentioned above. Ibn Abbas said: A command from your Lord. Qatada said: A punishment from your Lord. Ibn Jurayj said: A neck of fire emerging from the valley of Hell. And the tour guide only occurs at night, said Al-Farra'.

Third: I said: This verse is evidence that resolve is something for which a person will be held accountable, because they resolved to do something and were punished before they did it. Similar to this verse is the Almighty's statement: **And they did not persist in what they did** (Al Imran 3:135).

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them **as We tested the companions of the garden** meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is harvested, meaning dry chaff. Ibn Abi Hatim said: It was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin Subh on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of sins, for a servant may commit a sin and thereby be deprived of a provision that had been provided for him**. Then the Messenger of God, may God bless him and grant him peace, recited: **And a company from your Lord swept over it while they were asleep, and it became like a barren field**. They were deprived of the good of their Paradise because of their sin.

And they called to one another in the morning meaning when it was time for dawn, they called to one another to go to the cuttings, **Go forth to your tillage if you should be harvesters** meaning if you wanted to harvest

grapes. Mujahid said: Their tillage was grapes. **So they set out, whispering to one another** meaning they whispered to one another so that no one could hear them. Then God, the Most High, the Knower of secrets and whispers, explained what they were whispering to one another about, saying: **So they set out, whispering to one another, 'Let no poor person enter it upon you today'** meaning some of them said to one another, **Do not allow a poor person to enter it upon you today.** God, the Most High, said: **And they set out in the morning in a state of rage** meaning strong and intense.

Mujahid said, **And they set out in the morning with rage**, meaning in earnest. Ikrimah said, **with rage**, and Al-Sha'bi said, **with rage**, "with rage," **with the poor**, and Al-Suddi said, **with rage**, meaning that the name of their village was Harad, so Al-Suddi went far in saying this. *Capable*, meaning over it, as they claim and desire. **So when they saw it, they said, "Indeed, we are astray**, meaning when they reached it and looked down upon it, and it was in the state that God, the Almighty, had said, had changed from that freshness, flower, and abundance of fruits until it had become black and pitch black, from which nothing could be benefited. So they believed that they had taken the wrong path, and for this reason they said, **Indeed, we are astray**, meaning that we took a different path to it, so we were distracted from it. This was said by Ibn Abbas and others. Then they returned from what they were doing and were certain that it was it, so they said, **Rather, we are deprived**, meaning, rather, it is this, but we have no share or portion.

Their middle one said, Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, Muhammad bin Kaab, Ar-Rabi bin Anas, Ad-Dahhak, and Qatadah said: meaning the most just and best of them. **Did I not tell you, 'Why do you not glorify God?'** Mujahid, As-Suddi, and Ibn Jurayj said: **Why do you not glorify God?** meaning why do you not make an exception. As-Suddi said: Their exception at that time was glorification. Ibn Jarir said: It is the saying of the one who says, **If God wills**. It was said that its meaning is, **Their middle one said, 'Did I not tell you, why do you not glorify God?'** That is, why do you not glorify God and thank Him for what He has given you and bestowed upon you? **They said, 'Glory be to our Lord! Indeed, we were wrongdoers.'** They obeyed when it was of no benefit, and they regretted and confessed when it was of no benefit. For this reason, they said, **Indeed, we were wrongdoers**. So some of them turned to others, blaming each other for what they had insisted on of preventing the poor from receiving the right to collect the crops. So the only response of some of them to others was to admit the sin and guilt. **They said, 'Woe to us! Indeed, we were transgressors.'** That is, we transgressed and transgressed. We were arrogant and crossed the line until what happened to us happened to us.

"Perhaps our Lord will give us in exchange [for something] better than it. Indeed, we are desirous of our Lord." It was said: They desired that it be given to them in this world, and it was said that they hoped for its reward in the Hereafter, and God knows best. Some of the early Muslims mentioned that these people were from Yemen. Saeed bin Jubair said: They were from a

village called Dharwan, six miles from Sana'a. It was also said: They were from Abyssinia, and their father had left this Paradise for them, and they were from the People of the Book. Their father lived it in a good manner, and whatever he took from it, he would give back to it what it needed, and he would save for his family their food for the year, and he would give the remainder in charity. When he died and his children inherited it, they said: Our father was foolish because he used to give some of this to the poor, and if we had prevented them, it would have become too much for us. But when they resolved to do that, they were punished with the opposite of their intention, so God took away everything in their hands: the capital, the profit, and the charity, so they had nothing left. God the Almighty said: **Such is the punishment** meaning, such is the punishment of the one who disobeys God's command and is miserly with what God has given him and bestowed upon him, and denies the right of the poor, the needy, and those in need, and exchanges God's blessing for disbelief. **And the punishment of the Hereafter is greater, if they only knew** meaning, this is the punishment of this world as you have heard, and the punishment of the Hereafter is more severe. It was reported in a hadith narrated by Al-Hafiz Al-Bayhaqi on the authority of Ja'far bin Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib, on the authority of his father, on the authority of his grandfather, that the Messenger of God, may God bless him and grant him peace, forbade cutting the trees at night and harvesting at night.

Fath al-Qadir

18- **And they do not make an exception** means they do not say **God willing**. This sentence is a new sentence explaining what they did or a condition. It was said that the meaning is: They do not make an exception for the poor from the amount that their father used to give them, as Ikrimah said.

Tafsir al-Baghawi

18- **And they do not make an exception**, nor do they say, **God willing**.

Tafsir al-Baidawi

18- **And they do not make an exception** nor do they say **God willing**, but he called it an exception because of what it contains of giving out, except that the one giving out by it is different from what was mentioned and the one giving out by exception is the same, or because the meaning of **I give out God willing** and **I do not give out until God wills** is the same, or **and they do not make an exception** is the share of the poor as their father used to give out.

Surat al-Qalam 68:19

Then a company from your Lord circulated around it while they were asleep.

Tafsir al-Jalalayn

19 - A fire from your Lord swept over them while they were asleep

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **A visitor from God's command knocked on the door of these people's paradise at night while they were asleep.** In Arabic, the word *tourist* only occurs at night, and not during the day. They might say: **I visited it during the day.**

Al-Farra' mentioned that Abu Al-Jarrah recited to him:

She extinguished it during the day and not at night, and her Lord was distracted by the pursuit of the camels.

Rakhaal: are the female offspring of sheep.

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

Who said that?

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn al-Salt told us: Abu Kurayb told us, on the authority of Qabus, on the authority of his father, who said: I asked Ibn Abbas about the flood: **And a group from your Lord swept over it.** He said: It is a command from God.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And a company from your Lord circulated around them while they were asleep.** He said: A company from God circulated around them while they were asleep.

Tafsir al-Qurtubi

A company from your Lord swept over them while they were asleep.

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them as

We tested the companions of the garden meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is harvested, meaning dry chaff. Ibn Abi Hatim said: It was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin Suhb on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of sins, for a servant may commit a sin and thereby be deprived of a provision that had been provided for him.** Then the Messenger of God, may God bless him and grant him peace, recited: **And a company from your Lord swept over it while they were asleep, and it became like a barren field.** They were deprived of the good of their Paradise because of their sin.

And they called to one another in the morning meaning when it was time for dawn, they called to one another to go to the cuttings, **Go forth to your tillage if you should be harvesters** meaning if you wanted to harvest grapes. Mujahid said: Their tillage was grapes. **So they set out, whispering to one another** meaning they whispered to one another so that no one could hear them. Then God, the Most High, the Knower of secrets and whispers, explained what they were whispering to one another about, saying: **So they set out, whispering to one another, 'Let no poor person enter it upon you today'** meaning some of them said to one another, **Do not allow a poor person to enter it upon you today.** God, the Most High, said: **And they set out in the morning in a state of rage** meaning strong and intense.

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Their middle one said, Ibn Abbas, Mujahid, Saeed bin

Then a company from your Lord circulated around it while they were asleep.

Jubayr, Ikrimah, Muhammad bin Kaab, Ar-Rabi bin Anas, Ad-Dahhak, and Qatadah said: meaning the most just and best of them. **Did I not tell you, 'Why do you not glorify God?'** Mujahid, As-Suddi, and Ibn Jurayj said: **Why do you not glorify God?** meaning why do you not make an exception. As-Suddi said: Their exception at that time was glorification. Ibn Jarir said: It is the saying of the one who says, **If God wills**. It was said that its meaning is, **Their middle one said, 'Did I not tell you, why do you not glorify God?'** That is, why do you not glorify God and thank Him for what He has given you and bestowed upon you? **They said, 'Glory be to our Lord! Indeed, we were wrongdoers.'** They obeyed when it was of no benefit, and they regretted and confessed when it was of no benefit. For this reason, they said, **Indeed, we were wrongdoers**. So some of them turned to others, blaming each other for what they had insisted on of preventing the poor from receiving the right to collect the crops. So the only response of some of them to others was to admit the sin and guilt. **They said, 'Woe to us! Indeed, we were transgressors.'** That is, we transgressed and transgressed. We were arrogant and crossed the line until what happened to us happened to us.

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Fath al-Qadir

19- **And a tour from your Lord swept over it while they were asleep**. That is, a tour from God Almighty swept over that paradise. It was said that the tour was a fire that burned it until it became black. This is what Muqatil said. It was also said that the tour was Gabriel who uprooted it. The phrase **while they were asleep** is in the accusative case as a state.

Tafsir al-Baghawi

19- **And a torment from your Lord swept over them at night**, a torment, **at night**, and the torment only occurs at night. That torment was a fire that descended from the sky and burned them, **while they were asleep**.

Tafsir al-Baidawi

19- **And a plague swept over them** on Paradise **a plague swept over them**. "From your Lord" is the subject of it. "And while they were asleep."

Surat al-Qalam 68:20

Then it became like a barren field.

Tafsir al-Jalalayn

20 - **So it became like a barren field** like a very dark night, i.e. black

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement, **So it became like a barren field**. The people of interpretation differed as to what was meant by **barren field**. Some of them said: It meant the black night. Some of them said: The meaning of that is: So their garden became burnt and black like the blackness of a dark, pitch-black night.

Who said that?

Muhammad bin Sahl bin Askar told me, he said: Abd al-Razzaq told us, he said: Hisham told us, he said: Our sheikh told us, on the authority of sheikhs from the tribe of Kalb, whose name was Sulayman, on the authority of Ibn Abbas, regarding his statement, **So it became like a barren land**, he said: Barren land means night. He said: Abu Amr bin al-Ala', may God have mercy on him, said about that:

Why don't you wake up early while my reproacher blames me and my heart is still awake, while the wound is not yet healed?

He also said:

Your dark night has become long, and it cannot be separated from the harsh morning.

If I say *Aqsha'a* or *Tanaha*, clouds will come from every direction.

Others said: Rather, the meaning of this is: It became like a land called Al-Sareem, known by this name.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: Na'im ibn Abd al-Rahman told me that he heard Sa'id ibn Jubayr say: It is a land in Yemen called Dharwan, six miles from Sana'a.

Tafsir al-Qurtubi

The Almighty said: **So it became like a barren field** meaning like a dark night, according to Ibn Abbas, Al-Farra' and others. The poet said:

Your dark night is long, but it does not give birth to a dark morning.

That is, it was burned and became like a black night. And also from Ibn Abbas: Like black ash. He said:

Al-Sareem is black ash in the language of Khuzaymah. Al-Thawri: Like harvested crops. Al-Sareem means the one whose contents were cut off. Al-Hasan said: The good was cut off from it, meaning it was cut off, so Al-Sareem is also a passive participle. Al-Muwarij said: That is, like the sand that has been cut off from most of the sand. It is said: Sareema and Sareem, so the sand does not grow anything useful. Al-Akhfash said: That is, like the morning that has passed from the night. Al-Mubarrad said: That is, like the day, so there is nothing in it. Shammur said: Al-Sareem is the night and Al-Sareem is the day, that is, this is cut off from that and that from this. It was said: The night is called Sareem because it cuts off from action with its darkness, and for this reason Fa'il has the meaning of Fa'il. Al-Qushayri said: There is a problem with this, because the day is called Sareem and it is not cut off from action.

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said:

Indeed, We tested them meaning We tested them **as We tested the companions of the garden** meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is harvested, meaning dry chaff. Ibn Abi Hatim said: It was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin Subh on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of sins, for a servant may commit a sin and thereby be deprived of a provision that had been provided for him.** Then the Messenger of God, may God bless him and grant him peace, recited: **And a company from your Lord swept over it while they were asleep, and it became like a barren field.** They were deprived of the good of their Paradise because of their sin.

And they called to one another in the morning meaning when it was time for dawn, they called to one another to go to the cuttings, **Go forth to your tillage if you should be harvesters** meaning if you wanted to harvest grapes. Mujahid said: Their tillage was grapes. **So they set out, whispering to one another** meaning they

whispered to one another so that no one could hear them. Then God, the Most High, the Knower of secrets and whispers, explained what they were whispering to one another about, saying: **So they set out, whispering to one another, 'Let no poor person enter it upon you today'** meaning some of them said to one another, **Do not allow a poor person to enter it upon you today.** God, the Most High, said: **And they set out in the morning in a state of rage** meaning strong and intense.

Mujahid said, **And they set out in the morning with rage**, meaning in earnest. Ikrimah said, **with rage**, and Al-Sha'bi said, **with rage**, "with rage," **with the poor**, and Al-Suddi said, **with rage**, meaning that the name of their village was Harad, so Al-Suddi went far in saying this. *Capable*, meaning over it, as they claim and desire. **So when they saw it, they said, "Indeed, we are astray**, meaning when they reached it and looked down upon it, and it was in the state that God, the Almighty, had said, had changed from that freshness, flower, and abundance of fruits until it had become black and pitch black, from which nothing could be benefited. So they believed that they had taken the wrong path, and for this reason they said, **Indeed, we are astray**, meaning that we took a different path to it, so we were distracted from it. This was said by Ibn Abbas and others. Then they returned from what they were doing and were certain that it was it, so they said, **Rather, we are deprived**, meaning, rather, it is this, but we have no share or portion.

Their middle one said, Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, Muhammad bin Kaab, Ar-Rabi bin Anas, Ad-Dahhak, and Qatadah said: meaning the most just and best of them. **Did I not tell you, 'Why do you not glorify God?'** Mujahid, As-Suddi, and Ibn Jurayj said: **Why do you not glorify God?** meaning why do you not make an exception. As-Suddi said: Their exception at that time was glorification. Ibn Jarir said: It is the saying of the one who says, **If God wills**. It was said that its meaning is, **Their middle one said, 'Did I not tell you, why do you not glorify God?'** That is, why do you not glorify God and thank Him for what He has given you and bestowed upon you? **They said, 'Glory be to our Lord! Indeed, we were wrongdoers.'** They obeyed when it was of no benefit, and they regretted and confessed when it was of no benefit. For this reason, they said, **Indeed, we were wrongdoers**. So some of them turned to others, blaming each other for what they had insisted on of preventing the poor from receiving the right to collect the crops. So the only response of some of them to others was to admit the sin and guilt. **They said, 'Woe to us! Indeed, we were transgressors.'** That is, we transgressed and transgressed. We were arrogant and crossed the line until what happened to us happened to us.

"Perhaps our Lord will give us in exchange [for something] better than it. Indeed, we are desirous of our Lord." It was said: They desired that it be given to them in this world, and it was said that they hoped for its reward in the Hereafter, and God knows best. Some of the early Muslims mentioned that these people were from Yemen. Saeed bin Jubair said: They were from a village called Dharwan, six miles from Sana'a. It was also said: They were from Abyssinia, and their father

had left this Paradise for them, and they were from the People of the Book. Their father lived it in a good manner, and whatever he took from it, he would give back to it what it needed, and he would save for his family their food for the year, and he would give the remainder in charity. When he died and his children inherited it, they said: Our father was foolish because he used to give some of this to the poor, and if we had prevented them, it would have become too much for us. But when they resolved to do that, they were punished with the opposite of their intention, so God took away everything in their hands: the capital, the profit, and the charity, so they had nothing left. God the Almighty said: **Such is the punishment** meaning, such is the punishment of the one who disobeys God's command and is miserly with what God has given him and bestowed upon him, and denies the right of the poor, the needy, and those in need, and exchanges God's blessing for disbelief. **And the punishment of the Hereafter is greater, if they only knew** meaning, this is the punishment of this world as you have heard, and the punishment of the Hereafter is more severe. It was reported in a hadith narrated by Al-Hafiz Al-Bayhaqi on the authority of Ja'far bin Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib, on the authority of his father, on the authority of his grandfather, that the Messenger of God, may God bless him and grant him peace, forbade cutting the trees at night and harvesting at night.

Fath al-Qadir

20- **So I became like a harvest** meaning like a thing whose fruits have been harvested: i.e. cut off, fa'il with the meaning of maf'ul. Al-Farra' said: Like a harvest, like a dark night, and from this is the saying of the poet:

Your dark night has become long, and it does not give birth to a dark morning.

Meaning: It was burned and became like a black night. He said: As-Sareem is black ash in the language of Khuzaymah. Al-Akhfash said: It means like the morning that has passed from the night, meaning that it has dried up and become white. Al-Mubarrad said: As-Sareem is the night, and As-Sareem is the day: meaning this passes from this, and that from this. It was said that the night was called As-Sareem because its darkness cuts off movement. Al-Muwarij said: As-Sareem is the sand because nothing beneficial can stand on it. Al-Hasan said: Good was cut off from it: meaning it was cut off.

Tafsir al-Baghawi

20- **So it became like a barren land**, like a dark, black night. Al-Hasan said: meaning that the goodness was cut off from it, so there was nothing in it.

Al-Akhfash said: Like the dawn of the night. The root of *sareem* is **the severed**, like *qatl* and *maqtool*. Everything that is severed is *sareem*, so the night is *sareem* and the dawn is *sareem*, because each one of

them is cut off from the other.

Ibn Abbas said: Like black ash in the language of Khuzaymah.

Tafsir al-Baidawi

20- **So it became like a barren land** like an orchard whose fruits have been cut off so that nothing remains in it. Fa'il means maf'ul, or like the guide in its burning and blackening, or like the day in its whitening from excessive dryness. They were called barren land because each of them is cut off from the other, or like sand.

Surat al-Qalam 68:21

So they called out in the morning

Surat al-Qalam 68:21

So they called out in the morning

Tafsir al-Jalalayn

21 - And they called out to each other in the morning

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And they called to one another in the morning.** God Almighty says: So these people, who are the people of Paradise, called to one another in the morning. He says: They called to one another in the morning. He says: After they had become morning.

Tafsir al-Qurtubi

They called out to each other in the morning.

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them **as We tested the companions of the garden** meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is harvested, meaning dry chaff. Ibn Abi Hatim said: It was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin al-Suhb on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of sins, for a servant may commit a sin and thereby be deprived of a provision that had been provided for him.** Then the Messenger of God, may God bless him and grant him peace, recited: **And a company from your Lord swept over it while they were**

asleep, and it became like a barren field. They were deprived of the good of their Paradise because of their sin.

And they called to one another in the morning meaning when it was time for dawn, they called to one another to go to the cuttings, **Go forth to your tillage if you should be harvesters** meaning if you wanted to harvest grapes. Mujahid said: Their tillage was grapes. **So they set out, whispering to one another** meaning they whispered to one another so that no one could hear them. Then God, the Most High, the Knower of secrets and whispers, explained what they were whispering to one another about, saying: **So they set out, whispering to one another, 'Let no poor person enter it upon you today'** meaning some of them said to one another, **Do not allow a poor person to enter it upon you today.** God, the Most High, said: **And they set out in the morning in a state of rage** meaning strong and intense.

Mujahid said, **And they set out in the morning with rage**, meaning in earnest. Ikrimah said, **with rage**, and Al-Sha'bi said, **with rage**, "with rage," **with the poor**, and Al-Suddi said, **with rage**, meaning that the name of their village was Harad, so Al-Suddi went far in saying this. *Capable*, meaning over it, as they claim and desire. **So when they saw it, they said, "Indeed, we are astray**, meaning when they reached it and looked down upon it, and it was in the state that God, the Almighty, had said, had changed from that freshness, flower, and abundance of fruits until it had become black and pitch black, from which nothing could be benefited. So they believed that they had taken the wrong path, and for this reason they said, **Indeed, we are astray**, meaning that we took a different path to it, so we were distracted from it. This was said by Ibn Abbas and others. Then they returned from what they were doing and were certain that it was it, so they said, **Rather, we are deprived**, meaning, rather, it is this, but we have no share or portion.

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Fath al-Qadir

21- **They called to each other in the morning** meaning they called to each other as they entered in the morning.

Tafsir al-Baghawi

21- **And they called to each other in the morning**, they called to each other when they woke up.

Tafsir al-Baidawi

21- **So call out in the morning.**

Surat al-Qalam 68:22

Go forth to your tillage in the morning, if you are to be plowmen.

Surat al-Qalam 68:22

Go forth to your tillage in the morning, if you are to be plowmen.

Tafsir al-Jalalayn

22 - **That you go to your tillage in the morning** your yield is an explanation of calling out or that is a source, meaning that **if you are strict** intending to cut off and the answer to the condition is indicated by what preceded it

Tafsir al-Suyuti

Tafsir al-Tabari

Go to your tillage and that crop **if you are harvesters** he says: if you are harvesters of your crops.

Tafsir al-Qurtubi

Go forth to your tillage, if you should be determined to harvest and reap. Qatada said: Harvesting your crops. Al-Kalbi said: There were no crops or palm trees in their garden. Mujahid said: Their tillage was grapes, and they did not say, **God willing**. Abu Salih said: Their exception was their saying, **Glory be to God, our Lord**.

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them **as We tested the companions of the garden** meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is harvested, meaning dry chaff. Ibn Abi Hatim said: It was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin Subh on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the

authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of sins, for a servant may commit a sin and thereby be deprived of a provision that had been provided for him.** Then the Messenger of God, may God bless him and grant him peace, recited: **And a company from your Lord swept over it while they were asleep, and it became like a barren field.** They were deprived of the good of their Paradise because of their sin.

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Mujahid said, **And they set out in the morning with rage**, meaning in earnest. Ikrimah said, **with rage**, and Al-Sha'bi said, **with rage**, "with rage," **with the poor**, and Al-Suddi said, **with rage**, meaning that the name of their village was Harad, so Al-Suddi went far in saying this. *Capable*, meaning over it, as they claim and desire. **So when they saw it, they said, "Indeed, we are astray**, meaning when they reached it and looked down upon it, and it was in the state that God, the Almighty, had said, had changed from that freshness, flower, and abundance of fruits until it had become black and pitch black, from which nothing could be benefited. So they believed that they had taken the wrong path, and for this reason they said, **Indeed, we are astray**, meaning that we took a different path to it, so we were distracted from it. This was said by Ibn Abbas and others. Then they returned from what they were doing and were certain that it was it, so they said, **Rather, we are deprived**, meaning, rather, it is this, but we have no share or portion.

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what they had insisted on of preventing the poor from receiving the right to collect the crops. So the only response of some of them to others was to admit the sin and guilt. **They said, 'Woe to us! Indeed, we were transgressors.'** That is, we transgressed and transgressed. We were arrogant and crossed the line until what happened to us happened to us.

"Perhaps our Lord will give us in exchange [for something] better than it. Indeed, we are desirous of our Lord." It was said: They desired that it be given to them in this world, and it was said that they hoped for its reward in the Hereafter, and God knows best. Some of the early Muslims mentioned that these people were from Yemen. Saeed bin Jubair said: They were from a village called Dharwan, six miles from Sana'a. It was also said: They were from Abyssinia, and their father had left this Paradise for them, and they were from the People of the Book. Their father lived it in a good manner, and whatever he took from it, he would give back to it what it needed, and he would save for his family their food for the year, and he would give the remainder in charity. When he died and his children inherited it, they said: Our father was foolish because he used to give some of this to the poor, and if we had prevented them, it would have become too much for us. But when they resolved to do that, they were punished with the opposite of their intention, so God took away everything in their hands: the capital, the profit, and the charity, so they had nothing left. God the Almighty said: **Such is the punishment** meaning, such is the punishment of the one who disobeys God's command and is miserly with what God has given him and bestowed upon him, and denies the right of the poor, the needy, and those in need, and exchanges God's blessing for disbelief. **And the punishment of the Hereafter is greater, if they only knew** meaning, this is the punishment of this world as you have heard, and the punishment of the Hereafter is more severe. It was reported in a hadith narrated by Al-Hafiz Al-Bayhaqi on the authority of Ja'far bin Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib, on the authority of his father, on the authority of his grandfather, that the Messenger of God, may God bless him and grant him peace, forbade cutting the trees at night and harvesting at night.

Fath al-Qadir

Muqatil said: When they woke up, some of them said to each other 22- **Go to your tillage**. And in his saying **Go to your tillage**, it is the explanatory particle because in the call there is the meaning of saying, or it is the source: that is, that you go, and what is meant is go out in the morning, and what is meant by tillage is the fruits and the crops **if you are determined** that is, intending to harvest, and going to the morning is transitive with *to* and *upon*, so there is no need to include in it the meaning of approaching as it was said, and the answer to the condition is omitted: that is, if you are determined, then go to the morning, and it was said that the meaning of determined is continuing in the resolve, from your saying a sharp sword.

Tafsir al-Baghawi

22- **Go to your tillage**, meaning the fruits, crops, and grapes, **if you are severe**, cutting down the palm trees.

Tafsir al-Baidawi

22- **That you go out to your tillage in the morning** means that you go out or that you go out to it in the morning, and the verb is transitive with the preposition 'ala either because it includes the meaning of approach or because the morning is likened to the morning of the enemy, which includes the meaning of seizure. **If you are decisive** cutting him off.

Surat al-Qalam 68:23

So they set out, speaking quietly.

Surat al-Qalam 68:23

So they set out, speaking quietly.

Tafsir al-Jalalayn

23 - **So they set out, whispering** whispering to each other.

Tafsir al-Suyuti

Tafsir al-Tabari

So they set out, whispering to one another. He says: So they went to their field, whispering to one another.

Tafsir al-Qurtubi

The Almighty says: **So they set out, speaking in low voices.** That is, they whispered, that is, they kept their speech secret so that no one would know about them. This was stated by Ata' and Qatadah. It is derived from the verb *khafa* **to be still** which means to be quiet and not clear. As Duraid ibn al-Summah said:

I did not perish in vain, nor did I die in humiliation. Everyone has a bad opinion of me.

It was said that they hid themselves from people so that they would not be seen. Their father would inform the poor and needy so that they would be present at harvest time.

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them **as We tested the companions of the garden** meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is harvested, meaning dry chaff. Ibn Abi Hatim said: It

was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin Subh on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of sins, for a servant may commit a sin and thereby be deprived of a provision that had been provided for him.** Then the Messenger of God, may God bless him and grant him peace, recited: **And a company from your Lord swept over it while they were asleep, and it became like a barren field.** They were deprived of the good of their Paradise because of their sin.

And they called to one another in the morning meaning when it was time for dawn, they called to one another to go to the cuttings, **Go forth to your tillage if you should be harvesters** meaning if you wanted to harvest grapes. Mujahid said: Their tillage was grapes. **So they set out, whispering to one another** meaning they whispered to one another so that no one could hear them. Then God, the Most High, the Knower of secrets and whispers, explained what they were whispering to one another about, saying: **So they set out, whispering to one another, 'Let no poor person enter it upon you today'** meaning some of them said to one another, **Do not allow a poor person to enter it upon you today.** God, the Most High, said: **And they set out in the morning in a state of rage** meaning strong and intense.

Mujahid said, **And they set out in the morning with rage**, meaning in earnest. Ikrimah said, **with rage**, and Al-Sha'bi said, **with rage**, "with rage," **with the poor**, and Al-Suddi said, **with rage**, meaning that the name of their village was Harad, so Al-Suddi went far in saying this. *Capable*, meaning over it, as they claim and desire. **So when they saw it, they said, "Indeed, we are astray**, meaning when they reached it and looked down upon it, and it was in the state that God, the Almighty, had said, had changed from that freshness, flower, and abundance of fruits until it had become black and pitch black, from which nothing could be benefited. So they believed that they had taken the wrong path, and for this reason they said, **Indeed, we are astray**, meaning that we took a different path to it, so we were distracted from it. This was said by Ibn Abbas and others. Then they returned from what they were doing and were certain that it was it, so they said, **Rather, we are deprived**, meaning, rather, it is this, but we have no share or portion.

Their middle one said, Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, Muhammad bin Kaab, Ar-Rabi bin Anas, Ad-Dahhak, and Qatadah said: meaning the most just and best of them. **Did I not tell you, 'Why do you not glorify God?'** Mujahid, As-Suddi, and Ibn Jurayj said: **Why do you not glorify God?** meaning why do you not make an exception. As-Suddi said: Their exception at that time was glorification. Ibn Jarir said: It is the saying of the one who says, **If God wills.** It was said that its meaning is, **Their middle one said, 'Did I not tell you, why do you not glorify God?'** That is, why do you not glorify God and thank Him for what He has given you and bestowed upon you? **They said, 'Glory be to our Lord! Indeed, we were wrongdoers.'** They

obeyed when it was of no benefit, and they regretted and confessed when it was of no benefit. For this reason, they said, **Indeed, we were wrongdoers.** So some of them turned to others, blaming each other for what they had insisted on of preventing the poor from receiving the right to collect the crops. So the only response of some of them to others was to admit the sin and guilt. **They said, 'Woe to us! Indeed, we were transgressors.'** That is, we transgressed and transgressed. We were arrogant and crossed the line until what happened to us happened to us.

"Perhaps our Lord will give us in exchange [for something] better than it. Indeed, we are desirous of our Lord." It was said: They desired that it be given to them in this world, and it was said that they hoped for its reward in the Hereafter, and God knows best. Some of the early Muslims mentioned that these people were from Yemen. Saeed bin Jubair said: They were from a village called Dharwan, six miles from Sana'a. It was also said: They were from Abyssinia, and their father had left this Paradise for them, and they were from the People of the Book. Their father lived it in a good manner, and whatever he took from it, he would give back to it what it needed, and he would save for his family their food for the year, and he would give the remainder in charity. When he died and his children inherited it, they said: Our father was foolish because he used to give some of this to the poor, and if we had prevented them, it would have become too much for us. But when they resolved to do that, they were punished with the opposite of their intention, so God took away everything in their hands: the capital, the profit, and the charity, so they had nothing left. God the Almighty said: **Such is the punishment** meaning, such is the punishment of the one who disobeys God's command and is miserly with what God has given him and bestowed upon him, and denies the right of the poor, the needy, and those in need, and exchanges God's blessing for disbelief. **And the punishment of the Hereafter is greater, if they only knew** meaning, this is the punishment of this world as you have heard, and the punishment of the Hereafter is more severe. It was reported in a hadith narrated by Al-Hafiz Al-Bayhaqi on the authority of Ja'far bin Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib, on the authority of his father, on the authority of his grandfather, that the Messenger of God, may God bless him and grant him peace, forbade cutting the trees at night and harvesting at night.

Fath al-Qadir

23- **So they set out, speaking quietly to one another.**

That is, they went to their paradise, speaking quietly to one another so that no one would know about them. It is said that someone was quiet and did not speak. This is from the saying of Duraid ibn al-Summah:

Even if I do not perish bored and die in humiliation, everyone will think badly of me.

It was said that the meaning is: They hide themselves from people so that they do not see them, and they attack them as they attack their father at harvest time.

Tafsir al-Baghawi

23- **So they set out**, they walked towards her, **while whispering**, they whispered.

Tafsir al-Baidawi

23- **So they set out, speaking in low voices.** They consulted among themselves. The word *khafa*, *khafafat*, and *khafad* mean to conceal, and from this comes the word *khafadud* for the bat.

Surat al-Qalam 68:24

That no poor person shall enter it upon you today.

Surat al-Qalam 68:24

That no poor person shall enter it upon you today.

Tafsir al-Jalalayn

24 - **That no poor person shall enter it upon you today** is an explanation of what came before it, or *that* is a source, meaning that

Tafsir al-Suyuti

Tafsir al-Tabari

That no poor person shall enter it today upon you. He says: And they whispered to each other, saying: **That no poor person shall enter your Paradise today upon you.**

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And they called one another in the morning, 'Go forth to your tillage if you should be sharp-shooters.' So they went while they spoke in low tones,** meaning, they whispered, **that no poor person should enter it upon you today.**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: When their father died, they went to her and said: **No poor person should enter her today.**

Tafsir al-Qurtubi

That no poor person shall enter it upon you today.

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them **as We tested the companions of the garden** meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a**

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do you not glorify God and thank Him for what He has given you and bestowed upon you? **They said, 'Glory be to our Lord! Indeed, we were wrongdoers.'** They obeyed when it was of no benefit, and they regretted and confessed when it was of no benefit. For this reason, they said, **Indeed, we were wrongdoers.** So some of them turned to others, blaming each other for what they had insisted on of preventing the poor from receiving the right to collect the crops. So the only response of some of them to others was to admit the sin and guilt. **They said, 'Woe to us! Indeed, we were transgressors.'** That is, we transgressed and transgressed. We were arrogant and crossed the line until what happened to us happened to us.

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Fath al-Qadir

The first is more appropriate, based on His statement: **24- That no poor person shall enter it today upon you,** for the word *that* explains the aforementioned whispering, as it contains the meaning of the statement. The meaning is: Some of them whispered this statement to one another, which is, **No poor person shall enter this Paradise today upon you,** and he asks you to give him from it what your father used to give him.

Tafsir al-Baghawi

Some of them say to each other secretly: **24- No poor person shall enter it upon you today.**

Tafsir al-Baidawi

24- That no poor person should enter it upon you today. "That" is an explanatory particle, and it was read with its omission, implying the statement. What is meant by prohibiting the poor person from entering is the exaggeration of the prohibition against allowing him to enter, like their saying: I do not want to see you here.

Surat al-Qalam 68:25

And they set out in the morning, determined.

Surat al-Qalam 68:25

And they set out in the morning, determined.

Tafsir al-Jalalayn

25 - **And they went forth in the morning, angry** to prevent the poor **while they were able** to do so in their opinion.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed about the meaning of *hard* in this place. Some of them said: It means: they have the ability and are desperate.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And they went forth in the morning, determined and able**, he said: having ability.

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Hajjaj told us on the authority of someone who told him, on the authority of Mujahid, regarding God's statement, **able to do so**, he said: able to do so in themselves.

He said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **And they set out in the morning, determined and able**, he said: With effort, or he said: With seriousness.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they went forth in the morning, determined and able**. The people went forth in the morning, determined and able to go to their Paradise.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And they set out in the morning with great determination**. He said: With great determination in their matter.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **on hardship, able**, on hardship, able in themselves.

Others said: Rather, the meaning of this is: They went ahead with their matter, having agreed upon it among themselves, kept it secret, and kept it to themselves.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibrahim ibn al-Muhajir, on the authority of Mujahid: **And they set out in the morning, with great determination**. He said: Their father had a field, and they were brothers, so they said: We will not feed a poor person from it until we know

what comes out of it. **And they set out in the morning, with great determination**, on a matter that they had established among themselves.

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **on a stubborn matter**, he said: on a matter that is agreed upon.

Hanad told us, he said: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, **And they set out in the morning, determined and able**. He said: On a matter of consensus.

Others said: Rather, the meaning of this is: They became poor and needy.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: Al-Hasan said, regarding His statement, **And they set out in the morning in a state of great need**, he said: In a state of need.

Others said: Rather, it means: with anger.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **And they set out in the morning with great anger and power**. He said: With wrath. It seems that Sufyan went in his interpretation of this to something like the saying of Al-Ashab bin Ramila:

Blacks bought and found hidden blacks, they fell on the lions' blood

Meaning: in anger. Some of the people of Al-Ma'ufa, who spoke Arabic from Basra, interpreted this as, **They went out to prevent**, and he directed it to the fact that it is from their saying: **Haradat Al-Sana** if there was no rain in it, and **Haradat Al-Naqah** if she had no milk, as the poet said:

If she is angry or cries, turn away from another eyebrow and cover it with mud.

This is a statement that we do not know of anyone from among the early scholars who said it, even if it has a basis. If that is the case and it is not permissible for us to go beyond what the evidence has agreed upon, then the only valid statement on that is one of the statements we mentioned from the people of knowledge. If that is the case, and what is known of the meaning of *hard* in the speech of the Arabs is the intention, from their saying: **So-and-so has haraded** so-and-so has haraded: if he intended his intention, and from that is the saying of the rajaz poet:

And a flood came, which was from the command of God, and it raged like the raging of the enslaved Paradise.

Meaning: He intended to intend it. It is true that the one who is more deserving of the interpretation of the verse is the one who said: The meaning of his saying **and they went out in the morning with great**

determination is that they went out with a matter that they had intended and relied on, and kept it secret among themselves, capable of it in themselves.

Tafsir al-Qurtubi

And they went forth with determination and ability meaning with intent and ability in themselves and they thought that they had achieved their goal. Ibn Abbas and others said the same meaning. Harad means intention. Harad yahrid with kasra means hardan means intention. You say: haradatt haradak, meaning I intended your intention. And from this the rajaz poet said:

A torrent came from God, rushing with the rush of the enchanted paradise.

An-Nahas recited: A torrent has come, by the command of God, rushing like the rush of a flooded paradise.

Al-Mubarrad said: Al-Mughalla is the one with the yield. Another said: Al-Mughalla is the one in which water runs through its roots, i.e. in its roots. From this, it is said: Taghalaltu with Al-Ghaliya. From this, it is said: Taghalitat, replacing the Lam with a Ya. Whoever says Taghalaqtat means, according to him, I made it a covering. Qatada and Mujahid said: On hardness, i.e. on seriousness. Al-Hasan: On need and poverty. Abu Ubaidah and Al-Qutaibi said: On hardness on prevention, from their saying: Haradat Al-Ibil Haradan, i.e. their milk has decreased. Al-Harood is one of the camels with few milks. Haradat Al-Sana'ah means its rain and goodness have decreased. Al-Suddi and Sufyan said: **On hardness** on anger. And hardness is anger. Abu Nasr Ahmad bin Hatim, the companion of Al-Asma'i, said: It is lightened, and he recited poetry:

If the horses came to drink, filled with anger and resentment

Ibn Al-Sikkit said: It may be moved, so you say from it: *kasra* هردان *hardan*, so it is هرد and هردان *hardan*. And from it it was said: هرد *harad* and هوارد. And it was said: on هرد *alone*, on هرد *on his own*. It is said: هرد *he moved away from his people and settled down alone and did not mix with them*. Abu Zaid said: A هردman from a هرداء *harda* people. And هرد *he left his people and turned away from them*. And a هرد *a star* means isolated from the stars.

Al-Asma'i said: A هردman means unique and solitary. He said: The one who moves away is the one who is alone in the language of Hudhayl. And he recited for Abu Dhu'ayb: As if he is a moving star in the sky. Abu 'Umar narrated it with a jim and explained it as: singular. He said: It is Suhayl. Al-Azhari said: هرد is the name of their village. Al-Suddi: the name of their paradise, and there are two dialects for it: هرد and هرد. The common people read it with sukun. Abu Al-'Aliyah and Ibn Al-Suma'iq read it with fathah, and they are two dialects. The meaning of *capable* is that they have determined their matter and built upon it, said Al-Farra'. Qatada said: Capable of their Paradise in their own eyes. Al-Sha'bi said: Capable means over the poor. It was also said that its meaning is from existence, meaning they were prevented while they were able to

find it.

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them **as We tested the companions of the garden** meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is harvested, meaning dry chaff. Ibn Abi Hatim said: It was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin Subh on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of sins, for a servant may commit a sin and thereby be deprived of a provision that had been provided for him**. Then the Messenger of God, may God bless him and grant him peace, recited: **And a company from your Lord swept over it while they were asleep, and it became like a barren field**. They were deprived of the good of their Paradise because of their sin.

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Their middle one said, Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, Muhammad bin Kaab, Ar-Rabi bin Anas, Ad-Dahhak, and Qatadah said: meaning the most just and best of them. **Did I not tell you, 'Why do you not glorify God?'** Mujahid, As-Suddi, and Ibn Jurayj said: **Why do you not glorify God?** meaning why do you not make an exception. As-Suddi said: Their exception at that time was glorification. Ibn Jarir said: It is the saying of the one who says, **If God wills**. It was said that its meaning is, **Their middle one said, 'Did I not tell you, why do you not glorify God?'** That is, why do you not glorify God and thank Him for what He has given you and bestowed upon you? **They said, 'Glory be to our Lord! Indeed, we were wrongdoers.'** They obeyed when it was of no benefit, and they regretted and confessed when it was of no benefit. For this reason, they said, **Indeed, we were wrongdoers**. So some of them turned to others, blaming each other for what they had insisted on of preventing the poor from receiving the right to collect the crops. So the only response of some of them to others was to admit the sin and guilt. **They said, 'Woe to us! Indeed, we were transgressors.'** That is, we transgressed and transgressed. We were arrogant and crossed the line until what happened to us happened to us.

"Perhaps our Lord will give us in exchange [for something] better than it. Indeed, we are desirous of our Lord." It was said: They desired that it be given to them in this world, and it was said that they hoped for its reward in the Hereafter, and God knows best. Some of the early Muslims mentioned that these people were from Yemen. Saeed bin Jubair said: They were from a village called Dharwan, six miles from Sana'a. It was also said: They were from Abyssinia, and their father had left this Paradise for them, and they were from the People of the Book. Their father lived in a good manner, and whatever he took from it, he would give back to it what it needed, and he would save for his family their food for the year, and he would give the remainder in charity. When he died and his children inherited it, they said: Our father was foolish because he used to give some of this to the poor, and if we had prevented them, it would have become too much for us. But when they resolved to do that, they were punished with the opposite of their intention, so God took away everything in their hands: the capital, the profit, and the charity, so they had nothing left. God the Almighty said: **Such is the punishment** meaning, such is the punishment of the one who disobeys God's command and is miserly with what God has given him and bestowed upon him, and denies the right of the poor, the needy, and those in need, and exchanges God's

blessing for disbelief. **And the punishment of the Hereafter is greater, if they only knew** meaning, this is the punishment of this world as you have heard, and the punishment of the Hereafter is more severe. It was reported in a hadith narrated by Al-Hafiz Al-Bayhaqi on the authority of Ja'far bin Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib, on the authority of his father, on the authority of his grandfather, that the Messenger of God, may God bless him and grant him peace, forbade cutting the trees at night and harvesting at night.

Fath al-Qadir

25- **And they went forth with might and main** Harad means prevention and intent. Qatada, Muqatil, Al-Kalbi, Al-Hasan and Mujahid said: Harad here means intent, because the one who intends something is averse. It is said: Harad yahrid if he intends, you say: Harada haradaka: meaning I intended your intent, and from this is the saying of the rajaz poet:

A torrent came from God, raging like the raging of the enclosed paradise.

Abu Ubaidah, Al-Mubarrad and Al-Qutaybi said: **On hardness on prevention**, from their saying **the camels became hardened**, meaning they gave little milk. The hardened camels are those with little milk. Al-Suddi, Yafyan and Al-Sha'bi said: **On hardness** on anger, and from this comes the saying of the poet:

If the horses came running full of anger and rage

And the other said:

They shed the blood of lions

And from it was said a lion who is a lion. It was narrated from Qatada and Mujahid also that they said: **On hardness** meaning on envy. Al-Hasan also said: on need and poverty. And it was said on hardness: alone, it is said that someone is hard, he is hardened, hardan or harud: if he moved away from his people and settled down alone from them and did not mix with them, and Al-Asma'i and others said the same. Al-Azhari said: Hard is the name of their village, and Al-Suddi said: it is the name of their paradise. The majority read Hard with a sukoon on the ra'. Abu Al-Aliyah and Ibn Al-Samee' read it with a fatha, and the accusative of *Qadireen* is in the state. Al-Farra' said: The meaning of Qadir is: they were able and built upon it. Qatada said: they are able to protect their paradise in their eyes. Al-Sha'bi said: it means able to protect the poor.

Tafsir al-Baghawi

25- **And they went out in the morning with a heavy heart**. In the language, *hard* means intent, prevention, and anger. Al-Hasan, Qatada, and Abu Al-Aaliyah said: with seriousness and effort.

Al-Qurazi, Mujahid, and Ikrimah said, **On an agreed-upon matter that they established among themselves**. This means intent, because the one who

intends something is serious and agreed upon the matter.

Abu Ubaidah and Al-Qutaibi said: They went out with the intention of preventing the poor. It is said: **The year has been hara'id** if it has no rain, and **the she-camel has been hara'id** if it has no milk.

Al-Shaabi and Sufyan said: Out of anger and rage towards the poor.

On the authority of Ibn Abbas, he said: **With power**, "capable," in their view of their Paradise and its fruits, with no one standing between them and it.

Tafsir al-Baidawi

25- **And they went out in the morning with a heavy heart, able to do so.** And they went out with a heavy heart, able to do so only for misery, from haradt as-sana if there is no rain in it, and haradt al-ibil if its milk is withheld. The meaning is that they decided to make things difficult for the poor, but things became difficult for them to the point that they were unable to do anything except misery, or they went out with misery and deprivation instead of being able to benefit. It was said that harad means harad and it was read with it, meaning they were unable to do anything except anger some of them to others, like his saying: **They blame each other.** It was also said that harad, intention, and speed. He said:

A torrent came from God's command, roaring like the roar of the enslaved Paradise.

That is, they went quickly to their paradise, capable in their own minds of its severity. It was said that it was a sign of paradise.

Surat al-Qalam 68:26

So when they saw it, they said, "Indeed, we are astray."

Surat al-Qalam 68:26

So when they saw it, they said, **Indeed, we are astray.**

Tafsir al-Jalalayn

26 - **So when they saw it** black and burnt **they said, Indeed, we have gone astray** from it, meaning this is not it. Then they said when they knew it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: When these people reached their garden and saw its crops burned, they denied it and doubted it, whether it was their garden or not. Some of them said to their companions, thinking that they had forgotten the path to their garden and that the one they had seen was another: We, O people, have lost our way to our garden. One of them, who knew that it was their garden and that they had not strayed from the path, said: Rather, we, O people, are deprived. We have been deprived of the benefit of our garden by the loss of its crops.

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: **So when they saw it, they said, 'Indeed, we are astray.'** That is, we have lost our way.

Tafsir al-Qurtubi

God the Almighty said: **And when they saw it, they said, 'Indeed, we are astray.'** That is, when they saw it burnt, with nothing in it, and it had become like a black night, looking at it like ashes, they denied it and doubted it. And some of them said to one another, **Indeed, we are astray**, meaning, we have lost our way to our Paradise, as Qatada said. It was also said: That is, we are astray from the right path in our setting out with the intention of preventing the poor, and for that reason we were punished.

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them **as**

We tested the companions of the garden meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is harvested, meaning dry chaff. Ibn Abi Hatim said: It was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin Subh on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of sins, for a servant may commit a sin and thereby be deprived of a provision that had been provided for him.** Then the Messenger of God, may God bless him and grant him peace, recited: **And a company from your Lord swept over it while they were asleep, and it became like a barren field.** They were deprived of the good of their Paradise because of their sin.

And they called to one another in the morning meaning when it was time for dawn, they called to one another to go to the cuttings, **Go forth to your tillage if you should be harvesters** meaning if you wanted to harvest grapes. Mujahid said: Their tillage was grapes. **So they set out, whispering to one another** meaning they whispered to one another so that no one could hear them. Then God, the Most High, the Knower of secrets and whispers, explained what they were whispering to one another about, saying: **So they set out, whispering to one another, 'Let no poor person enter it upon you today'** meaning some of them said to one another, **Do not allow a poor person to enter it upon you today.** God, the Most High, said: **And they set out in the morning in a state of rage** meaning strong and intense.

Mujahid said, **And they set out in the morning with rage**, meaning in earnest. Ikrimah said, **with rage**, and Al-Sha'bi said, **with rage**, "with rage," **with the poor**, and Al-Suddi said, **with rage**, meaning that the name of their village was Harad, so Al-Suddi went far in saying this. *Capable*, meaning over it, as they claim and desire. **So when they saw it, they said, "Indeed, we are astray**, meaning when they reached it and looked down upon it, and it was in the state that God, the Almighty, had said, had changed from that freshness, flower, and abundance of fruits until it had become black and pitch black, from which nothing could be benefited. So they believed that they had taken the wrong path, and for this reason they said, **Indeed, we are astray**, meaning that we took a different path to it, so we were distracted from it. This was said by Ibn Abbas and others. Then they returned from what they were doing and were certain that it was it, so they said, **Rather, we are deprived**, meaning, rather, it is this, but we have no share or portion.

Their middle one said, Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, Muhammad bin Kaab, Ar-Rabi bin Anas, Ad-Dahhak, and Qatadah said: meaning the most just and best of them. **Did I not tell you, 'Why do you not glorify God?'** Mujahid, As-Suddi, and Ibn Jurayj said: **Why do you not glorify God?** meaning why do you not make an exception. As-Suddi said: Their exception at that time was glorification. Ibn Jarir said: It is the saying of the one who says, **If God wills**. It was said that its meaning is, **Their middle one said, 'Did I not tell you, why do you not glorify God?'** That is, why do you not glorify God and thank Him for what He has given you and bestowed upon you? **They said, 'Glory be to our Lord! Indeed, we were wrongdoers.'** They obeyed when it was of no benefit, and they regretted and confessed when it was of no benefit. For this reason, they said, **Indeed, we were wrongdoers**. So some of them turned to others, blaming each other for what they had insisted on of preventing the poor from receiving the right to collect the crops. So the only response of some of them to others was to admit the sin and guilt. **They said, 'Woe to us! Indeed, we were transgressors.'** That is, we transgressed and transgressed. We were arrogant and crossed the line until what happened to us happened to us.

"Perhaps our Lord will give us in exchange [for something] better than it. Indeed, we are desirous of our Lord." It was said: They desired that it be given to them in this world, and it was said that they hoped for its reward in the Hereafter, and God knows best. Some of the early Muslims mentioned that these people were from Yemen. Saeed bin Jubair said: They were from a village called Dharwan, six miles from Sana'a. It was also said: They were from Abyssinia, and their father had left this Paradise for them, and they were from the People of the Book. Their father lived it in a good manner, and whatever he took from it, he would give back to it what it needed, and he would save for his family their food for the year, and he would give the remainder in charity. When he died and his children inherited it, they said: Our father was foolish because he used to give some of this to the poor, and if we had prevented them, it would have become too much for us. But when they resolved to do that, they were punished with the opposite of their intention, so God took away everything in their hands: the capital, the profit, and the charity, so they had nothing left. God the Almighty said: **Such is the punishment** meaning, such is the punishment of the one who disobeys God's command and is miserly with what God has given him and bestowed upon him, and denies the right of the poor, the needy, and those in need, and exchanges God's blessing for disbelief. **And the punishment of the Hereafter is greater, if they only knew** meaning, this is the punishment of this world as you have heard, and the punishment of the Hereafter is more severe. It was reported in a hadith narrated by Al-Hafiz Al-Bayhaqi on the authority of Ja'far bin Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib, on the authority of his father, on the authority of his grandfather, that the Messenger of God, may God bless him and grant him peace, forbade cutting the trees at night and harvesting at night.

Fath al-Qadir

26- **So when they saw it**, meaning when they saw their paradise and witnessed the plague that had befallen it and destroyed what was in it, **they said, 'Indeed, we are astray,'** meaning some of them said to one another: We have lost our way to paradise and this is not it.

Tafsir al-Baghawi

26- **So when they saw it, they said, 'Indeed, we are astray.'** That is, when they saw Paradise burning, they said, "Indeed, we are on the wrong path. We have lost our way to Paradise. This is not our Paradise."

Tafsir al-Baidawi

26- **So when they saw it** the first time they saw it. **They said, 'Indeed, we are astray'** the path to our Paradise and what it is in.

Surat al-Qalam 68:27
Rather, we are deprived.

Surat al-Qalam 68:27

Rather, we are deprived.

Tafsir al-Jalalayn

27 - **Rather, we are deprived** of its fruit, meaning the poor among us.

Tafsir al-Suyuti

Tafsir al-Tabari

Rather, we are deprived. Rather, we were rewarded, so we were deprived.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **So when they saw it, they said, 'Indeed, we are astray.'** Qatada said: They said, "We have lost our way. This is not our Paradise." Some of them said, **Rather, we are deprived.** We have been deprived of our Paradise.

Tafsir al-Qurtubi

Rather, we are deprived, meaning we were deprived of our Paradise because of what we did. Asbat narrated on the authority of Ibn Mas'ud who said: The Messenger of God, may God bless him and grant him peace, said: "Beware of sins. A servant may commit a sin and thereby be deprived of a provision that was provided for him." Then he recited: **And a visit from your Lord swept over it** and the two verses."

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them **as We tested the companions of the garden** meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is

harvested, meaning dry chaff. Ibn Abi Hatim said: It was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin Subh on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of sins, for a servant may commit a sin and thereby be deprived of a provision that had been provided for him.** Then the Messenger of God, may God bless him and grant him peace, recited: **And a company from your Lord swept over it while they were asleep, and it became like a barren field.** They were deprived of the good of their Paradise because of their sin.

And they called to one another in the morning meaning when it was time for dawn, they called to one another to go to the cuttings, **Go forth to your tillage if you should be harvesters** meaning if you wanted to harvest grapes. Mujahid said: Their tillage was grapes. **So they set out, whispering to one another** meaning they whispered to one another so that no one could hear them. Then God, the Most High, the Knower of secrets and whispers, explained what they were whispering to one another about, saying: **So they set out, whispering to one another, 'Let no poor person enter it upon you today'** meaning some of them said to one another, **Do not allow a poor person to enter it upon you today.** God, the Most High, said: **And they set out in the morning in a state of rage** meaning strong and intense.

Mujahid said, **And they set out in the morning with rage**, meaning in earnest. Ikrimah said, **with rage**, and Al-Sha'bi said, **with rage**, "with rage," **with the poor**, and Al-Suddi said, **with rage**, meaning that the name of their village was Harad, so Al-Suddi went far in saying this. *Capable*, meaning over it, as they claim and desire. **So when they saw it, they said, "Indeed, we are astray,** meaning when they reached it and looked down upon it, and it was in the state that God, the Almighty, had said, had changed from that freshness, flower, and abundance of fruits until it had become black and pitch black, from which nothing could be benefited. So they believed that they had taken the wrong path, and for this reason they said, **Indeed, we are astray**, meaning that we took a different path to it, so we were distracted from it. This was said by Ibn Abbas and others. Then they returned from what they were doing and were certain that it was it, so they said, **Rather, we are deprived**, meaning, rather, it is this, but we have no share or portion.

Their middle one said, Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, Muhammad bin Kaab, Ar-Rabi bin Anas, Ad-Dahhak, and Qatadah said: meaning the most just and best of them. **Did I not tell you, 'Why do you not glorify God?'** Mujahid, As-Suddi, and Ibn Jurayj said: **Why do you not glorify God?** meaning why do you not make an exception. As-Suddi said: Their exception at that time was glorification. Ibn Jarir said: It is the saying of the one who says, **If God wills.** It was said that its meaning is, **Their middle one said, 'Did I not tell you, why do you not glorify God?'** That is, why do you not glorify God and thank Him for what He has given you and bestowed upon you? **They said, 'Glory**

be to our Lord! Indeed, we were wrongdoers.' They obeyed when it was of no benefit, and they regretted and confessed when it was of no benefit. For this reason, they said, **Indeed, we were wrongdoers.** So some of them turned to others, blaming each other for what they had insisted on of preventing the poor from receiving the right to collect the crops. So the only response of some of them to others was to admit the sin and guilt. **They said, 'Woe to us! Indeed, we were transgressors.'** That is, we transgressed and transgressed. We were arrogant and crossed the line until what happened to us happened to us.

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Fath al-Qadir

Then when they reflected and realized that it was their paradise, and that God Almighty had punished them by destroying the fruits and crops in it, they said: 27- **Rather, we are deprived**, meaning we were deprived of our paradise because of our resolve to prevent the poor from its goodness. So they changed their first statement to this statement. It was said that the meaning of their statement **Indeed, we are astray** is that they went astray from the right path because of what they had done.

Tafsir al-Baghawi

Some of them said:

27- **Rather, we are deprived.** We are deprived of its goodness and benefit by preventing the poor and leaving out the exception.

Tafsir al-Baidawi

27- "Rather, we **meaning after they contemplated it and knew that it was her, they said**, Rather, we are deprived" we were deprived of its goodness because of our crime against ourselves.

Surat al-Qalam 68:28

The most moderate of them said, "Did I not tell you, 'Why do you not glorify God?'"

Surat al-Qalam 68:28

The most moderate of them said, **Did I not tell you, 'Why do you not glorify God?'**

Tafsir al-Jalalayn

28 - **The best of them said, Did I not tell you why you do not glorify God, repentant?**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **He said the most just of them** means: the most just of them.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **The most just of them said**, he said, **The most just of them**, and it is said, **The best of them said**, and he said in Al-Baqarah, **And thus We have made you a just community** (al-Baqarah 2:143), he said: The middle means justice.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **The most just of them said**, meaning: the most just of them.

Ibn Hamid told us: Al-Furat bin Khallad told us, on the authority of Sufyan, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, **He said, 'the most just of them'**: the most just of them.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **The most moderate of them said**, he said: The most just of them.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id: "He said: The most just of them." He said: The most just of them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **The most moderate of them said**, meaning the most just of them in speech, and he was the quickest of the people to panic, and the best of them in returning. **Did I not tell you, why do you not glorify God?**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: "He said: The most just of them." He said: The most just of them.

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 most just of them said**, meaning: The most just of them.

And His saying, **Did I not tell you, 'Why do you not glorify God?'** He says: Why do you not make an exception when you say, **We will surely triumph over it in the morning**, and say, **God willing**.

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 Ibrahim bin Al-Muhajir, on the authority of Mujahid: **Why do you not glorify God?** He said: It has reached me that it is an exception.

He said: Mihran told us, on the authority of Sufyan, on the authority of Mujahid, **Did I not tell you, 'Why do you not glorify God?'** He said: He says: You make an exception, so glorification was an exception for them.

Tafsir al-Qurtubi

God the Almighty says: **Their middle one said**, meaning the best, most just, and most intelligent of them. **Did I not tell you, 'Why do you not glorify God?'** That is, why do you not make an exception? Their exclusion was glorification, as stated by Mujahid and others. This indicates that this middle one ordered them to make an exception, but they did not obey him. Abu Salih said: Their exclusion was **Glory be to God**. So he said to them: **Why do you not glorify God?** That is, say **Glory be to God** and thank Him for what He has given you? An-Nahhas said: The root of glorification is to sanctify God, the Almighty, the Majestic. Mujahid put glorification in place of **Insha God**, because the meaning is to sanctify God, the Almighty, from having anything happen except by His will. It was also said: **Why do you not ask His forgiveness for your actions and repent to Him for the evil of your intentions?** So the middle one said to them when they decided to do that and reminded them of His vengeance on the criminals.

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them **as We tested the companions of the garden** meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to

harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is harvested, meaning dry chaff. Ibn Abi Hatim said: It was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin Subh on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of sins, for a servant may commit a sin and thereby be deprived of a provision that had been provided for him.** Then the Messenger of God, may God bless him and grant him peace, recited: **And a company from your Lord swept over it while they were asleep, and it became like a barren field.** They were deprived of the good of their Paradise because of their sin.

And they called to one another in the morning meaning when it was time for dawn, they called to one another to go to the cuttings. **Go forth to your tillage if you should be harvesters** meaning if you wanted to harvest grapes. Mujahid said: Their tillage was grapes. **So they set out, whispering to one another** meaning they whispered to one another so that no one could hear them. Then God, the Most High, the Knower of secrets and whispers, explained what they were whispering to one another about, saying: **So they set out, whispering to one another, 'Let no poor person enter it upon you today'** meaning some of them said to one another, **Do not allow a poor person to enter it upon you today.** God, the Most High, said: **And they set out in the morning in a state of rage** meaning strong and intense.

Mujahid said, **And they set out in the morning with rage**, meaning in earnest. Ikrimah said, **with rage**, and Al-Sha'bi said, **with rage**, "with rage," **with the poor**, and Al-Suddi said, **with rage**, meaning that the name of their village was Harad, so Al-Suddi went far in saying this. *Capable*, meaning over it, as they claim and desire. **So when they saw it, they said, "Indeed, we are astray**, meaning when they reached it and looked down upon it, and it was in the state that God, the Almighty, had said, had changed from that freshness, flower, and abundance of fruits until it had become black and pitch black, from which nothing could be benefited. So they believed that they had taken the wrong path, and for this reason they said, **Indeed, we are astray**, meaning that we took a different path to it, so we were distracted from it. This was said by Ibn Abbas and others. Then they returned from what they were doing and were certain that it was it, so they said, **Rather, we are deprived**, meaning, rather, it is this, but we have no share or portion.

Their middle one said, Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, Muhammad bin Kaab, Ar-Rabi bin Anas, Ad-Dahhak, and Qatadah said: meaning the most just and best of them. **Did I not tell you, 'Why do you not glorify God?'** Mujahid, As-Suddi, and Ibn

Jurayj said: **Why do you not glorify God?** meaning why do you not make an exception. As-Suddi said: Their exception at that time was glorification. Ibn Jarir said: It is the saying of the one who says, **If God wills**. It was said that its meaning is, **Their middle one said, 'Did I not tell you, why do you not glorify God?'** That is, why do you not glorify God and thank Him for what He has given you and bestowed upon you? **They said, 'Glory be to our Lord! Indeed, we were wrongdoers.'** They obeyed when it was of no benefit, and they regretted and confessed when it was of no benefit. For this reason, they said, **Indeed, we were wrongdoers**. So some of them turned to others, blaming each other for what they had insisted on of preventing the poor from receiving the right to collect the crops. So the only response of some of them to others was to admit the sin and guilt. **They said, 'Woe to us! Indeed, we were transgressors.'** That is, we transgressed and transgressed. We were arrogant and crossed the line until what happened to us happened to us.

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Fath al-Qadir

28- **Their middle one said**, meaning the best, wisest, and most virtuous of them, **Did I not tell you, 'Why do you not glorify God?'** That is, why do you not glorify God? He means that you make an exception. Exception is called glorification because it is a

Surat al-Qalam 68:28

The most moderate of them said, "Did I not tell you, 'Why do you not glorify God?'"

glorification of God and an acknowledgment of Him. This indicates that their middle one ordered them to make an exception, but they did not obey him. Mujahid, Abu Salih, and others said: Their exception was glorification. An-Nahhas said: The origin of glorification is to sanctify God Almighty, so glorification was placed in the place of **God willing**. It was said that the meaning is: Why do you not ask God for forgiveness for your actions and repent to Him for this intention that you have resolved upon? The middle one had said that to them, and when he said that to them after they had seen Paradise in that condition.

Tafsir al-Baghawi

28- "The most just, wisest, and best of them said: 'Did I not tell you why you do not glorify God?' Why don't you make an exception? He criticized them for not making an exception in their saying: 'They will surely harvest it in the morning.' The exception is called glorification because it is a glorification of God and an acknowledgment that no one has power over anything except by His will.

Abu Saleh said: Their exception was: Glory be to God. It was also said: Why don't you glorify God and say: Glory be to God, and thank Him for what He has given you? And it was also said: Why don't you ask His forgiveness for what you did?

Tafsir al-Baidawi

28- **The one of them who was most moderate in opinion or age said, 'Did I not tell you why you would not glorify God?'** Why would you not remember Him and repent to Him for your evil intentions? He said this when they decided to do that, and it indicates this meaning.

Surat al-Qalam 68:29

They said, **Glory be to our Lord! Indeed, we were wrongdoers.**

Tafsir al-Jalalayn

29 - **They said, Glory be to our Lord! Indeed, we were wrongdoers** by denying the poor their right.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The companions of Paradise said: **Glory be to our Lord! Indeed, we were wrongdoers** in our failure to make an exception in our division and our resolve not to feed the poor from the fruits of our Paradise.

Tafsir al-Qurtubi

They said, 'Glory be to our Lord.' They admitted their sin and declared God free from being unjust in what He did. Ibn Abbas said about their saying, **Glory be to our Lord**, that it means we seek forgiveness from God for our sin. **Indeed, we were unjust** to ourselves in withholding food from the poor.

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them **as We tested the companions of the garden** meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is harvested, meaning dry chaff. Ibn Abi Hatim said: It was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin Subh on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said:

Beware of sins, for a servant may commit a sin and thereby be deprived of a provision that had been provided for him. Then the Messenger of God, may God bless him and grant him peace, recited: **And a company from your Lord swept over it while they were asleep, and it became like a barren field.** They were deprived of the good of their Paradise because of their sin.

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Surat al-Qalam 68:29

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Fath al-Qadir

29- "They said, 'Glory be to our Lord. Indeed, we were wrongdoers.'" That is, to glorify Him from being wrongdoers in what He did to our garden, for that was because of the sin we committed. It was said that the meaning of their glorification is seeking forgiveness: that is, we seek forgiveness from our Lord for our sin. Indeed, we were wrongdoers to ourselves in our withholding from the poor.

Tafsir al-Baghawi

29- **They said, 'Glory be to our Lord,'** they declared Him free from being unjust in what He did, and they admitted to their own injustice, saying, **Indeed, we were unjust,** by preventing the poor.

Tafsir al-Baidawi

29- **They said, 'Glory be to our Lord! Indeed, we were wrongdoers.'** That is, why do you not make an exception? The exception is called glorification because they share in the glorification, or because it is a declaration that He is not to allow anything to happen in His kingdom that He does not want.

Surat al-Qalam 68:30

Then some of them turned to others, blaming each other.

Tafsir al-Jalalayn

30 - So some of them turned to others, blaming each other

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So they turned to one another, blaming one another**, God Almighty says: So they turned to one another, blaming one another for their negligence in what they had neglected regarding the exception, and their determination to continue as they had been in not feeding the poor from their garden.

Tafsir al-Qurtubi

So some of them turned to others, blaming each other, meaning that one blamed the other for the division and preventing the poor, and said: Rather, you have made us drink with this.

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them as **We tested the companions of the garden** meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is harvested, meaning dry chaff. Ibn Abi Hatim said: It was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin Suhb on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of sins, for a servant may commit a sin and**

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Surat al-Qalam 68:30

Then some of them turned to others, blaming each other.

transgressed. We were arrogant and crossed the line until what happened to us happened to us.

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Fath al-Qadir

30- **So some of them turned to others, blaming each other** meaning they blamed each other for preventing the poor and their intention to do so.

Tafsir al-Baghawi

30- **So some of them turned to others, blaming each other**, blaming each other for depriving the poor of their rights.

Tafsir al-Baidawi

30- **So they turned to one another, blaming one another**. Blaming one another, some of them indicated that, some of them approved of it, some of them remained silent, satisfied, and some of them denied it.

Surat al-Qalam 68:31

They said, **Woe to us! Indeed, we were transgressors.**

Tafsir al-Jalalayn

31 - **They said, "O to warn us our destruction for we were indeed transgressors"**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Woe to us! We were indeed transgressors.** He says: The people of Paradise said: Woe to us! We were indeed banished, disobeying God's command by abandoning the exception and glorification.

Tafsir al-Qurtubi

"They said, 'Woe to us! We were indeed transgressors.'" That is, disobedient by denying the rights of the poor and failing to make exceptions. Ibn Kaysan said: We were transgressors in our duty to God and did not thank Him for His blessings as our fathers had been before.

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them **as We tested the companions of the garden** meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is harvested, meaning dry chaff. Ibn Abi Hatim said: It was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin Suhb on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of sins, for a servant may commit a sin and**

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transgressed. We were arrogant and crossed the line until what happened to us happened to us.

"Perhaps our Lord will give us in exchange [for something] better than it. Indeed, we are desirous of our Lord." It was said: They desired that it be given to them in this world, and it was said that they hoped for its reward in the Hereafter, and God knows best. Some of the early Muslims mentioned that these people were from Yemen. Saeed bin Jubair said: They were from a village called Dharwan, six miles from Sana'a. It was also said: They were from Abyssinia, and their father had left this Paradise for them, and they were from the People of the Book. Their father lived it in a good manner, and whatever he took from it, he would give back to it what it needed, and he would save for his family their food for the year, and he would give the remainder in charity. When he died and his children inherited it, they said: Our father was foolish because he used to give some of this to the poor, and if we had prevented them, it would have become too much for us. But when they resolved to do that, they were punished with the opposite of their intention, so God took away everything in their hands: the capital, the profit, and the charity, so they had nothing left. God the Almighty said: **Such is the punishment** meaning, such is the punishment of the one who disobey God's command and is miserly with what God has given him and bestowed upon him, and denies the right of the poor, the needy, and those in need, and exchanges God's blessing for disbelief. **And the punishment of the Hereafter is greater, if they only knew** meaning, this is the punishment of this world as you have heard, and the punishment of the Hereafter is more severe. It was reported in a hadith narrated by Al-Hafiz Al-Bayhaqi on the authority of Ja'far bin Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib, on the authority of his father, on the authority of his grandfather, that the Messenger of God, may God bless him and grant him peace, forbade cutting the trees at night and harvesting at night.

Fath al-Qadir

Then they cried out for woe upon themselves, as 31- **They said, 'Woe to us! Indeed, we were transgressors.'** That is, disobedient and overstepping the limits set by God by withholding from the poor and making no exceptions. Ibn Kaysan said: That is, we were transgressors in the favors of God, and we did not thank them as our fathers had been thankful for them before.

Tafsir al-Baghawi

And they called out woe to themselves:

31- **They said, 'Woe to us! Indeed, we were transgressors!'** in denying the rights of the poor. Ibn Kaysan said: We were transgressors because of God's blessings, so we were not grateful for them and did not do what our fathers did before.

Tafsir al-Baidawi

31- "They said, 'Woe to us! Indeed, we were transgressors.'" They transgressed the limits of God Almighty.

Surat al-Qalam 68:32

Perhaps our Lord will substitute for us one better than it. Indeed, we are desirous toward our Lord.

Tafsir al-Jalalayn

32 - **Perhaps our Lord will replace it for us** with emphasis and with emphasis (with something better than it. Indeed, we are desirous of our Lord) so that He may accept our repentance and return to us something better than our Paradise. It was narrated that they replaced it with something better than it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what the people of Paradise said: **Perhaps our Lord will replace it for us with something better than it** by our repentance for our previous wrongdoing, with something better than our Paradise. **Indeed, we are desirous of our Lord.** He says: Indeed, we are desirous of our Lord that He replace our Paradise, which has perished, with something better than it.

Tafsir al-Qurtubi

Perhaps our Lord will give us in exchange something better than it. They made a contract and said, **If God gives us in exchange something better than it, we will do as our fathers did.** So they supplicated to God and beseeched Him, so God gave them in exchange something better than their night. He ordered Gabriel to uproot that burnt garden and place it in Zaghar, in the land of Ash-Sham, and to take a garden from Ash-Sham and replace it. Ibn Mas'ud said, **The people were sincere, and God knew their sincerity, so He gave them in exchange something called Al-Hayawan, in which there were grapes, from which a mule could carry a single cluster.** Al-Yamani Abu Khalid said, **I entered that garden and saw every cluster of grapes like a standing black man.** Al-Hasan said, "The saying of the people of Paradise, 'Indeed, we are yearning for our Lord,' I do not know whether that was faith from them, or something similar to what happens to the polytheists when they are afflicted with hardship, which makes it difficult to determine whether they are believers." Qatada was asked about the people of Paradise: Are they more like the people of Paradise or the people of Hellfire? He said: You have made me tired. Most say: They repented and were sincere, narrated by Al-Qushayri. The general reading is *yubaddalna* with a light pronunciation. The people of Medina, Abu Omar, read it with a heavy pronunciation, and they are two dialects. It was said: *Al-tabadul* means changing something or changing its state, and the essence of something is established. Al-Ibdallal means raising something and putting another in its place. This has been discussed in Surat An-Nisa'."

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them **as We tested the companions of the garden** meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is harvested, meaning dry chaff. Ibn Abi Hatim said: It was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin Suhb on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of sins, for a servant may commit a sin and thereby be deprived of a provision that had been provided for him.** Then the Messenger of God, may God bless him and grant him peace, recited: **And a company from your Lord swept over it while they were asleep, and it became like a barren field.** They were deprived of the good of their Paradise because of their sin.

And they called to one another in the morning meaning when it was time for dawn, they called to one another to go to the cuttings, **Go forth to your tillage if you should be harvesters** meaning if you wanted to harvest grapes. Mujahid said: Their tillage was grapes. **So they set out, whispering to one another** meaning they whispered to one another so that no one could hear them. Then God, the Most High, the Knower of secrets and whispers, explained what they were whispering to one another about, saying: **So they set out, whispering to one another, 'Let no poor person enter it upon you today'** meaning some of them said to one another, **Do not allow a poor person to enter it upon you today.** God, the Most High, said: **And they set out in the morning in a state of rage** meaning strong and intense.

Mujahid said, **And they set out in the morning with rage**, meaning in earnest. Ikrimah said, **with rage**, and Al-Sha'bi said, **with rage**, "with rage," **with the poor**, and Al-Suddi said, **with rage**, meaning that the name of their village was Harad, so Al-Suddi went far in saying this. *Capable*, meaning over it, as they claim and desire. **So when they saw it, they said, 'Indeed, we are astray**, meaning when they reached it and looked down upon it, and it was in the state that God,

Perhaps our Lord will substitute for us one better than it. Indeed, we are desirous toward our Lord.

the Almighty, had said, had changed from that freshness, flower, and abundance of fruits until it had become black and pitch black, from which nothing could be benefited. So they believed that they had taken the wrong path, and for this reason they said, **Indeed, we are astray**, meaning that we took a different path to it, so we were distracted from it. This was said by Ibn Abbas and others. Then they returned from what they were doing and were certain that it was it, so they said, **Rather, we are deprived**, meaning, rather, it is this, but we have no share or portion.

Their middle one said, Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, Muhammad bin Kaab, Ar-Rabi bin Anas, Ad-Dahhak, and Qatadah said: meaning the most just and best of them. **Did I not tell you, 'Why do you not glorify God?'** Mujahid, As-Suddi, and Ibn Jurayj said: **Why do you not glorify God?** meaning why do you not make an exception. As-Suddi said: Their exception at that time was glorification. Ibn Jarir said: It is the saying of the one who says, **If God wills**. It was said that its meaning is, **Their middle one said, 'Did I not tell you, why do you not glorify God?'** That is, why do you not glorify God and thank Him for what He has given you and bestowed upon you? **They said, 'Glory be to our Lord! Indeed, we were wrongdoers.'** They obeyed when it was of no benefit, and they regretted and confessed when it was of no benefit. For this reason, they said, **Indeed, we were wrongdoers**. So some of them turned to others, blaming each other for what they had insisted on of preventing the poor from receiving the right to collect the crops. So the only response of some of them to others was to admit the sin and guilt. **They said, 'Woe to us! Indeed, we were transgressors.'** That is, we transgressed and transgressed. We were arrogant and crossed the line until what happened to us happened to us.

"Perhaps our Lord will give us in exchange [for something] better than it. Indeed, we are desirous of our Lord." It was said: They desired that it be given to them in this world, and it was said that they hoped for its reward in the Hereafter, and God knows best. Some of the early Muslims mentioned that these people were from Yemen. Saeed bin Jubayr said: They were from a village called Dharwan, six miles from Sana'a. It was also said: They were from Abyssinia, and their father had left this Paradise for them, and they were from the People of the Book. Their father lived it in a good manner, and whatever he took from it, he would give back to it what it needed, and he would save for his family their food for the year, and he would give the remainder in charity. When he died and his children inherited it, they said: Our father was foolish because he used to give some of this to the poor, and if we had prevented them, it would have become too much for us. But when they resolved to do that, they were punished with the opposite of their intention, so God took away everything in their hands: the capital, the profit, and the charity, so they had nothing left. God the Almighty said: **Such is the punishment** meaning, such is the punishment of the one who disobeys God's command and is miserly with what God has given him and bestowed upon him, and denies the right of the poor, the needy, and those in need, and exchanges God's blessing for disbelief. **And the punishment of the**

Hereafter is greater, if they only knew meaning, this is the punishment of this world as you have heard, and the punishment of the Hereafter is more severe. It was reported in a hadith narrated by Al-Hafiz Al-Bayhaqi on the authority of Ja'far bin Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib, on the authority of his father, on the authority of his grandfather, that the Messenger of God, may God bless him and grant him peace, forbade cutting the trees at night and harvesting at night.

Fath al-Qadir

Then they returned to God and asked Him to compensate them with something better than it, so they said: 32- **Perhaps our Lord will give us in exchange something better than it**. When they confessed their sin, they asked God, the Almighty, to give them in exchange something better than their paradise. It was said that they made a covenant among themselves and said, **If God gives us in exchange something better than it, we will do as our father did**. So they supplicated to God and beseeched Him, and He gave them in exchange something better than it. The majority of scholars read *yubbaddulna* with a light pronunciation, while Abu Amr and the people of Medina read it with a heavy pronunciation. These are two dialects. Substitution is changing the essence of a thing or changing its description. Substitution is raising something entirely and replacing it with another, as mentioned in Surah Saba': **Indeed, we are towards our Lord aspiring**. That is, seeking good from Him, hoping for His forgiveness, returning to Him. It is transitive with *ila*, and it is only transitive with *an* or *fi* to include the meaning of returning.

Tafsir al-Baghawi

Then they came to their senses and said: 32- "Perhaps our Lord will replace it for us with something better. Indeed, we are desirous of our Lord." Abdullah bin Masoud said: It has reached me that the people were sincere, and God knew their sincerity, so He replaced it for them with a garden called Al-Hayawan, in which there are grapes, and a mule can carry a single bunch of them.

Tafsir al-Baidawi

32- **Perhaps our Lord will substitute for us one better than it** through the blessing of repentance and confession of sin. It has been narrated that they substituted one better than it, and it was read *Yubbaddallana* with a light pronunciation. **Indeed, we are desirous of our Lord** seeking forgiveness and seeking good, and **to me** indicates the end of the desire, or because it includes the meaning of returning.

Surat al-Qalam 68:33

Such is the punishment, and the punishment of the Hereafter is greater, if they only knew.

Tafsir al-Jalalayn

33 - *Likewise* i.e. like the punishment for these people **the punishment** for those who disobeyed our command from the disbelievers of Mecca and others **and the punishment of the Hereafter is greater if they only knew** its punishment because they disobeyed our command and it was revealed when they said, **If we are sent, we will give better than you.**

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty said, **Such is the punishment.** The Almighty says, "As We did with the garden of the people of the garden, when it became like a dry land because of the calamity and corrupting plague We sent upon it, We did with those who disobeyed Our command and disbelieved in Our messengers in this immediate world. "And the punishment of the Hereafter is greater." Meaning, the punishment of the Hereafter for those who disobeyed their Lord and disbelieved in Him is greater on the Day of Resurrection than the punishment and torment of this world.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, "Such is the punishment. And the punishment of the Hereafter is greater, if they only knew," meaning by that the punishment of this world.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, God said, **Such is the punishment**, meaning the punishment of this world, **and the punishment of the Hereafter is greater, if they only knew.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Such is the punishment**, he said: The punishment of this world, the destruction of their wealth: meaning the punishment of this world.

His saying, **If they had known**, means: If these polytheists had known that God's punishment for those who associate partners with Him is greater than His punishment for them in this world, they would have been deterred, repented, and turned back. But in doing so, they are ignorant and do not know.

Tafsir al-Qurtubi

The Almighty says: **Such is the punishment** meaning the punishment of this world and the loss of wealth. It was narrated from Ibn Zayd. It was said that this is an admonition to the people of Mecca to return to God when He afflicted them with drought due to the supplication of the Prophet (peace and blessings of God be upon him), meaning as We did to them, We will do to those who transgressed Our limits in this world. **And the punishment of the Hereafter is greater, if they only knew.** Ibn Abbas said: This is an example of the people of Mecca when they went out to Badr and swore to kill Muhammad (peace and blessings of God be upon him) and his companions, and to return to Mecca so that they could circumambulate the House and drink wine, and have female singers play on their heads. But God disappointed them and they were captured, killed, and defeated, just like the people of this Paradise when they went out intending to harvest and were disappointed. Then it was said that the right that the poor people of Paradise denied them may have been obligatory upon them, or it may have been voluntary, but the former is more apparent, and God knows best. It was also said that the Surah is Meccan, after interpreting the verse to refer to the drought that afflicted the people of Mecca and to the Battle of Badr.

Tafsir Ibn Kathir

This is a parable that God the Almighty gave to the infidels of Quraysh regarding the great mercy He bestowed upon them and the immense blessing He bestowed upon them, which was the mission of Muhammad, may God bless him and grant him peace, to them. They responded to him with denial, rejection, and war. For this reason, God the Almighty said: **Indeed, We tested them** meaning We tested them **as We tested the companions of the garden** meaning the garden containing various types of fruits and vegetables **when they swore to harvest it in the morning** meaning they swore among themselves to harvest its fruit at night so that no poor or beggar would know about them, so that its fruit would be abundant for them and they would not give any of it in charity **and they would not make an exception** meaning in what they swore. For this reason, God broke their oaths, saying: **Then a plague from your Lord swept over it while they were asleep** meaning a heavenly plague struck it **and it became like a harvested field** Ibn Abbas said: like a black night. Al-Thawri and Al-Suddi said: like a crop when it is harvested, meaning dry chaff. Ibn Abi Hatim said: It was reported on the authority of Ahmad bin Al-Sabah that Bashir bin Zadhan informed us on the authority of Umar bin Subh on the authority of Laith bin Abi Salim, on the authority of Abd Al-Rahman bin Sabit, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of sins, for a servant may commit a sin and thereby be deprived of a provision that had been provided for him.** Then the Messenger of God, may God bless him and grant him peace, recited: **And a company from your Lord swept over it while they were**

Such is the punishment, and the punishment of the Hereafter is greater, if they only knew.

asleep, and it became like a barren field. They were deprived of the good of their Paradise because of their sin.

And they called to one another in the morning meaning when it was time for dawn, they called to one another to go to the cuttings, **Go forth to your tillage if you should be harvesters** meaning if you wanted to harvest grapes. Mujahid said: Their tillage was grapes. **So they set out, whispering to one another** meaning they whispered to one another so that no one could hear them. Then God, the Most High, the Knower of secrets and whispers, explained what they were whispering to one another about, saying: **So they set out, whispering to one another, 'Let no poor person enter it upon you today'** meaning some of them said to one another, **Do not allow a poor person to enter it upon you today.** God, the Most High, said: **And they set out in the morning in a state of rage** meaning strong and intense.

Mujahid said, **And they set out in the morning with rage**, meaning in earnest. Ikrimah said, **with rage**, and Al-Sha'bi said, **with rage**, "with rage," **with the poor**, and Al-Suddi said, **with rage**, meaning that the name of their village was Harad, so Al-Suddi went far in saying this. *Capable*, meaning over it, as they claim and desire. **So when they saw it, they said, "Indeed, we are astray**, meaning when they reached it and looked down upon it, and it was in the state that God, the Almighty, had said, had changed from that freshness, flower, and abundance of fruits until it had become black and pitch black, from which nothing could be benefited. So they believed that they had taken the wrong path, and for this reason they said, **Indeed, we are astray**, meaning that we took a different path to it, so we were distracted from it. This was said by Ibn Abbas and others. Then they returned from what they were doing and were certain that it was it, so they said, **Rather, we are deprived**, meaning, rather, it is this, but we have no share or portion.

Their middle one said, Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, Muhammad bin Kaab, Ar-Rabi bin Anas, Ad-Dahhak, and Qatadah said: meaning the most just and best of them. **Did I not tell you, 'Why do you not glorify God?'** Mujahid, As-Suddi, and Ibn Jurayj said: **Why do you not glorify God?** meaning why do you not make an exception. As-Suddi said: Their exception at that time was glorification. Ibn Jarir said: It is the saying of the one who says, **If God wills**. It was said that its meaning is, **Their middle one said, 'Did I not tell you, why do you not glorify God?'** That is, why do you not glorify God and thank Him for what He has given you and bestowed upon you? **They said, 'Glory be to our Lord! Indeed, we were wrongdoers.'** They obeyed when it was of no benefit, and they regretted and confessed when it was of no benefit. For this reason, they said, **Indeed, we were wrongdoers**. So some of them turned to others, blaming each other for what they had insisted on of preventing the poor from receiving the right to collect the crops. So the only response of some of them to others was to admit the sin and guilt. **They said, 'Woe to us! Indeed, we were transgressors.'** That is, we transgressed and transgressed. We were arrogant and crossed the line until what happened to us happened to us.

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Fath al-Qadir

33- **Such is the punishment** meaning like the punishment with which We tested them and the people of Mecca, the punishment of this world. The punishment is a delayed subject, and so is its predicate. **And the punishment of the Hereafter is greater, if they only knew** meaning more severe and greater if the polytheists knew that it was like this, but they did not know.

Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement of God, **As We have tested the companions of the garden**, he said: They were people from Abyssinia. Their father had a garden and used to feed the poor from it. Then their father died and his sons said: Our father was truly a fool who used to feed the poor. **They swore that they would harvest it in the morning**, and that they would not feed a poor person. Ibn Jarir narrated: **And a group of people swept over it**, he said: It is a command from God. Abd ibn Humayd, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Mas'ud that the Messenger of God, may God bless him and grant him peace, said: "Beware of disobedience, for a person may commit a single sin and thus forget a door to

knowledge. And a person may commit a sin and thus be deprived of a provision that had been provided for him." Then the Messenger of God, may God bless him and grant him peace, recited: "And a group of people from your Lord swept over it while they were asleep. So it became like a harvested field," they were deprived of the good of their garden because of their sin. Abdur-Razzaq, Abd bin Hamid, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, **like a barren field**, he said: like a black night. Ibn al-Mundhir narrated on his authority, **and they whisper**, he said: secrets and hidden speech. Ibn Jarir and Ibn al-Mundhir also narrated on his authority, **on a mighty force**, he said: someone with power. Ibn al-Mundhir and Ibn Abi Hatim also narrated on his authority, regarding his statement, **indeed, we are astray**, he said: we were led astray from our paradise. They also narrated on his authority, **the most just of them said**, he said: the most just of them.

Tafsir al-Baghawi

God Almighty said: 33- **Such is the punishment**, meaning: as We did to them, We will do to those who transgressed Our limits and disobeyed Our command. **And the punishment of the Hereafter is greater, if they only knew.**

Tafsir al-Baidawi

33- **Such is the punishment** Like the punishment with which We afflicted the people of Mecca and the companions of Paradise, the punishment in this world. **And the punishment of the Hereafter is greater** Greater than it. **If they had known** They would have beenware of what would lead them to the punishment.

Surat al-Qalam 68:34

Indeed, for the righteous, with their Lord are gardens of pleasure.

Surat al-Qalam 68:34

Indeed, for the righteous, with their Lord are gardens of pleasure.

Tafsir al-Jalalayn

34 - **Indeed, for the righteous are with their Lord gardens of pleasure.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Indeed, for the righteous** who fear God's punishment by performing His obligations and avoiding His sins **are with their Lord gardens of pleasure** meaning: gardens of eternal pleasure.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, for the righteous, with their Lord are gardens of pleasure.** This has been discussed previously, meaning that for the righteous in the Hereafter there are gardens in which there is nothing but pure pleasure, untainted by anything that spoils it as is the case with the gardens of this world. The leaders of Quraysh saw their abundant share of this world and the small share of the Muslims in it, so when they heard talk of the Hereafter and what God had promised the believers, they said: If it is more true that we will be resurrected, as Muhammad and those with him claim, then our condition and their condition would not be except like it is in this world. Otherwise, they would not have surpassed us or preferred us, and the most they would do is to be equal to us.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the earthly Paradise and the punishment that befell them therein when they disobeyed God the Almighty and disobeyed His command, He explained that for those who fear Him and obey Him, there are gardens of bliss in the Hereafter that will never perish, never empty, and whose bliss will never end. Then God the Almighty said: **Shall We treat the Muslims like the criminals?** That is, shall We treat these people equally in recompense? No, by the Lord of the earth and the heavens. That is why He said: **What is the matter with you? How do you judge?** That is, how do you think that?

Then God the Almighty said: **Or do you have a Book in which you study? * Indeed, you will have therein whatever you choose.** God the Almighty says: "Is there in your hands a Book sent down from the heaven which you study, memorize, and circulate through the

transmission of generations from generation to generation, containing a definite ruling, as you claim?" "Indeed, you will have therein whatever you choose. * Or have you oaths from Us binding until the Day of Resurrection? Indeed, you will have whatever you judge." That is, do you have covenants and definite agreements from Us? **Indeed, you will have whatever you judge.** That is, do you have pledges from Us and definite agreements? **Indeed, you will have whatever you judge.** That is, you will get what you want and desire. **Ask them which of them is responsible for that.** That is, tell them who is the one who guarantees it? Ibn Abbas said: He says which of them is responsible for that. **Or do they have partners?** That is, from idols and rivals. **Then let them produce their partners, if they should be truthful.**

Fath al-Qadir

When the Almighty finished mentioning the state of the disbelievers and likening their trial to the trial of the people of the aforementioned garden, He mentioned the state of the righteous and what good He has prepared for them. He said: 34- **Indeed, for the righteous are gardens of pleasure with their Lord.** That is, those who are certain that which would necessitate His wrath from disbelief and sins with Him, the Almighty and Majestic, in the Hereafter are gardens of pure pleasure, untainted by turbidity and unmarred by the fear of its disappearance.

Tafsir al-Baghawi

Then he told what he has for the righteous, saying:

34- **Indeed, for the righteous are with their Lord gardens of pleasure.** The polytheists said: **We will be given in the Hereafter something better than what you are given.**

Tafsir al-Baidawi

34- **Indeed, for the righteous are with their Lord** meaning in the Hereafter, or in the vicinity of Jerusalem **Gardens of Delight** Gardens in which there is nothing but pure enjoyment.

Surat al-Qalam 68:35

Should We then treat the Muslims like the criminals?

Tafsir al-Jalalayn

35 - **Shall We treat the Muslims like the criminals?**

That is, follow them in giving.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Shall We then treat the Muslims like the criminals?** God Almighty says: Shall We treat, O people, those who submitted to Me in obedience, humbled themselves before Me in servitude, and were humble before My commands and prohibitions, in My honor and blessings in the Hereafter like the criminals who acquired sins, committed transgressions, and disobeyed My commands and prohibitions? No! God will not do that.

Tafsir al-Qurtubi

He said: **Shall We then treat the Muslims like the criminals?** That is, like the disbelievers. Ibn Abbas and others said: The disbelievers of Mecca said: We will be given better in the Hereafter than what you are given. So the verse **Shall We then treat the Muslims like the criminals?** was revealed.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the earthly Paradise and the punishment that befell them therein when they disobeyed God the Almighty and disobeyed His command, He explained that for those who fear Him and obey Him, there are gardens of bliss in the Hereafter that will never perish, never empty, and whose bliss will never end. Then God the Almighty said: **Shall We treat the Muslims like the criminals?** That is, shall We treat these people equally in recompense? No, by the Lord of the earth and the heavens. That is why He said: **What is the matter with you? How do you judge?** That is, how do you think that?

Then God the Almighty said: **Or do you have a Book in which you study? * Indeed, you will have therein whatever you choose.** God the Almighty says: "Is there in your hands a Book sent down from the heaven which you study, memorize, and circulate through the transmission of generations from generation to generation, containing a definite ruling, as you claim?" "Indeed, you will have therein whatever you choose. * Or have you oaths from Us binding until the Day of Resurrection? Indeed, you will have whatever you judge." That is, do you have covenants and definite agreements from Us? **Indeed, you will have whatever**

you judge. That is, do you have pledges from Us and definite agreements? **Indeed, you will have whatever you judge.** That is, you will get what you want and desire. **Ask them which of them is responsible for that.** That is, tell them who is the one who guarantees it? Ibn Abbas said: He says which of them is responsible for that. **Or do they have partners?** That is, from idols and rivals. **Then let them produce their partners, if they should be truthful.**

Fath al-Qadir

35- **Shall We treat the Muslims like the criminals?** The question is for denial. The leaders of the infidels of Quraysh saw their abundant fortune in this world and the little fortune of the Muslims in it, so when they heard the mention of the Hereafter and what God would give the Muslims in it, they said: If what Muhammad claims is true, then our situation and their situation would be like what it is in this world. So God said, refuting them and responding to them: Shall We treat the Muslims like the verse, and the *fa* is for connecting to an implied word like its counterparts.

Tafsir al-Baghawi

So God said, in refutation of them:

35- **Shall We treat the Muslims like the criminals? What is the matter with you? How do you judge?**

Tafsir al-Baidawi

35- **Shall We treat the Muslims like the criminals?** A denial of the words of the infidels, for they used to say: If it is true that we will be resurrected as Muhammad and those with him claim, then they will not prefer us, but rather we will be in a better state than them, as we are in this world.

Surat al-Qalam 68:36

What is the matter with you? How do you judge?

Surat al-Qalam 68:36

What is the matter with you? How do you judge?

Tafsir al-Jalalayn

36 - **What is the matter with you? How do you judge?**
This corrupt judgment

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **What is the matter with you? How do you judge?** Do you consider the obedient servant of God and the disobedient servant of God equal in their honor? God Almighty says: Do not treat them equally, for they are not equal before God. Rather, the obedient servant has permanent honor, and the disobedient servant has permanent humiliation.

Tafsir al-Qurtubi

Then he rebuked them and said: **What is the matter with you? How do you judge?** This crooked judgment. The matter of punishment was entrusted to you so that you could judge it as you wished. You have the same good as the Muslims.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the earthly Paradise and the punishment that befell them therein when they disobeyed God the Almighty and disobeyed His command, He explained that for those who fear Him and obey Him, there are gardens of bliss in the Hereafter that will never perish, never empty, and whose bliss will never end. Then God the Almighty said: **Shall We treat the Muslims like the criminals?** That is, shall We treat these people equally in recompense? No, by the Lord of the earth and the heavens. That is why He said: **What is the matter with you? How do you judge?** That is, how do you think that?

Then God the Almighty said: **Or do you have a Book in which you study? * Indeed, you will have therein whatever you choose.** God the Almighty says: "Is there in your hands a Book sent down from the heaven which you study, memorize, and circulate through the transmission of generations from generation to generation, containing a definite ruling, as you claim?" "Indeed, you will have therein whatever you choose. * Or have you oaths from Us binding until the Day of Resurrection? Indeed, you will have whatever you judge." That is, do you have covenants and definite agreements from Us? **Indeed, you will have whatever you judge.** That is, do you have pledges from Us and

definite agreements? **Indeed, you will have whatever you judge.** That is, you will get what you want and desire. **Ask them which of them is responsible for that.** That is, tell them who is the one who guarantees it? Ibn Abbas said: He says which of them is responsible for that. **Or do they have partners?** That is, from idols and rivals. **Then let them produce their partners, if they should be truthful.**

Fath al-Qadir

Then God rebuked them, saying: 36- **What is the matter with you? How do you judge?** This crooked judgment is as if the matter of retribution is entrusted to you, and you decide it as you wish.

Tafsir al-Baghawi

36- **What is the matter with you? How do you judge?**

Tafsir al-Baidawi

36- **What is the matter with you? How do you judge?** This is a turn of expression expressing astonishment at their judgment and rejecting it, and indicating that it is the result of a disordered mind and a crooked opinion.

Surat al-Qalam 68:37

Or do you have a book in which you study?

Tafsir al-Jalalayn

37 - *Orr* rather, do you have a book in which you study? You study, that is, you read.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the polytheists of Quraysh 106: O people, by your equality between Muslims and criminals in the honor of God, do you have a book sent down from God, brought to you by a messenger from among His messengers, that you have what you choose, so that you may study in it what you say.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Or have you a book in which you study?** He said: In it is what you say you read: you study it. And he recited, **Or have We given them a book so they have clear evidence from it?** (Fatir 35:40)... to the end of the verse.

Tafsir al-Qurtubi

Or do you have a book in which you study? That is, do you have a book in which you find the obedient and the disobedient?

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the earthly Paradise and the punishment that befell them therein when they disobeyed God the Almighty and disobeyed His command, He explained that for those who fear Him and obey Him, there are gardens of bliss in the Hereafter that will never perish, never empty, and whose bliss will never end. Then God the Almighty said: **Shall We treat the Muslims like the criminals?** That is, shall We treat these people equally in recompense? No, by the Lord of the earth and the heavens. That is why He said: **What is the matter with you? How do you judge?** That is, how do you think that?

Then God the Almighty said: **Or do you have a Book in which you study? * Indeed, you will have therein whatever you choose.** God the Almighty says: "Is there in your hands a Book sent down from the heaven which you study, memorize, and circulate through the transmission of generations from generation to generation, containing a definite ruling, as you claim?"

"Indeed, you will have therein whatever you choose. * Or have you oaths from Us binding until the Day of Resurrection? Indeed, you will have whatever you judge." That is, do you have covenants and definite agreements from Us? **Indeed, you will have whatever you judge.** That is, do you have pledges from Us and definite agreements? **Indeed, you will have whatever you judge.** That is, you will get what you want and desire. **Ask them which of them is responsible for that.** That is, tell them who is the one who guarantees it? Ibn Abbas said: He says which of them is responsible for that. **Or do they have partners?** That is, from idols and rivals. **Then let them produce their partners, if they should be truthful.**

Fath al-Qadir

37- **Or do you have a book in which you study?** That is, you read in it and find the obedient like the disobedient. Similar to this is the Almighty's saying: **Or do you have a clear authority? * Then produce your book.** Then the Almighty said: **Indeed, you will have therein whatever you choose.** The majority read it with a kasra on *in* as an object of **to study**: that is, you study in the book.

Tafsir al-Baghawi

37- **Or do you have a Book,** revealed from God, **in which,** in this Book, **you study,** you read.

Tafsir al-Baidawi

37- **Or do you have a book** from the heaven. **In it you study** you read.

Surat al-Qalam 68:38

Indeed, therein you will have whatever you choose.

Surat al-Qalam 68:38

Indeed, therein you will have whatever you choose.

Tafsir al-Jalalayn

38 - **Indeed, you will have therein whatever you choose.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, you will have therein whatever you choose**, God Almighty says: In that matter, you will have whatever you choose for yourselves. This is a command from God, a rebuke to these people and a rebuke to them for what they were saying of falsehood and what they were wishing for of false hopes.

Tafsir al-Qurtubi

Indeed, for you therein is that which you choose you choose and desire. The meaning is: that you have with the fatha but it is kasra due to the introduction of the lam. You say I knew that you were rational with the fatha, and I knew that you were rational with the kasra. So the operator in **indeed, for you therein is that which you choose** is **you study** in the meaning. And the lam prevented the opening of *in* and it was said: The speech was completed when he said: you study then he began and said **indeed, for you therein is that which you choose** meaning that in this book you have then what you choose, meaning that it is not for you. The pronoun in **indeed, for it** the first and second refers back to the book. Then he increased the rebuke.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the earthly Paradise and the punishment that befell them therein when they disobeyed God the Almighty and disobeyed His command, He explained that for those who fear Him and obey Him, there are gardens of bliss in the Hereafter that will never perish, never empty, and whose bliss will never end. Then God the Almighty said: **Shall We treat the Muslims like the criminals?** That is, shall We treat these people equally in recompense? No, by the Lord of the earth and the heavens. That is why He said: **What is the matter with you? How do you judge?** That is, how do you think that?

Then God the Almighty said: **Or do you have a Book in which you study? * Indeed, you will have therein whatever you choose.** God the Almighty says: "Is there in your hands a Book sent down from the heaven

which you study, memorize, and circulate through the transmission of generations from generation to generation, containing a definite ruling, as you claim?" "Indeed, you will have therein whatever you choose. * Or have you oaths from Us binding until the Day of Resurrection? Indeed, you will have whatever you judge." That is, do you have covenants and definite agreements from Us? **Indeed, you will have whatever you judge.** That is, do you have pledges from Us and definite agreements? **Indeed, you will have whatever you judge.** That is, you will get what you want and desire. **Ask them which of them is responsible for that.** That is, tell them who is the one who guarantees it? Ibn Abbas said: He says which of them is responsible for that. **Or do they have partners?** That is, from idols and rivals. **Then let them produce their partners, if they should be truthful.**

Fath al-Qadir

38- **Indeed, you will have in it whatever you choose.** When the lam was introduced, the hamza was broken, as in his saying: **I knew that you were indeed a wise man** with the kasra, or as a narration of the studied, as in his saying: "And We left for him among later generations * Peace be upon Noah among the worlds." It was said that the speech was completed when he said: **You study**, then he began and said: **Indeed, you will have in it whatever you choose**, meaning that you will not have that. Talha bin Masraf and Al-Dahhak read that **you will have in it whatever you choose** with the opening of the hamza, on the basis that the factor in it is you study with the addition of the lam of emphasis, and the meaning of **you choose** is you choose and desire.

Tafsir al-Baghawi

38- **Indeed, you will have in it**, in that book, **whatever you choose**, you choose and desire.

Tafsir al-Baidawi

38- **Indeed, you will have in it whatever you choose.** You will have whatever you choose and desire. Its origin is that it is **for you** with the fat-ha because it is studied, but when the lam was brought, it was broken. It may be a narration of what is studied or a resumption. To choose something and select it means to take its best.

Surat al-Qalam 68:39

Or do you have oaths upon Us that will last until the Day of Resurrection, that you will have whatever you judge?

Tafsir al-Jalalayn

39 - Or do you have oaths covenants upon Us that are firm until the Day of Resurrection related in meaning to upon Us and in this statement there is a meaning of an oath, that is, We swore to you and its response is that you will have what you judge for yourselves

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, Or do you have oaths from Us that will last until the Day of Resurrection? He says: Do you have oaths from Us that will last until the Day of Resurrection, that you will have what you judge, meaning that you will have your judgment? But the alif was broken from *in* because the lam entered into al-Naba 78: meaning, do you have oaths from Us that you will have your judgment?

Tafsir al-Qurtubi

Or do you have oaths? meaning covenants and pacts. Upon Us is decisive is emphatic, and decisive is with God the Most High. That is, do you have covenants with God the Most High that you have secured that He will admit you into Paradise? Indeed, you will have that which you judge. The word *in* was broken because the *lam* was included in the predicate. It is from the connection of oaths, and the position is accusative, but it was broken because of the *lam*. You say: I swore that you will have such-and-such. It was said that the discussion ended with the Almighty's saying: Until the Day of Resurrection, then He said: Indeed, you will have that which you judge. So, that is, the matter is not like that. Ibn Hormuz read *Ayn lakum fihī lama atkhayaruna, ayn lakum lama juhkum* with the question in both of them. Al-Hasan al-Basri read *baligha* in the accusative as a state, either from the pronoun in *lakum* because it is a predicate of faith, so it contains a pronoun from it. Or from the pronoun in Upon Us if you are able to judge us describing the oaths, not connected to the oaths themselves, because it contains a pronoun from it, as it would be if it was a predicate of it. It is possible that it is a state of oaths even if it is indefinite, just as they used the accusative case of *haqq* as a state of enjoyment in the Almighty's saying: Enjoyment in a just manner is a duty upon the righteous (al-Baqarah 2:124). The general public read *balighah* in the nominative case as an attribute of oaths.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the earthly Paradise and the punishment that befell them therein when they disobeyed God the Almighty and disobeyed His command, He explained that for those who fear Him and obey Him, there are gardens of bliss in the Hereafter that will never perish, never empty, and whose bliss will never end. Then God the Almighty said: Shall We treat the Muslims like the criminals? That is, shall We treat these people equally in recompense? No, by the Lord of the earth and the heavens. That is why He said: What is the matter with you? How do you judge? That is, how do you think that?

Then God the Almighty said: Or do you have a Book in which you study? * Indeed, you will have therein whatever you choose. God the Almighty says: "Is there in your hands a Book sent down from the heaven which you study, memorize, and circulate through the transmission of generations from generation to generation, containing a definite ruling, as you claim?" "Indeed, you will have therein whatever you choose. * Or have you oaths from Us binding until the Day of Resurrection? Indeed, you will have whatever you judge." That is, do you have covenants and definite agreements from Us? Indeed, you will have whatever you judge. That is, do you have pledges from Us and definite agreements? Indeed, you will have whatever you judge. That is, you will get what you want and desire. Ask them which of them is responsible for that. That is, tell them who is the one who guarantees it? Ibn Abbas said: He says which of them is responsible for that. Or do they have partners? That is, from idols and rivals. Then let them produce their partners, if they should be truthful.

Fath al-Qadir

Then the Almighty increased the rebuke by saying: 39- Or do you have oaths upon Us that are binding? That is, firm, binding, and infinite covenants. The meaning is, do you have oaths upon God that you have taken as a pledge that He will admit you into Paradise? His statement, until the Day of Resurrection is related to what is implied in for you, that is, they are fixed for you until the Day of Resurrection. We will not depart from our pledge until He judges you on that Day. The response to the oath is His statement, You will have what you judge. Because the meaning of Or do you have oaths is, Or did We swear to you? Al-Razi said: The meaning is, Or did We guarantee you and swear to you with firm, infinite oaths? It was said that the speech was completed when He said, until the Day of Resurrection, then He began by saying, You will have what you judge. That is, the matter is not like that. The majority of scholars read *binding* in the nominative case as an attribute of oaths. Al-Hasan and Zayd ibn Ali read it in the accusative case as a state of oaths, because it was specified by the description, or from the pronoun in for you or from the pronoun in upon us.

Surat al-Qalam 68:39

Or do you have oaths upon Us that will last until the Day of Resurrection, that you will have whatever you judge?

Tafsir al-Baghawi

39- **Or do you have oaths**, covenants and pacts, **upon Us that are conclusive**, confirming that We have made a covenant with you, and you have taken it as a pledge from Us so that your covenant will not be broken, **until the Day of Resurrection? Indeed, for you**, in that covenant, **is what you judge**, for yourselves of good and honor with God. And the breaking of *in* in the two verses is due to the inclusion of the lam in their predicate.

Tafsir al-Baidawi

39- **Or do you have oaths upon Us?** Confirmed covenants of faith. *Baghgha* is extremely emphasized, and it is read in the accusative case as a state, and the factor in it is one of the two adverbials. **Until the Day of Resurrection** is related to what is understood in *you*, meaning fixed upon Us until the Day of Resurrection, and We will not depart from its covenant until We judge you on that day, or by *Baghgha*, meaning oaths that reach that day. **You will have what you judge** is the answer to the oath because the meaning of **Do you have oaths upon Us?** is **Or did We swear to you?**

Surat al-Qalam 68:40

Ask them which of them has a claim to this.

Tafsir al-Jalalayn

40 - **Ask them which of them is responsible for that** the judgment that they make for themselves that they will be given in the Hereafter better than the believers **is a guarantor** for them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Ask, O Muhammad, which of these polytheists has a firm oath against us by their rule until the Day of Resurrection? *Leader* means: guarantor of it. Among the Arabs, a leader is the guarantor and the one who speaks on behalf of the people.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **Which of them is responsible for that?** means: Which of them is responsible for that.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Ask them which of them is responsible for that**, he said: Which of them is responsible for that?

Tafsir al-Qurtubi

God the Almighty said: **Ask them which of them is responsible for that.** That is, O Muhammad, ask these slanderers which of them is responsible for what was mentioned above. That is, that they will have the same good as the Muslims. The leader is the guarantor and the guarantor, as stated by Ibn Abbas and Qatadah. Ibn Kaysan said: The leader here is the one who stands up with the argument and the claim. Al-Hasan said: The leader is the Messenger. **Or have they partners?** That is, the *ha* and the *mim* are connectives. *Partners* means witnesses. **Then let them produce their partners** to testify to what they claim.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the earthly Paradise and the punishment that befell them therein when they disobeyed God the Almighty and disobeyed His command, He explained that for those who fear Him and obey Him, there are gardens of bliss in the Hereafter that will never perish, never empty, and whose bliss will never end. Then God the Almighty said: **Shall We treat the Muslims like**

the criminals? That is, shall We treat these people equally in recompense? No, by the Lord of the earth and the heavens. That is why He said: **What is the matter with you? How do you judge?** That is, how do you think that?

Then God the Almighty said: **Or do you have a Book in which you study? * Indeed, you will have therein whatever you choose.** God the Almighty says: "Is there in your hands a Book sent down from the heaven which you study, memorize, and circulate through the transmission of generations from generation to generation, containing a definite ruling, as you claim?" "Indeed, you will have therein whatever you choose. * Or have you oaths from Us binding until the Day of Resurrection? Indeed, you will have whatever you judge." That is, do you have covenants and definite agreements from Us? **Indeed, you will have whatever you judge.** That is, do you have pledges from Us and definite agreements? **Indeed, you will have whatever you judge.** That is, you will get what you want and desire. **Ask them which of them is responsible for that.** That is, tell them who is the one who guarantees it? Ibn Abbas said: He says which of them is responsible for that. **Or do they have partners?** That is, from idols and rivals. **Then let them produce their partners, if they should be truthful.**

Fath al-Qadir

40- **Ask them which of them is responsible for this.** That is, O Muhammad, ask the infidels, rebuking and rebuking them, which of them, by this incorrect ruling, can guarantee that they will have in the Hereafter what the Muslims have in it. Ibn Kaysan said: The leader here is the one who stands up with the argument and the claim. Al-Hasan said: The leader is the Messenger.

Tafsir al-Baghawi

Then he said to his Prophet, may God bless him and grant him peace:

40- **Ask them who is a leader in this**, guaranteeing that they will have in the Hereafter what the Muslims have?

Tafsir al-Baidawi

40- **Ask them which of them is responsible for that.** That ruling is established, he claims it and corrects it.

Surat al-Qalam 68:41

Or do they have partners? Then let them produce their partners, if they should be truthful.

Surat al-Qalam 68:41

Or do they have partners? Then let them produce their partners, if they should be truthful.

Tafsir al-Jalalayn

41 - **Or do they** that is, do they have *partners* who agree with this statement and guarantee it for them? If that is the case **then let them bring their partners** who guarantee it for them **if they are truthful**.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Or do they have partners? Then let them produce their partners, if they are truthful**. God Almighty says: Do these people have partners in what they say and describe of the matters that they claim are theirs? Then let them produce their partners in that, if they are truthful in what they claim of partners.

Tafsir al-Qurtubi

If they are truthful in their claim. It was also said: that is, let them bring their partners if they are able to, so it is a command that means to compel.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the earthly Paradise and the punishment that befell them therein when they disobeyed God the Almighty and disobeyed His command, He explained that for those who fear Him and obey Him, there are gardens of bliss in the Hereafter that will never perish, never empty, and whose bliss will never end. Then God the Almighty said: **Shall We treat the Muslims like the criminals?** That is, shall We treat these people equally in recompense? No, by the Lord of the earth and the heavens. That is why He said: **What is the matter with you? How do you judge?** That is, how do you think that?

Then God the Almighty said: **Or do you have a Book in which you study? * Indeed, you will have therein whatever you choose.** God the Almighty says: "Is there in your hands a Book sent down from the heaven which you study, memorize, and circulate through the transmission of generations from generation to generation, containing a definite ruling, as you claim?" "Indeed, you will have therein whatever you choose. * Or have you oaths from Us binding until the Day of Resurrection? Indeed, you will have whatever you judge." That is, do you have covenants and definite agreements from Us? **Indeed, you will have whatever you judge.** That is, do you have pledges from Us and

definite agreements? **Indeed, you will have whatever you judge.** That is, you will get what you want and desire. **Ask them which of them is responsible for that.** That is, tell them who is the one who guarantees it? Ibn Abbas said: He says which of them is responsible for that. **Or do they have partners?** That is, from idols and rivals. **Then let them produce their partners, if they should be truthful.**

Fath al-Qadir

41- **Or do they have partners** who share this statement with them and agree with them in it? **Then let them bring their partners, if they are truthful** in what they say. It is *or* to make it impossible, and the answer to the condition is omitted. It was said that the meaning is, **Or do they have partners who will make them like the Muslims in the Hereafter?**

Tafsir al-Baghawi

41- **Or do they have partners?** That is, do they have partners with God, lords who do this? It was also said: witnesses who testify to the truth of what they claim. **Then let them produce their partners, if they are truthful.**

Tafsir al-Baidawi

41- **Or do they have partners** who share this statement with them? **Then let them bring their partners, if they are truthful** in their claim, since it is nothing less than imitation. The Almighty has pointed out in these verses the negation of everything they could cling to, whether from reason or transmission that indicates entitlement or a promise or mere imitation, in order, pointing out the levels of consideration and falsifying what has no basis. It has been said that the meaning is **Or do they have partners** meaning idols whom they make like the believers in the Hereafter, as if when He denied that the equality is from God Almighty, He also denied with this that it is something they share with God.

Surat al-Qalam 68:42

The Day the shin will be laid bare and they will be called to prostrate, but they will not be able.

Tafsir al-Jalalayn

42 - Mention **the Day the shin will be laid bare** This is an expression of the severity of the matter on the Day of Resurrection for the reckoning and recompense. It is said that the war has laid bare the shin if the matter is severe in it **and they are called to prostrate** as a test of their faith **but they are unable** their backs will become one flat surface.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **On the Day the shin will be laid bare**. A group of the Companions and Followers of the Interpretation said: It will reveal a serious matter.

Who said that?

Muhammad bin Ubaid Al-Maharbi told me: Abdullah bin Al-Mubarak told us, on the authority of Usama bin Zaid, on the authority of Ikrimah, on the authority of Ibn Abbas: **The day the shin will be uncovered**. He said: It is a day of war and hardship.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, on the authority of Al-Mughira, on the authority of Ibrahim, on the authority of Ibn Abbas, **On the Day when the shin will be laid bare**. He said: About a great matter, like the poet's saying:

The war started against us

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ibrahim: **On the Day when the shin will be laid bare**, and no believer will remain but will prostrate, and the back of the unbeliever will harden and become a single bone. Ibn Abbas used to say: A great matter will be laid bare. Haven't you heard the Arabs say:

The war started against us

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told us, on the authority of his father, on the authority of Ibn Abbas, his statement, **On the Day when the shin will be laid bare**, meaning: the matter will be laid bare and the deeds will be made apparent, and its being laid bare: entering the Hereafter and the matter being laid bare from him.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ibn Abbas, his statement, **On the Day the shin will be laid bare** is the severe and terrifying matter of terror on the Day of Resurrection.

Muhammad bin Ubaid Al-Maharbi and Ibn Hamid told me: Ibn Al-Mubarak told us, on the authority of Ibn

Jurayj, on the authority of Mujahid, regarding his statement, **On the Day when the shin will be laid bare**, he said: The severity and seriousness of the matter. Ibn Abbas said: It is the most intense hour on the Day of Resurrection.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: The severity of the matter, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **On the Day when the shin will be laid bare**, he said: The severity of the matter, Ibn Abbas said: It is the first hour that will be on the Day of Resurrection, except that in the hadith of Al-Harith he said: And Ibn Abbas said: It is the most severe hour that will be on the Day of Resurrection.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Asim ibn Kulayb, on the authority of Saeed ibn Jubayr, who said: About the severity of the matter.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **On the Day the shin will be laid bare**, he said: About a terrible and grave matter.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **On the Day the shin will be laid bare**, he said: On the Day the severity of the matter will be laid bare.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **On the Day when the shin will be uncovered**, and Ibn Abbas used to say: The people of the Age of Ignorance used to say, **War has rolled up its shin**, meaning the coming of the Hereafter and the passing of this world.

Muhammad ibn Bashir narrated: Abd al-Rahman narrated: Sufyan narrated: Salamah ibn Kuhayl narrated: Abu al-Zahra' narrated: Abdullah said: God will appear to His creation on the Day of Resurrection until the Muslims pass by. He said: Then He will say: Who do you worship? They will say: We worship God and do not associate anything with Him. Then He will rebuke them two or three times, saying: Do you know your Lord? They will say: Our Lord. Then He will say: You were called to prostration while you were safe.

Yahya ibn Talha al-Yarbu'i narrated to me, saying: Sharik narrated to us, on the authority of al-A'mash, on the authority of al-Minhal ibn Amr, on the authority of Abdullah ibn Mas'ud, who said: A crier will call out on the Day of al-Qiyamah 75: 'Is it not just from your Lord, Who created you, then shaped you, then provided for you, then you turned away from Him, that He should appoint every servant among you as he appointed?' They will say: 'Yes.' He said: Then the gods they used to worship will be presented to every people, and they will tire them out and they will lead them to the Fire. But the people of the call will remain, and some of them will say to one another: 'What are you waiting for?' The people will go away, and they will say: 'We are waiting for Him to call us.' So He will come to them in a form.' He said: 'He will mention whatever God wills

The Day the shin will be laid bare and they will be called to prostrate, but they will not be able.

of it, and He will reveal whatever He wills to reveal.' He said: 'They will fall down in prostration except for the hypocrites, for the backbone of their loins will become a single bone like the rumps of cows, and it will be said to them: 'Raise your heads toward your light.' Then he mentioned a long story.

Abu Kurayb narrated to us, he said: Abu Bakr narrated to us, he said: Al-A'mash narrated to us, on the authority of Al-Munhal, on the authority of Qays ibn Sakin, he said: Abdullah narrated to Umar while he was with him, **On the Day when mankind will stand before the Lord of the worlds** (al-Muttaffin 83:6), he said: When the Day of Resurrection comes, he said: The people will stand before the Lord of the worlds for forty years, their eyes fixed on the heavens, barefoot and naked, bridled with sweat, and no human being will speak to them for forty years. Then a caller will call out: O mankind, is it not just from your Lord, who created you and shaped you and provided for you, then you worshipped other than Him, that He should give every people what they had taken? They said: Yes. He said: Then what they used to worship besides God will be presented to every people, meaning their gods, and they will follow them until they are thrown into the Fire, and only the Muslims and the hypocrites will remain. Then it will be said: Will you not go away, for the people have gone away? They will say: Until our Lord comes to us. He will say: And will you recognize Him? They said: If he confesses to us. He said: Then He will appear and those who used to worship Him will fall down in prostration. He said: And the hypocrites will remain, unable to do so, as if there are skewers on their backs. He said: Then He will take them and drive them to the Fire, and they will be thrown down, and these people will enter Paradise. He said: Then they will be met in Paradise with what they will be met with of reward, wives, and wide-eyed maidens. Each man of them will be in Paradise with such and such, between each Paradise is such and such, between the nearest and the farthest is a thousand years, and he will see the farthest as he sees the nearest. He said: And a man of good appearance will meet him, and if he looks at him coming, he will think that he is his Lord, and he will say to him: Do not do that, I am only your servant and your commander over a thousand villages. He said: Umar will say: O Ka'b, do you not hear what Abdullah is talking about?

Ibn Jabalah narrated: Yahya ibn Hammad narrated: Abu Uwanah narrated: Sulayman al-A'mash narrated: Al-Munhal ibn Amr narrated: Abu Ubaydah and Qays ibn Sakn narrated: Abdullah said while he was speaking to Umar: Umar kept saying: Woe to you, Ka'b! Don't you hear what Abdullah is saying? When the people are gathered on their feet for forty years, their eyes fixed on the sky, no one will speak to them, and the sun will be over their heads until sweat bridles them, all of them righteous and wicked. Then a voice from the sky will call out: "O mankind, is it not just from your Lord, who created you, provided for you, and shaped you, then you turned away from other than Him, that every man among you should be given what he was given? They will say: "Yes." Then a voice from the sky will call out: "O mankind, let every nation set

out to do what it used to worship." A mirage will be spread out for them. What they used to worship will be made visible to them. They will set out until they enter the Fire. Then it will be said to the Muslims: "What is holding you back?" They say: This is our place until our Lord comes to us. Then it is said to them: Will you recognize Him if you see Him? They say: If He confesses to us, we will recognize Him.

He said: Abu Salih narrated from Abu Hurayrah, from the Prophet, may God bless him and grant him peace, that one of them would turn around and uncover his shin, and they would fall down in prostration. He said: The backs of the hypocrites will be fused together until they become a single bone, like the rumps of cows. He said: It will be said to them: Raise your heads to your light in proportion to your deeds. He said: A group of them will raise their heads to light like mountains, and they will pass over the Sirat like the blink of an eye. Then another group will raise their heads to things like palaces, and they will pass over the Sirat like the wind. Then others will raise before them things like houses, and they will pass like horses. Then others will be raised to a light less than that, and they will pull themselves up tightly, and others less than that will walk, until the last of the people will remain, a man on the tip of his toe like a lamp, and he will fall down one time and straighten up another time, and the fire will strike him and it will scatter from him until he comes out, and he will say: No one has been given what I have been given, and he does not know from what he was saved, except that I felt its touch, and I felt its heat. And he mentioned a long hadith, from which I have shortened this.

Musa ibn Abd al-Rahman al-Masruqi narrated to me, saying: Ja'far ibn Awn narrated to us, saying: Hisham ibn Sa'd narrated to us, saying: Zayd ibn Aslam narrated to us, on the authority of Ata' ibn Yasar, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: When the Day of Resurrection comes, a caller will call out: 'Let every nation join what it used to worship.' No one who used to worship an idol, a statue, or an image will remain, except that they will go until they fall into the Fire. Only those who used to worship God alone will remain, from the righteous and the wicked, and the dust of the People of the Book. Then Hell will be presented as if it were a mirage, one part crushing the other. Then the Jews will be called, and it will be said to them: 'What did you worship?' They will say: 'Uzair, the son of God.' He will say: 'You have lied. God has not taken a wife or a son. So what do you want?' They will say: 'O our Lord, we are thirsty.' He will say: 'Will you not then return?' They will go until they fall into the Fire. Then the Christians will be called, and it will be said: 'What did you worship?' They will say: 'The Messiah, the son of God.'" He will say, "You have lied. God has not taken a wife or a son. What do you want?" They will say, **O our Lord, we are thirsty, give us something to drink.** He will say, **Will you not then be returned?** They will go and fall into the Fire, and only those who used to worship God, both the righteous and the wicked, will remain. He said, "Then God will appear to us in a form other than the one in which we saw Him the first time, and He will say, 'O

people, every nation has followed what it used to worship, and you will remain.' On that Day, none will speak to Him except the prophets. They will say, 'We left the people in this world, and we were more in need of their company therein. Every nation has followed what it used to worship, and we are awaiting our Lord whom we used to worship.' He will say, "I am your Lord." They will say, **We seek refuge in God from you.** He will say, **Is there a sign between you and God by which you recognize Him?** They will say, Yes. He will uncover his shin, and they will all fall down in prostration. There will not remain anyone who had prostrated in this world for the sake of showing off, or showing off, or hypocrisy, except that his back will become a single plate. Every time he wants to prostrate, he will fall on his back. He will say, "Then he will return, raising up our righteous and our wrongdoers, and he will be equal to us in the form in which we saw him the first time. He will say, 'I am your Lord.' They will say, 'Yes, you are our Lord,'" three times.

Muhammad ibn Abdullah ibn Abdul-Hakam told me: My father and Saeed ibn al-Layth told me: Khalid ibn Yazid told us, on the authority of Abu Hilal, on the authority of Zaid ibn Aslam, on the authority of Ata' ibn Yasar, on the authority of Abu Saeed al-Khudri: The Messenger of God, may God bless him and grant him peace, said: "His crier will call out and say: 'Let every people join what they used to worship.' So the people of the cross will go with their cross, and the people of idols with their idols, and the people of every god with their gods, until there remains whoever used to worship God, from the righteous and the wicked, and the remnants of the People of the Book. Then Hell will be brought forth and displayed as if it were a mirage." Then he mentioned something similar, except that he said: **Then we await our Lord.** He said: **If he said it, then the Almighty will come to them.** Then he told us a hadith similar to the hadith of al-Masruqi.

Abu Kurayb narrated to us, saying: Abd al-Rahman al-Maharibi narrated to us, on the authority of Ismail ibn Rafi' al-Madani, on the authority of Yazid ibn Abi Ziyad, on the authority of a man from the Ansar, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: "God will take revenge for the oppressed from the oppressor until no one remains accountable to anyone. Then God will appoint an angel from the angels in the image of Uzair, and the Jews will follow him. Then God will appoint an angel from the angels in the image of Jesus, and the Christians will follow him. Then a caller will call out that will be heard by all of creation, saying: 'Let every people join their gods and what they used to worship besides God.' No one who used to worship anything besides God will remain without his gods being presented to him before him. Then they will be led to the Fire until no one remains except the believers, among whom are the hypocrites. Then God, the Most High, will say: 'O people, the people have gone, the people have gone. Join your gods and what you used to worship.' They will say: 'By God, we have no god but God, and we did not worship any god other than Him.' But it is God who made them steadfast. Then He will say to them a second time in the same way: 'Join your gods and what you used to worship.' " Do you worship? They will say the same, and it will be

said: Is there a sign between you and your Lord that you recognize? They will say: Yes, and His greatness will be revealed to them, so that they will know that He is their Lord, and they will fall down on their faces in prostration before Him, and every hypocrite will fall on his back, and God will make their backs like the hooves of cows."

Abu Zaid Umar ibn Shabah told me, saying: Al-Walid ibn Muslim told us, saying: Abu Saeed Ruh ibn Janah told us, on the authority of a client of Umar ibn Abd al-Aziz, on the authority of Abu Burdah ibn Abi Musa, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace: **On the Day the shin will be laid bare**, he said: **On the Day of a great light, before which they will fall down in prostration.**

Jaafar bin Muhammad Al-Bazuri told me: Ubaidullah told us, on the authority of Abu Jaafar, on the authority of Al-Rabi', regarding the statement of God, **On the Day the shin will be laid bare**, he said: The covering will be laid bare. He said: And they will be called to prostrate while they are safe.

Ibn Hamid told us: Ibn al-Mubarak told us, on the authority of Usamah ibn Zayd, on the authority of Ikrimah, regarding His statement, **The Day the shin will be laid bare**, he said: It is a day of distress and hardship. It was mentioned on the authority of Ibn Abbas that he had read it as, **The Day the shin will be laid bare**, meaning: The Day the Resurrection will reveal severe hardship. The Arabs say, **This matter was laid bare from the shin**, if it became severe. From this comes the saying of the poet:

She showed them her leg and it was clear that she was evil.

His saying, **And they are called to prostrate, but they are unable to do so**, means: And they are called to uncover their shins in order to prostrate to God Almighty, but they are unable to do so.

Tafsir al-Qurtubi

The Almighty's saying: **The Day the shin shall be laid bare**. It is possible that the agent in **the Day** is **they shall come** meaning, **they shall bring their partners on the Day the shin shall be laid bare so that the partners may intercede for them**. It is also possible for it to be in the accusative case with an implied verb, meaning, **mention the Day the shin shall be laid bare**, so one stops at *truthful* and does not stop at the first estimation. The word **the Day we uncover** was read with a noon. Ibn Abbas read **the Day we uncover the shin** as a construction named after the doer, meaning, **we uncover the severity or the Resurrection from its shin**, like their saying: **the war rolled up its shin**. The poet said:

A war boy, if war bites him, he bites it, and if war rolls up its leg, he rolls it up.

The rajaz poet said:

She has uncovered her leg, so tighten it. I have found war with you, so pull it.

The Day the shin will be laid bare and they will be called to prostrate, but they will not be able.

Another said:

I was amazed at myself, at my compassion, and at the birds' flight from their nests.

In a year that has revealed its red leg, revealing the flesh from its sweat

Another said:

She revealed her leg to them and the evil became clear

It was also narrated from Ibn Abbas, Al-Hasan and Abu Al-Aaliyah that we uncover with a taa' that is not the name of the agent. This reading goes back to the meaning of uncover, as if he said: The Day the Resurrection will uncover severity. It was read on the Day of Resurrection with a damma on the taa' and a kasra on the sheen, from the root akshaf, which means to uncover. And from this: a man uncovers, so he is uncovered, if his upper lip is turned up. Ibn Al-Mubarak said: Usamah bin Zaid informed us, from Ikrimah, from Ibn Abbas, regarding the verse: **The Day the shin will be uncovered**, he said: From distress and severity. Ibn Jurayj informed us, from Mujahid, who said: The severity of the matter and its seriousness. Mujahid said: Ibn Abbas said: It is the most intense hour on the Day of Resurrection. Abu Ubaidah said: When the war or the matter intensifies, it is said: The matter has been uncovered from its shin. The origin of this is that whoever falls into something that requires seriousness rolls up his shin, so the shin and uncovering it were borrowed to refer to severity. It was also said: The shin of something is its origin by which it is sustained, like the shin of a tree and the shin of a human being. That is, the Day the origin of the matter will be uncovered, so the truths of matters and their origins will be revealed. It was also said: The shin of Hell will be uncovered. It was said: From the leg of the throne. It was also said: He means the time of approaching death and the weakness of the body, that is, the sick person uncovers his leg to see his weakness, and the muezzin calls him to prayer, but he is unable to stand and go out. As for what was narrated that God uncovers His leg, then He, the Almighty, is above the limbs and hatred, and that He uncovers and covers. Its meaning is that He reveals the greatness of His affair. It was also said: He reveals His light, the Almighty, the Almighty. Abu Musa narrated: On the authority of the Prophet, may God bless him and grant him peace, in his saying, the Most High, about the shin, he said: **A great light will be uncovered before which they will fall down in prostration.** Abu al-Layth al-Samarqandi said in his interpretation: Al-Khalil bin Ahmad told us, he said: Ibn Mani' told us, he said: Hudbah told us, he said: Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Ammarah al-Qurashi, on the authority of Abu Burdah, on the authority of Abu Musa, he said: My father told me, he said: "I heard the Messenger of God, may God bless him and grant him peace, say: When the Day of Resurrection comes, what they used to worship in this world will be shown to every people. Every people will go to what they used to worship, and the people of monotheism will remain. It will be said to them, 'What are you waiting for?' They will say, 'We have a Lord whom we used to

worship in this world and we did not see Him.' He said, 'And you will recognize Him when you see Him.' They will say, 'Yes.' It will be said, 'How can you recognize Him when you have not seen Him?' They will say, 'He has no equal.' Then the veil will be uncovered for them and they will look at God Almighty and fall down in prostration before Him. And there will remain people whose backs will be like the hooves of cows. They will look at God Almighty and want to prostrate but will not be able to. This is what God Almighty said: "On the Day the shin will be uncovered and they will call out, To prostrate, but they are unable to. Then God the Almighty will say, "My servants, raise your heads, for I have replaced every man among you with a man from the Jews and Christians in the Fire." Abu Burdah said: "I narrated this hadith to Umar ibn Abdul Aziz, and he said, 'By God, there is no god but Him, has your father narrated this hadith to you?' So he swore three oaths to him. Umar said, 'I have not heard a hadith from the people of monotheism that is more beloved to me than this.'" Qais ibn al-Sakn said: "Abdullah ibn Mas'ud narrated to Umar ibn al-Khattab, and he said, 'When the Day of Resurrection comes, the people will stand before the Lord of the Worlds for forty years, their eyes fixed on the sky, barefoot, naked, and bridled with sweat. God will not speak to them or look at them for forty years. Then a caller will call out, 'O people, is it not just from your Lord, who created you, shaped you, caused you to die, and gave you life, then you worshipped other than Him, that He should appoint every people to what they appointed?' They said, 'Yes.'" He said: "Then every people will be returned to what they used to worship besides God, and they will follow it until it throws them into the Fire. Then the Muslims and the hypocrites will remain, and it will be said to them: 'Will you not go, for the people have gone?' They will say: 'Until our Lord comes to us.' It will be said to them: 'Do you recognize Him?' They will say: 'If he confesses to us, we will recognize Him.' He said: "Then at that time He will uncover His shin and appear to them, and those who used to worship Him sincerely will fall down in prostration, and the hypocrites will remain, unable to do so, as if there were skewers on their backs. He will take them to the Fire, and these will enter Paradise. This is what God the Most High said: 'And they are invited to prostrate, but they are unable.'"

Tafsir Ibn Kathir

When God Almighty mentioned that the righteous will have gardens of bliss with their Lord, He explained when that will happen and occur, saying: **The Day the shin will be laid bare and they will be called to prostrate, but they will not be able**, meaning the Day of Resurrection and the horrors, earthquakes, calamities, trials, and great matters that will occur on it. Al-Bukhari said here: Adam told us, Al-Layth told us, on the authority of Khalid bin Yazid, on the authority of Saeed bin Abi Hilal, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, who said: I heard the Prophet, may God bless him and grant him peace, say: "Our Lord

will uncover His shin, and every believing man and woman will prostrate to Him. Whoever used to prostrate in this world for show and to be heard will remain, and he will go to prostrate, but his back will become flat." This hadith is narrated in the two Sahihs and in other chains of transmission, and it has different wordings, and it is a long and well-known hadith. Abdullah bin Al-Mubarak said, on the authority of Usamah bin Zaid, on the authority of Ikrimah, on the authority of Ibn Abbas, **The Day the shin will be uncovered**, he said: It is the Day of Resurrection, a day of distress and hardship. Ibn Jarir narrated it, then he said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Al-Mughirah, on the authority of Ibrahim, on the authority of Ibn Masoud or Ibn Abbas - the doubt is from Ibn Jarir - **The Day the shin will be uncovered**, he said: About a great matter, like the saying of the poet:

The war has turned from its leg

Ibn Abi Nujayh said on the authority of Mujahid, **On the Day the shin is laid bare**, meaning the severity of the matter. Ibn Abbas said, **It is the first hour of the Day of Resurrection**. Ibn Jarir said on the authority of Mujahid, **On the Day the shin is laid bare**, meaning the severity and seriousness of the matter. Al ibn Abi Talhah said on the authority of Ibn Abbas, **His statement, 'On the Day the shin is laid bare,' is the severe and terrible matter of terror on the Day of Resurrection**. Al-Awfi said on the authority of Ibn Abbas, **His statement, 'On the Day the shin is laid bare,' means when the matter is laid bare and deeds become apparent, and its laying bare means entering the Hereafter and the matter is laid bare from it**. Ad-Dahhak and others narrated this on the authority of Ibn Abbas. Abu Ja'far ibn Jarir narrated all of this, then he said, Abu Zayd `Umar ibn Shabah told me, Harun ibn `Umar Al-Makhzumi told us, Al-Walid ibn Muslim told us, Abu Sa'id Ruh ibn Janah told us, on the authority of a client of `Umar ibn `Abd Al-`Aziz, on the authority of Abu Burdah ibn Abi Musa, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said, **On the Day the shin is laid bare**, meaning a great light before which they prostrate themselves. Abu Ya'la narrated it on the authority of Al-Qasim ibn Yahya, on the authority of Al-Walid ibn Muslim, with it, and in it is a man. It is unclear, and God knows best.

And the Almighty's saying: **Their eyes will be humbled, humiliation will cover them** meaning in the Hereafter because of their crimes and arrogance in this world, so they were punished with the opposite of what they were doing. And when they were called to prostrate in this world and refused to do so despite their good health and safety, likewise they will be punished with their inability to do so in the Hereafter. When the Lord Almighty appears, the believers will prostrate to Him, and none of the disbelievers or hypocrites will be able to prostrate. Rather, their backs will return to being level, and whenever one of them wants to prostrate, he will fall on his back, the opposite of prostration, as they were in this world, unlike what the believers are doing.

Then God the Almighty said: **So leave Me and him who denies this statement**, meaning the Qur'an. This is a severe threat, meaning leave Me and him, for I know more about it than he does how to lure him and

extend his error and give him respite, then I will seize him with the grasp of the Mighty, the Powerful. For this reason God the Almighty said: **We will gradually lead them on from where they do not know**, meaning while they are unaware, rather they believe that this is an honor from God, while in reality it is an insult, as God the Almighty said: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive**. And God the Almighty said: "But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing until, just as they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair." For this reason He said here: "And grant them respite. Indeed, My plan is firm," meaning I will delay them, give them respite, and grant them respite. This is from My plan and deceit against them. For this reason God the Almighty said: **Indeed, My plan is firm**, meaning great for whoever disobeys My command, belies My messengers, and dares to disobey Me.

In the two Sahihs, it is narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **God, the Most High, gives respite to the wrongdoer until, when He seizes him, He does not let him escape**. Then he recited: "And such is the punishment of your Lord when He seizes towns while they are wrongdoers. Indeed, His punishment is painful and severe." And the words of God, the Most High: **Or do you ask them for a reward, so they are burdened with a heavy loss? Or do they have knowledge of the unseen, so they write down?** Its interpretation was presented in Surat At-Tur. The meaning of that is that you, O Muhammad, are calling them to God, the Mighty and Sublime, without taking a reward from them, rather you hope for a reward for that from God, the Most High, while they deny what you have brought them, merely out of ignorance, disbelief, and stubbornness.

Fath al-Qadir

42- **The Day the shin shall be laid bare**. "The Day is an adverbial phrase for His statement, So let them bring it on the Day the shin shall be laid bare. **It is also permissible for it to be an adverbial phrase for an implied verb**, Remember the Day the shin shall be laid bare." Al-Wahidi said: The commentators said about His statement, "On the shin," about the severity of a matter. Ibn Qutaybah said: The origin of this is that when a man encounters a serious matter that requires seriousness, he rolls up his sleeves, so the uncovering of the shin is used as a metaphor for severity. And Durayd ibn al-Summah recited:

The sleeve of the garment is halfway out of his leg. Patiently waiting for the evacuation. He came out in the best way.

He said: The interpretation of the verse is the Day when the matter becomes intense, just as something becomes intense that requires one to uncover one's shins. Abu Ubaidah said: When the war or the matter becomes intense, it is said that the matter has uncovered its shins. The origin of this is that whoever falls into something that requires seriousness will roll up his shins, so the shin and uncovering were

Surat al-Qalam 68:42

The Day the shin will be laid bare and they will be called to prostrate, but they will not be able.

borrowed to refer to the place of intensity. This is what others among the linguists said, and the Arabs have used this in their poetry, including the saying of the poet:

A brother of war, if war bites him, he bites it, and if war rolls up its leg, he rolls it up.

And the other said:

And the horses gallop at sunrise, and the war has begun against us.

Another saying:

She has revealed her leg, so hurry up and find war with you, so hurry up

Another saying also in the year:

She revealed her red leg, revealing the flesh of her veins.

It was said that the stem of something is its origin and foundation, like the stem of a tree. The stem of man: that is, the day the stem of the matter will be revealed and its truths will be made clear. It was said that the stem of Hell will be revealed, and it was said that the stem of the Throne, and it was said that it is an expression of nearness, and it was said that the Lord, glory be to Him, will reveal His light. What is the truth will come at the end of the research. And when the river of God comes, the river of Maqal will be nullified. The majority read *yakshufu* with the greeting in the passive form. Ibn Masoud, Ibn Abbas, and Ibn Abi Ubla read *takashuf* with the superior form in the active form: that is, the severity or the hour. It was read with the superior form in the passive form, and it was read with the letter noon, and it was read with the superior form with the damma and the kasra of the sheen from **akshaf al-amr**: that is, it entered into the revelation. **And they are called to prostrate, but they are unable.** Al-Wahidi said: The commentators said: All of creation prostrates to God in one prostration, and the disbelievers and hypocrites remain, wanting to prostrate, but they are unable, because their backs have dried up and do not soften for prostration. Al-Rabi' ibn Anas said: The veil will be lifted and those who believed in God in this world will fall and prostrate to Him. The others will be called to prostrate but will not be able to, because they did not believe in God in this world.

Tafsir al-Baghawi

42- **The Day the shin will be bared.** It was said: **The Day** is an adverbial phrase for His saying, **Then let them bring their partners**, meaning: let them bring them on that day so that they may benefit them and intercede for them. **The Day the shin will be bared.** It was said: about a terrible and severe matter. Ibn Abbas said: it is the most severe hour on the Day of Resurrection.

Saeed bin Jubair said: **The day the shin will be uncovered** refers to the severity of the matter.

Ibn Qutaybah said: The Arabs say to a man when he encounters a serious matter that requires seriousness and enduring hardship: **He rolled up his sleeves.** And it is said: when the matter becomes intense in war: **The war has uncovered its sleeves.**

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, Suwaid bin Saeed told me, Jaafar told me, Hafs bin Maysarah told me, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, may God be pleased with him, that some people during the time of the Prophet, may God bless him and grant him peace, said: O Messenger of God, will we see our Lord on the Day of Resurrection? The Messenger of God, may God bless him and grant him peace, said: Yes. Do you have any difficulty in seeing the sun at noon when it is clear and there are no clouds? And do you have any difficulty in seeing the moon on a full moon night when it is clear and there are no clouds? They said: No, O Messenger of God. He said: You will not have any difficulty in seeing God on the Day of Resurrection except as you have any difficulty in seeing one of the two. When the Day of Resurrection comes, a muezzin will announce that every nation will follow what it used to worship, and no one will remain who used to worship God, whether righteous or wicked or other than the People of the Book. The Jews will be summoned and it will be said to them: What did you worship? They will say: We used to worship Ezra, the son of God. It will be said: You have lied. God has not taken a wife or a son. So what do you seek? They will say, **We are thirsty, O our Lord, so give us drink.** Then it will be said to them, **Will you not return?** They will be herded into the Fire as if it were a mirage, parts of which crush one another, and they will fall into the Fire. Then the Christians will be summoned and it will be said to them, **What did you worship?** They will say, "We worshipped Christ, the son of

God. Then it will be said to them: God has not taken a wife or a son. Then it will be said to them: What do you seek? They will say: We are thirsty, O our Lord, so give us a drink. Then it will be said to them: Will you not return? Then they will be herded into Hell as if it were a mirage, parts crushing each other, and they will fall into the Fire, until there remains only those who worshipped God, of the righteous and the wicked, then the Lord of the Worlds will come to them in a form less than the one they saw Him in. He will say: What are you waiting for? For every nation to follow what it used to worship. They will say: O our Lord, we left the people in this world when we were most needy of them, and we did not keep company with them. He will say: I am your Lord. They will say: We seek refuge in God from you. We do not associate anything with God, two or three times, until some of them are about to turn over. He will say: Is there a sign between you and him by which you can recognize him? They will say: Yes. Then He will uncover his shin, and no one who used to prostrate to God of his own accord will remain except that God will give him permission to prostrate. No one who used to prostrate out of hypocrisy and showing off will remain except that God will make his back a single

layer. Whenever he wants to prostrate, he will fall on his back. Then they will raise their heads and he has transformed into the image in which they saw him the first time and he will say: I am your Lord. They will say: You are our Lord. Then the bridge will be struck over Hell and intercession will be granted, and they will say: O God, save us, save us. It was said: O Messenger of God, what is the bridge? He said: A slippery slope in which there are hooks and pegs and thorns. It is in Najd and it has a thorn called Al-Sa'dan. It will pass

The believers are like the blink of an eye, like lightning, like the wind, like birds, like the best horses and riders. Some are saved as Muslims, some are scratched and sent away, and some are thrown into the fire of Hell. Then, when the believers are saved from the Fire, by Him in Whose hand is my soul, none of you will be more ardent in exacting justice for God than the believers on the Day of Resurrection for their brothers who are in the Fire. They will say, "Our Lord, they used to fast with us, pray, and perform Hajj." It will be said to them, **Bring out those you recognized.** Their images will be forbidden to the Fire, and they will bring out many people whose bodies have been burned up to the middle of their shins and up to their knees. Then they will say, **Our Lord, there is no one left in it of those whom You commanded us to be.** He will say, **Go back, and whoever you find in his heart the weight of a dinar of goodness, bring him out.** So they will bring out many people. Then they will say, **Our Lord, we have not left in it anyone of those whom You commanded us to be.**

Then He will say, "Go back, and whoever you find in his heart the weight of half ... Then they will bring out many people. Then they will say, "Our Lord, we have not left in it anyone of those whom You commanded us to be." Then He will say, **Go back, and whoever you find in his heart the weight of half a dinar of goodness, bring him out.** In his heart is an atom's weight of goodness, so bring him out. So they will bring out a great number of people, then they will say: Our Lord, we have not left within it anyone in whom there is goodness than that which You have commanded us to have. Abu Sa'id Al-Khudri used to say: If you do not believe me in this hadith, then read if you wish:

"Indeed, God does not wrong by as much as an atom's weight. And if there is a good deed, He multiplies it and gives from His presence a great reward." (An-Nisa': 40). So God will say: The angels have interceded, the prophets have interceded, the believers have interceded, and none remains except the Most Merciful of the merciful. Then He will take a handful of fire and bring out from it a people who never did any good and have turned into blackened corpses. Then He will cast them into a river at the mouths of Paradise called the River of Life. They will come out as a seed comes out of the silt of a torrent. Do you not see that it turns toward a rock or a tree? Some of it turns toward the sun, yellow and green, and some of it turns toward the shade, white. He said: "They will come out like pearls with rings around their necks. The people of Paradise will recognize them. These are those freed by God from the Fire, whom God has admitted into Paradise without any deed they had done or any good they had presented. Then He will say: 'Enter Paradise, and whatever you have seen is yours.' They will say: 'Our Lord, You have given us what You have not given to anyone in the worlds.' He

will say: 'You have with Me something better than this.' They will say: 'Our Lord, what can be better than this?' He will say: 'My pleasure, and I will never be angry with you after it.'"

Muhammad ibn Ismail narrated this hadith on the authority of Yahya ibn Bakir, on the authority of Al-Layth, on the authority of Khalid ibn Yazid, on the authority of Saeed ibn Abi Hilal, on the authority of Zaid ibn Aslam, with this meaning. Abdul Wahid Al-Malihi informed us, Ahmad ibn Abdullah Al-Nuaimi informed us, Muhammad ibn Yusuf informed us, Muhammad ibn Ismail informed us, Adam informed us, Al-Layth informed us, on the authority of Khalid ibn Yazid, on the authority of Saeed ibn Abi Hilal, on the authority of Zaid ibn Aslam, on the authority of Ata' ibn Yasar, on the authority of Abu Saeed Al-Khudri, may God be pleased with him, who said: "I heard the Prophet, may God bless him and grant him peace, say: 'Our Lord will uncover His shin, and every believing man and woman will prostrate to Him. Whoever used to prostrate in this world for show and to be heard will remain, and he will go to prostrate, but his back will become a single flat surface.' "

The Almighty says: **And they are called to prostrate, but they are unable**, meaning: The backs of the infidels and hypocrites will become like the hooves of cows, and they will be unable to prostrate.

Tafsir al-Baidawi

42- "The Day the leg shall be laid bare" is the day when the matter will become difficult and the situation will be difficult. The laying bare of the leg is a metaphor for that, and its origin is the women rolling up their legs to escape. Hatim said:

A brother of war, if war bites him, he will be kind to it, and if war rolls up its leg, he will roll it up.

Or the day when the origin of the matter and its reality will be revealed such that it becomes apparent, borrowed from the trunk of a tree and the trunk of a human being, and its indefiniteness is for emphasis or glorification. It was read as takshif and takshif with the ta' on the basis of the subject or the object and the verb for the hour or the state. **And they are called to prostration** as a rebuke for their abandonment of prostration if today is the Day of Resurrection, or they are called to the prayers at their appointed times if it is the time of death. **But they are not able** because its time has passed or the ability to do it has been removed.

Surat al-Qalam 68:43

Their eyes will be humbled, humiliation will overwhelm them, and they used to be called to prostrate while they were sound.

Surat al-Qalam 68:43

Their eyes will be humbled, humiliation will overwhelm them, and they used to be called to prostrate while they were sound.

Tafsir al-Jalalayn

43 - *Humbled* is a state of the pronoun they call upon, meaning humiliated. **Their eyes** they do not raise them. **Humiliation overwhelms them** it covers them. **And they used to call in this world to prostration while they were sound** so they do not perform it by not praying.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Their eyes will be humbled, humiliation will cover them.** He says: humiliation from the punishment of God will cover them. **And they were called to prostrate while they were healthy.** He says: And in this world, they were called to prostrate to Him while they were healthy, with nothing preventing them from doing so, and nothing standing between Him and them. It has been said: Prostration in this context is the obligatory prayer.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim al-Taimi: **And they were called to prostration while they were healthy.** He said: To the obligatory prayer.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Sinan, on the authority of Saeed bin Jubair: **And they were called to prostration.** He said: He hears the caller to the obligatory prayer but does not answer him.

He said: Mahran told us, on the authority of Sufyan, on the authority of his father, on the authority of Ibrahim al-Taymi, **And they were called to prostration.** He said: The obligatory prayer.

And similar to what we said about His statement, **They are called to prostrate, but they are unable...** the verse, the people of interpretation said.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding His statement, **And they used to be called to prostration while they were safe,** he said: They are the disbelievers who used to call upon Him in this world while they were safe. So today He is calling upon them while they are afraid. Then God, the Exalted, informed us that He will stand between the polytheists and His obedience in this

world and the Hereafter. As for in this world, He said, **They could not hear, nor could they see** (Hud 11:20). As for the Hereafter, He said, **So they cannot, * Their eyes will be downcast.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **They will be called to prostrate, but they will not be able to,** that is, by God, on the Day of Resurrection. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "Permission will be given to the believers on the Day of Resurrection to prostrate, so the believers will prostrate, and among every believer will be a hypocrite, so the back of the hypocrite will harden from prostrating, and God will make the prostration of the believers towards them a rebuke, humiliation, degradation, regret, and sorrow."

His saying, **And they were called to prostration,** meaning in this world, **and they were safe,** meaning in this world.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: It has reached me that permission will be given to the believers on the Day of Resurrection to prostrate among every believer a hypocrite. The believers will prostrate, but the hypocrite will not be able to prostrate. I think he said: Their backs will harden, and the prostration of the believers will be a rebuke to them. He said: **And they were called to prostrate while they were safe.**

Tafsir al-Qurtubi

Their eyes will be humbled meaning submissive and humble, and the accusative is in the state of **humiliation will overwhelm them** meaning that the believers will raise their heads and their faces will be whiter than snow. The faces of the hypocrites and disbelievers will turn black until they become blacker than tar.

I said: The meaning of the hadith of Abu Musa and Ibn Masoud is confirmed in Sahih Muslim from the hadith of Abu Saeed Al-Khudri and others.

God the Almighty says: **And they were called to prostrate** meaning in this world. **while they were safe** meaning healthy and sound. Ibrahim At-Taymi said: **That is, they were called with the call to prayer and the call to stand, but they refused.** Saeed ibn Jubayr said: **They used to hear "Hayya 'ala al-Falah** but they did not respond." Ka'b Al-Ahbar said: **By God, this verse was only revealed about those who stayed away from congregational prayers.** It was also said: **That is, regarding the obligation imposed on them by the Shari'ah, and the meanings are similar.** The obligation of congregational prayer was discussed in Surat Al-Baqarah. Ar-Rabi' ibn Khaitham had paralyzed and he used to help two men to get to the mosque. It was said: **O Abu Yazid, if you prayed in your house, you**

would have been excused. He said: **Whoever hears "Hayya 'ala al-Falah** should respond, even if he has to crawl." It was said to Saeed ibn Al-Musayyab: **Tariq wants to kill you, so hide.** He said: **So that God cannot overpower me?** It was said to him: **Sit in your house.** He said: **I hear "Hayya 'ala al-Falah,** but I will not respond!"

Tafsir Ibn Kathir

When God Almighty mentioned that the righteous will have gardens of bliss with their Lord, He explained when that will happen and occur, saying: **The Day the shin will be laid bare and they will be called to prostrate, but they will not be able,** meaning the Day of Resurrection and the horrors, earthquakes, calamities, trials, and great matters that will occur on it. Al-Bukhari said here: Adam told us, Al-Layth told us, on the authority of Khalid bin Yazid, on the authority of Saeed bin Abi Hilal, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, who said: I heard the Prophet, may God bless him and grant him peace, say: "Our Lord will uncover His shin, and every believing man and woman will prostrate to Him. Whoever used to prostrate in this world for show and to be heard will remain, and he will go to prostrate, but his back will become flat." This hadith is narrated in the two Sahihs and in other chains of transmission, and it has different wordings, and it is a long and well-known hadith. Abdullah bin Al-Mubarak said, on the authority of Usamah bin Zaid, on the authority of Ikrimah, on the authority of Ibn Abbas, **The Day the shin will be uncovered,** he said: It is the Day of Resurrection, a day of distress and hardship. Ibn Jarir narrated it, then he said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Al-Mughirah, on the authority of Ibrahim, on the authority of Ibn Masoud or Ibn Abbas - the doubt is from Ibn Jarir - **The Day the shin will be uncovered,** he said: About a great matter, like the saying of the poet:

The war has turned from its leg

Ibn Abi Nujayh said on the authority of Mujahid, **On the Day the shin is laid bare,** meaning the severity of the matter. Ibn Abbas said, **It is the first hour of the Day of Resurrection.** Ibn Jarir said on the authority of Mujahid, **On the Day the shin is laid bare,** meaning the severity and seriousness of the matter. Ali ibn Abi Talhah said on the authority of Ibn Abbas, **His statement, 'On the Day the shin is laid bare,' is the severe and terrible matter of terror on the Day of Resurrection.** Al-Awfi said on the authority of Ibn Abbas, **His statement, 'On the Day the shin is laid bare,' means when the matter is laid bare and deeds become apparent, and its laying bare means entering the Hereafter and the matter is laid bare from it.** Ad-Dahhak and others narrated this on the authority of Ibn Abbas. Abu Ja'far ibn Jarir narrated all of this, then he said, Abu Zayd `Umar ibn Shabah told me, Harun ibn `Umar Al-Makhzumi told us, Al-Walid ibn Muslim told us, Abu Sa'id Ruh ibn Janah told us, on the authority of a client of `Umar ibn `Abd Al-`Aziz, on the authority of Abu Burdah ibn Abi Musa,

on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said, **On the Day the shin is laid bare,** meaning a great light before which they prostrate themselves. Abu Ya'la narrated it on the authority of Al-Qasim ibn Yahya, on the authority of Al-Walid ibn Muslim, with it, and in it is a man. It is unclear, and God knows best.

And the Almighty's saying: **Their eyes will be humbled, humiliation will cover them** meaning in the Hereafter because of their crimes and arrogance in this world, so they were punished with the opposite of what they were doing. And when they were called to prostrate in this world and refused to do so despite their good health and safety, likewise they will be punished with their inability to do so in the Hereafter. When the Lord Almighty appears, the believers will prostrate to Him, and none of the disbelievers or hypocrites will be able to prostrate. Rather, their backs will return to being level, and whenever one of them wants to prostrate, he will fall on his back, the opposite of prostration, as they were in this world, unlike what the believers are doing.

Then God the Almighty said: **So leave Me and him who denies this statement,** meaning the Qur'an. This is a severe threat, meaning leave Me and him, for I know more about it than he does how to lure him and extend his error and give him respite, then I will seize him with the grasp of the Mighty, the Powerful. For this reason God the Almighty said: **We will gradually lead them on from where they do not know,** meaning while they are unaware, rather they believe that this is an honor from God, while in reality it is an insult, as God the Almighty said: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive.** And God the Almighty said: "But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing until, just as they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair." For this reason He said here: "And grant them respite. Indeed, My plan is firm," meaning I will delay them, give them respite, and grant them respite. This is from My plan and deceit against them. For this reason God the Almighty said: **Indeed, My plan is firm,** meaning great for whoever disobeys My command, belies My messengers, and dares to disobey Me.

In the two Sahihs, it is narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **God, the Most High, gives respite to the wrongdoer until, when He seizes him, He does not let him escape.** Then he recited: "And such is the punishment of your Lord when He seizes towns while they are wrongdoers. Indeed, His punishment is painful and severe." And the words of God, the Most High: **Or do you ask them for a reward, so they are burdened with a heavy loss? Or do they have knowledge of the unseen, so they write down?** Its interpretation was presented in Surat At-Tur. The meaning of that is that you, O Muhammad, are calling them to God, the Mighty and Sublime, without taking a reward from them, rather you hope for a reward for that from God, the Most High, while they deny what you have brought them, merely out of ignorance, disbelief, and stubbornness.

Surat al-Qalam 68:43

Their eyes will be humbled, humiliation will overwhelm them, and they used to be called to prostrate while they were sound.

Fath al-Qadir

43- **Their eyes will be humbled** is in the accusative case as a state of the pronoun **they call**, and **their eyes** is raised by it as an active participle, and the attribution of humility to the eyes, which is submission and humility due to the appearance of its effect in them **Humiliation will overwhelm them** meaning severe humiliation, regret and remorse will overwhelm them **And they used to be called to prostration** meaning in this world **while they were sound** meaning free from illnesses and able to act. Ibrahim Al-Tamimi said: They are called with the call to prayer and the call to prayer but they refuse. Saeed bin Jubair said: They hear **Come to success** but they do not respond. Kaab Al-Ahbar said: By God, this verse was only revealed about those who stay away from congregational prayers. It was said that they are called with the obligation directed at them by the Shari'ah but they do not respond. The phrase **while they are sound** is in the accusative case as a state of the pronoun **they call**.

Tafsir al-Baghawi

43- **Their eyes will be humbled**, meaning that the believers will raise their heads from prostration and their faces will be whiter than snow, while the faces of the disbelievers and hypocrites will be black. **Humiliation will overwhelm them**, the humiliation of regret and sorrow will overwhelm them. **Although they were called to prostration**, Ibrahim al-Taymi said: meaning to the obligatory prayer with the call to prayer and the call to prayer. Saeed bin Jubayr said: They would hear **Come to prosperity** but would not respond. **And they were sound**, healthy but would not come to it. Ka'b al-Ahbar said: By God, this verse was only revealed about those who stayed away from the congregational prayers.

Tafsir al-Baidawi

43- **Their eyes will be humbled**, humiliation will **overtake them**. Humiliation will overtake them. **And they were called to prostration** in this world or in times of health. **And they are sound** able to do it, ridiculing the ailments in it.

Surat al-Qalam 68:44

So leave Me and whoever denies this statement. We will gradually lead them on from where they do not know.

Tafsir al-Jalalayn

44 - **So leave me** leave me **and whoever denies this statement** the Qur'an **We will gradually seize them** We will take them little by little **from where they do not know**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **O Muhammad, I entrust the affair of these deniers of the Qur'an to Him.** This is like someone saying to another person threatening a man: **Leave me and him alone**, meaning that he is behind his harm. *Min* in His statement, **And whoever denies this hadith**, is in the accusative case, because the meaning of the statement is what I mentioned. It is similar to their saying, **If I left you to your own opinion, you would not succeed.** The Arabs place the accusative case on **your opinion** because the meaning of the statement is: **If I left you to your own opinion, you would not succeed.**

And His statement: **We will gradually lead them on from where they do not know**, God Almighty says: We will plot against them from where they do not know, by giving them enjoyment of worldly pleasures until they think that their enjoyment of them is better for them with God, so they persist in their transgression, then He will seize them suddenly while they do not perceive.

Tafsir al-Qurtubi

The Almighty said: **So leave me** meaning leave me. **And whoever denies** is an object with it or is conjoined with the first person pronoun. **With this hadith** meaning the Qur'an, as al-Suddi said. It was also said: on the Day of Resurrection. This is a consolation for the Prophet, peace and blessings be upon him, meaning I will reward them and take revenge on them. Then He said: **We will gradually seize them from where they do not know** meaning We will seize them unawares, so they were punished on the day of Badr. Sufyan al-Thawri said: We will bestow blessings upon them and make them forget to be grateful. Al-Hasan said: How many are lured by being treated kindly, how many are tempted by being praised, and how many are deceived by being covered up for. Abu Ruq said: Every time they commit a sin, We will renew a blessing for them and make them forget to seek forgiveness. Ibn Abbas said: We will plot against them. It was also said: It means that We will seize them gradually and not surprise them. In a hadith.

A man from the Children of Israel said, **O Lord, how often have I disobeyed You and You do not punish me.** So God revealed to the prophet of their time, **Say to him, 'How many punishments have I against you and you do not perceive?' The dullness of your eyes and the hardness of your heart are a temptation from Me and a punishment if it were suspended.** Temptation means abandoning treatment. Transferring from one state to another is like gradualism. From this it is said, 'degree,' which is a station after a station. So-and-so tempted so-and-so, meaning he extracted a little of what he had. It is said, 'degree to such-and-such,' and he tempted him with one meaning, meaning he brought him closer to him gradually, so he was gradual.

Tafsir Ibn Kathir

When God Almighty mentioned that the righteous will have gardens of bliss with their Lord, He explained when that will happen and occur, saying: **The Day the shin will be laid bare and they will be called to prostrate, but they will not be able**, meaning the Day of Resurrection and the horrors, earthquakes, calamities, trials, and great matters that will occur on it. Al-Bukhari said here: Adam told us, Al-Layth told us, on the authority of Khalid bin Yazid, on the authority of Saeed bin Abi Hilal, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, who said: I heard the Prophet, may God bless him and grant him peace, say: "Our Lord will uncover His shin, and every believing man and woman will prostrate to Him. Whoever used to prostrate in this world for show and to be heard will remain, and he will go to prostrate, but his back will become flat." This hadith is narrated in the two Sahihs and in other chains of transmission, and it has different wordings, and it is a long and well-known hadith. Abdullah bin Al-Mubarak said, on the authority of Usamah bin Zaid, on the authority of Ikrimah, on the authority of Ibn Abbas, **The Day the shin will be uncovered**, he said: It is the Day of Resurrection, a day of distress and hardship. Ibn Jarir narrated it, then he said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Al-Mughirah, on the authority of Ibrahim, on the authority of Ibn Masoud or Ibn Abbas - the doubt is from Ibn Jarir - **The Day the shin will be uncovered**, he said: About a great matter, like the saying of the poet:

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Ibn Abi Nujayh said on the authority of Mujahid, **On the Day the shin is laid bare**, meaning the severity of the matter. Ibn Abbas said, **It is the first hour of the Day of Resurrection.** Ibn Jarir said on the authority of Mujahid, **On the Day the shin is laid bare**, meaning the severity and seriousness of the matter. Ali ibn Abi Talhah said on the authority of Ibn Abbas, **His statement, 'On the Day the shin is laid bare,' is the severe and terrible matter of terror on the Day of Resurrection.** Al-Awfi said on the authority of Ibn Abbas, **His statement, 'On the Day the shin is laid bare,' means when the matter is laid bare and deeds become apparent, and its laying bare means entering the Hereafter and the matter is laid bare from it.** Ad-Dahhak and others narrated this

So leave Me and whoever denies this statement. We will gradually lead them on from where they do not know.

on the authority of Ibn Abbas. Abu Ja'far ibn Jarir narrated all of this, then he said, Abu Zayd `Umar ibn Shabah told me, Harun ibn `Umar Al-Makhzumi told us, Al-Walid ibn Muslim told us, Abu Sa'id Ruh ibn Janah told us, on the authority of a client of `Umar ibn `Abd Al-`Aziz, on the authority of Abu Burdah ibn Abi Musa, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said, **On the Day the shin is laid bare**, meaning a great light before which they prostrate themselves. Abu Ya'la narrated it on the authority of Al-Qasim ibn Yahya, on the authority of Al-Walid ibn Muslim, with it, and in it is a man. It is unclear, and God knows best.

And the Almighty's saying: **Their eyes will be humbled, humiliation will cover them** meaning in the Hereafter because of their crimes and arrogance in this world, so they were punished with the opposite of what they were doing. And when they were called to prostrate in this world and refused to do so despite their good health and safety, likewise they will be punished with their inability to do so in the Hereafter. When the Lord Almighty appears, the believers will prostrate to Him, and none of the disbelievers or hypocrites will be able to prostrate. Rather, their backs will return to being level, and whenever one of them wants to prostrate, he will fall on his back, the opposite of prostration, as they were in this world, unlike what the believers are doing.

Then God the Almighty said: **So leave Me and him who denies this statement**, meaning the Qur'an. This is a severe threat, meaning leave Me and him, for I know more about it than he does how to lure him and extend his error and give him respite, then I will seize him with the grasp of the Mighty, the Powerful. For this reason God the Almighty said: **We will gradually lead them on from where they do not know**, meaning while they are unaware, rather they believe that this is an honor from God, while in reality it is an insult, as God the Almighty said: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive.** And God the Almighty said: "But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing until, just as they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair." For this reason He said here: "And grant them respite. Indeed, My plan is firm," meaning I will delay them, give them respite, and grant them respite. This is from My plan and deceit against them. For this reason God the Almighty said: **Indeed, My plan is firm**, meaning great for whoever disobeys My command, belies My messengers, and dares to disobey Me.

In the two Sahihs, it is narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **God, the Most High, gives respite to the wrongdoer until, when He seizes him, He does not let him escape.** Then he recited: "And such is the punishment of your Lord when He seizes towns while they are wrongdoers. Indeed, His punishment is painful and severe." And the words of God, the Most High: **Or do you ask them for a reward, so they are burdened with a heavy loss? Or do they have**

knowledge of the unseen, so they write down? Its interpretation was presented in Surat At-Tur. The meaning of that is that you, O Muhammad, are calling them to God, the Mighty and Sublime, without taking a reward from them, rather you hope for a reward for that from God, the Most High, while they deny what you have brought them, merely out of ignorance, disbelief, and stubbornness.

Fath al-Qadir

44- **Leave Me and he who denies this hadith** meaning, come between Me and him, and leave his affair to Me, and I will suffice you. Al-Zajaj said: Its meaning is, do not let your heart be preoccupied with him; leave his affair to Me, and I will suffice you. The *fa* indicates that what comes after it is connected to what came before it. *Min* is in the accusative case as an apposition to the first-person pronoun, or as an accusative complement. What is meant by this hadith is the Qur'an. Al-Suddi said: It was also said that it refers to the Day of Resurrection. In this there is consolation for the Messenger of God (peace and blessings of God be upon him). The phrase **We will gradually lead them on from where they do not know** is a new statement of how they will be punished, as understood from his statement, **Leave Me and he who denies this hadith**. The pronoun refers to *min* in light of its meaning. The meaning is: We will seize them with the punishment unawares and drive them to it, step by step, until We cause them to fall into it from where they do not know that this is a form of enticement, because they think it is a blessing and do not think about its consequences and what they will encounter at the end. Sufyan al-Thawri said: He bestows blessings upon them and makes them forget to be grateful. Al-Hasan said: How many are lured by kindness, how many are infatuated by praise, and how many are deceived by concealment. Luring means abandoning haste, and its origin is transfer from one state to another. It is said that someone lured someone, meaning he extracted what he had little by little. It is also said that he brought him to such and such and lured him, meaning he brought him closer to it gradually, so he gradually did so.

Tafsir al-Baghawi

44- **So leave me and he who denies this statement**, meaning leave me and those who deny the Qur'an, and leave me alone with them. Al-Zajaj said: Its meaning is do not occupy your heart with them, they are all in Me, for I will suffice you against them. He said: And similar to it is: **Leave Me and he whom I created alone**, its meaning in the language is: do not occupy your heart with him and entrust him to Me, for I will reward him. Similar to it is a man's saying: Leave Me and him, not that he prevented him from it, but its interpretation is all of it, for I will suffice you against him.

God Almighty says: **We will seize them by degrees,**

We will seize them with punishment, **from where they do not know**, so they were punished on the day of Badr.

Tafsir al-Baidawi

44- So leave Me and whoever denies this statement

All of it is up to Me, for I will suffice you against him.

"We will gradually bring them closer to the punishment, step by step, by granting them respite, by continuing their health, and by increasing their blessings. "From where they do not know" It is a gradually bringing them closer to Me, which is a blessing upon them, because they considered it to be a favor to them over the believers.

Surat al-Qalam 68:45

And I will grant them respite. Indeed, My plan is firm.

Surat al-Qalam 68:45

And I will grant them respite. Indeed, My plan is firm.

Tafsir al-Jalalayn

45 - **And I will grant them respite** I will give them respite **for My plan is firm** severe and unbearable.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: "And I will grant them respite. Indeed, My plan is firm." God Almighty says: And I will extend their terms for a period of time, and that is for a period of time, due to their disbelief and rebellion against God, so that God's arguments against them may be complete. **Indeed, My plan is firm.** He says: Indeed, My plan against the people of disbelief is strong and severe.

Tafsir al-Qurtubi

And I will grant them respite means I will give them time and extend their period. *Mulāḥa* means a period of time. And God granted him respite, meaning He extended it for him. *Al-Mulwān* means the night and the day. It was also said: **And I will grant them respite** meaning I will not hasten their death, and the meaning is the same. This has been explained previously in Al-A'raf. **Indeed, My plan is firm** meaning My punishment is strong and severe, so no one can escape Me.

Tafsir Ibn Kathir

When God Almighty mentioned that the righteous will have gardens of bliss with their Lord, He explained when that will happen and occur, saying: **The Day the shin will be laid bare and they will be called to prostrate, but they will not be able**, meaning the Day of Resurrection and the horrors, earthquakes, calamities, trials, and great matters that will occur on it. Al-Bukhari said here: Adam told us, Al-Layth told us, on the authority of Khalid bin Yazid, on the authority of Saeed bin Abi Hilal, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, who said: I heard the Prophet, may God bless him and grant him peace, say: "Our Lord will uncover His shin, and every believing man and woman will prostrate to Him. Whoever used to prostrate in this world for show and to be heard will remain, and he will go to prostrate, but his back will become flat." This hadith is narrated in the two Sahihs and in other chains of transmission, and it has different wordings, and it is a long and well-known hadith. Abdullah bin Al-Mubarak said, on the authority of

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the Almighty said: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive.** And God the Almighty said: "But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing until, just as they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair." For this reason He said here: "And grant them respite. Indeed, My plan is firm," meaning I will delay them, give them respite, and grant them respite. This is from My plan and deceit against them. For this reason God the Almighty said: **Indeed, My plan is firm**, meaning great for whoever disobeys My command, belies My messengers, and dares to disobey Me.

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Fath al-Qadir

Then the Almighty mentioned that He gives respite to the wrongdoers, saying: 45- **And I will grant them respite** meaning I will grant them respite so that they may increase in sin. The explanation of this has already been mentioned in Surat Al-A'raf and Surat At-Tur. The root of *mulāwa* is a period of time. It is said that God granted him respite, meaning He extended his period. The *mulā* is shortened: the wide earth, named thus because of its extension. **Indeed, My plan is firm**, meaning strong and intense, so nothing escapes Me. The Almighty called His benevolence a plan, just as He called it a lure, because it is in the form of a plan, considering its consequences, and He described it as firm because of the strength of its effect in causing destruction.

Tafsir al-Baghawi

45- "And grant them respite. Indeed, my plan is firm."

Tafsir al-Baidawi

45- **And I will give them respite** and give them time. **Indeed, My plan is firm** that cannot be repelled by anything, and His favor is called a luring plot because it is in its form.

Surat al-Qalam 68:46

Or do you ask them for a reward? They are burdened with debt.

Surat al-Qalam 68:46

Or do you ask them for a reward? They are burdened with debt.

Tafsir al-Jalalayn

46 - Or rather, do you ask them for a reward for conveying the message? They are burdened with debt, so they do not believe.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **O Muhammad, do you ask these polytheists for a reward and recompense for what you have given them of advice and called them to the truth? "They are burdened with a heavy fine.** That is, they are burdened with the fine for that reward, and the burden of paying it has burdened them, so they refrained from accepting your advice and avoided, due to the great burden of the fine that had befallen them, and what you asked them for that was to enter into the religion to which you called them.

Tafsir al-Qurtubi

God Almighty says: **Or do you ask them for a reward, so they are burdened with debt?**

The discussion returns to what was mentioned earlier in the Almighty's statement: **Or do they have partners?** That is, do you seek from them a reward for what you are calling them to of faith in God? They are burdened by the penalty of that, given the difficulty it takes to spend money. That is, there is no cost to them; rather, by following you, they will seize control of the earth's treasures and attain the gardens of bliss.

Tafsir Ibn Kathir

When God Almighty mentioned that the righteous will have gardens of bliss with their Lord, He explained when that will happen and occur, saying: **The Day the shin will be laid bare and they will be called to prostrate, but they will not be able,** meaning the Day of Resurrection and the horrors, earthquakes, calamities, trials, and great matters that will occur on it. Al-Bukhari said here: Adam told us, Al-Layth told us, on the authority of Khalid bin Yazid, on the authority of Saeed bin Abi Hilal, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, who said: I heard the Prophet, may God bless him and grant him peace, say: "Our Lord will uncover His shin, and every believing man and

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And the Almighty's saying: **Their eyes will be humbled, humiliation will cover them** meaning in the Hereafter because of their crimes and arrogance in this world, so they were punished with the opposite of what they were doing. And when they were called to prostrate in this world and refused to do so despite their good health and safety, likewise they will be punished with their inability to do so in the Hereafter. When the Lord Almighty appears, the believers will prostrate to Him, and none of the disbelievers or hypocrites will be able to prostrate. Rather, their backs will return to being level, and whenever one of them wants to prostrate, he will fall on his back, the opposite of prostration, as they were in this world, unlike what the believers are doing.

Then God the Almighty said: **So leave Me and him who denies this statement**, meaning the Qur'an. This is a severe threat, meaning leave Me and him, for I

know more about it than he does how to lure him and extend his error and give him respite, then I will seize him with the grasp of the Mighty, the Powerful. For this reason God the Almighty said: **We will gradually lead them on from where they do not know**, meaning while they are unaware, rather they believe that this is an honor from God, while in reality it is an insult, as God the Almighty said: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive**. And God the Almighty said: "But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing until, just as they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair." For this reason He said here: "And grant them respite. Indeed, My plan is firm," meaning I will delay them, give them respite, and grant them respite. This is from My plan and deceit against them. For this reason God the Almighty said: **Indeed, My plan is firm**, meaning great for whoever disobeys My command, belies My messengers, and dares to disobey Me.

In the two Sahihs, it is narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **God, the Most High, gives respite to the wrongdoer until, when He seizes him, He does not let him escape**. Then he recited: "And such is the punishment of your Lord when He seizes towns while they are wrongdoers. Indeed, His punishment is painful and severe." And the words of God, the Most High: **Or do you ask them for a reward, so they are burdened with a heavy loss? Or do they have knowledge of the unseen, so they write down?** Its interpretation was presented in Surat At-Tur. The meaning of that is that you, O Muhammad, are calling them to God, the Mighty and Sublime, without taking a reward from them, rather you hope for a reward for that from God, the Most High, while they deny what you have brought them, merely out of ignorance, disbelief, and stubbornness.

Fath al-Qadir

46- **Or do you ask them for a reward?** God Almighty returned the speech to what came before in His statement: **Or do they have partners?** That is, or do you seek from them a reward for what you are calling them to of belief in God? **So they are burdened with a heavy fine**. The fine is the penalty: that is, they are burdened with the penalty of that reward, and burdened: that is, it is heavy for them to bear because of their stinginess in spending money, so they turned away from answering you for this reason, and the question is for rebuke and reprimand of them, and the meaning is: that you did not ask them for that and you did not demand it from them.

Tafsir al-Baghawi

46- **Or do you ask them for a reward? So they are burdened by debt.**

Tafsir al-Baidawi

46- **Or do you ask them for a fee?** for the guidance. **They are burdened with a fine**. "They are burdened with a fine," so they turn away from you.

Surat al-Qalam 68:47

Or do they have knowledge of the unseen, so they write it down?

Surat al-Qalam 68:47

Or do they have knowledge of the unseen, so they write it down?

Tafsir al-Jalalayn

47 - **Or do they have the unseen** the Preserved Tablet in which is the unseen **so they write** of it what they say

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Or do they have the unseen, so they write it down?** He says: Do they have the Preserved Tablet, in which is the report of what will happen, so they write down what is in it, and argue with you about it, and claim that, despite their disbelief in their Lord, they have a better status with God than the people of faith in Him.

Tafsir al-Qurtubi

God Almighty says: **Or do they have knowledge of the unseen?** That is, knowledge of what is hidden from them. **So they write.** It was also said: Is the revelation sent down to them based on what they say? Ibn Abbas reported: The unseen here is the Preserved Tablet, so they write what is in it and dispute with you about it, and they write that they are better than you and that they will not be punished. It was also said: **They write** means they rule for yourselves as they wish.

Tafsir Ibn Kathir

When God Almighty mentioned that the righteous will have gardens of bliss with their Lord, He explained when that will happen and occur, saying: **The Day the shin will be laid bare and they will be called to prostrate, but they will not be able,** meaning the Day of Resurrection and the horrors, earthquakes, calamities, trials, and great matters that will occur on it. Al-Bukhari said here: Adam told us, Al-Layth told us, on the authority of Khalid bin Yazid, on the authority of Saeed bin Abi Hilal, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, who said: I heard the Prophet, may God bless him and grant him peace, say: "Our Lord will uncover His shin, and every believing man and woman will prostrate to Him. Whoever used to prostrate in this world for show and to be heard will remain, and he will go to prostrate, but his back will become flat." This hadith is narrated in the two Sahihs and in other chains of transmission, and it has different wordings, and it is a long and well-known hadith. Abdullah bin Al-Mubarak said, on the authority of Usamah bin Zaid, on the authority of Ikrimah, on the

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Then God the Almighty said: **So leave Me and him who denies this statement,** meaning the Qur'an. This is a severe threat, meaning leave Me and him, for I know more about it than he does how to lure him and extend his error and give him respite, then I will seize him with the grasp of the Mighty, the Powerful. For this reason God the Almighty said: **We will gradually lead them on from where they do not know,** meaning while they are unaware, rather they believe that this is an honor from God, while in reality it is an insult, as God the Almighty said: **Do they think that what We provide**

them with of wealth and children * We hasten to them with good things? Rather, they do not perceive. And God the Almighty said: "But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing until, just as they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair." For this reason He said here: "And grant them respite. Indeed, My plan is firm," meaning I will delay them, give them respite, and grant them respite. This is from My plan and deceit against them. For this reason God the Almighty said: **Indeed, My plan is firm**, meaning great for whoever disobeys My command, belies My messengers, and dares to disobey Me.

In the two Sahihs, it is narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **God, the Most High, gives respite to the wrongdoer until, when He seizes him, He does not let him escape.** Then he recited: "And such is the punishment of your Lord when He seizes towns while they are wrongdoers. Indeed, His punishment is painful and severe." And the words of God, the Most High: **Or do you ask them for a reward, so they are burdened with a heavy loss? Or do they have knowledge of the unseen, so they write down?** Its interpretation was presented in Surat At-Tur. The meaning of that is that you, O Muhammad, are calling them to God, the Mighty and Sublime, without taking a reward from them, rather you hope for a reward for that from God, the Most High, while they deny what you have brought them, merely out of ignorance, disbelief, and stubbornness.

Fath al-Qadir

47- **Or do they have the unseen, so they write down** meaning the Preserved Tablet, or everything that is hidden from them, so they write down from that unseen whatever they want of the arguments that they claim prove their statement, and they dispute with you based on what they write of that and they rule for themselves according to what they want and thereby do not need to answer you or comply with what you say.

Tafsir al-Baghawi

47- **Or do they have knowledge of the unseen, so they write down?**

Tafsir al-Baidawi

47- **Or do they have the unseen?** The tablet or the unseen matters. **So they write down** of it what they judge by and by which they do not need your knowledge.

Surat al-Qalam 68:48

So be patient over the decision of your Lord, and do not be like the companion of the fish when he cried out in anguish.

Surat al-Qalam 68:48

So be patient over the decision of your Lord, and do not be like the companion of the fish when he cried out in anguish.

Tafsir al-Jalalayn

48 - **So be patient over the decision of your Lord** regarding them as He wills **and do not be like the companion of the fish** in his impatience and haste, that is, Jonah, peace be upon him **when he called out** he called out to his Lord **while he was in despair** filled with grief in the belly of the fish

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: So be patient, O Muhammad, for the decree and judgment of your Lord concerning you and these polytheists, with what you have brought them of this Qur'an and this religion. Continue with what your Lord has commanded you to do, and do not let their denial of you and their harm to you prevent you from conveying what you have been commanded to convey.

And His saying: **And do not be like the companion of the fish** who was imprisoned in its belly, and he is Jonah, son of Matta, peace be upon him, so your Lord will punish you for not conveying that, just as He punished him by imprisoning him in its belly **when he called out while he was distressed** meaning: when he called out while he was sad, and sadness had weighed him down and he was swallowing it.

As Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **When he called out, full of grief**, meaning: sorrowful.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Deeply distressed**, he said: Sorrowful.

Qatada used to say about his statement, **And do not be like the companion of the fish**,: Do not be like him in haste and anger.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So be patient over the decision of your Lord and do not be like the companion of the fish when he cried out in anguish**. He said: Do not be hasty as he was hasty, and do not become angry as he became angry.

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

Tafsir al-Qurtubi

The Almighty says: **So be patient for the decision of your Lord** meaning for the decree of your Lord. The decree here is the decree. It was also said: So be patient for what your Lord has decreed for you regarding conveying the message. Ibn Bahr said: So be patient for the victory of your Lord. Qatada said: That is, do not be hasty and do not get angry, for your victory is inevitable. It was also said that it was abrogated by the verse of the sword. **And do not be like the companion of the fish** meaning Yunus, peace be upon him. That is, do not be like him in anger, annoyance and haste. Qatada said: It is God Almighty comforting His Prophet, peace and blessings be upon him, and ordering him to be patient and not to be hasty as the companion of the fish was hasty. His story has already been mentioned in Surah Yunus, Al-Anbiya, and As-Saffat. The difference between adding **dhi sahib** in Surah Yunus is that there is no point in repeating it. **When he called out** meaning when he called out in the belly of the fish, saying: "There is no god but You; glory be to You. Indeed, I was of the wrongdoers." **While he was filled with grief** meaning filled with sorrow. It was said: *Karaban*. The first is the saying of Ibn Abbas and Mujahid. The second is the saying of Ata' and Abu Malik. Al-Mawardi said: The difference between them is that grief is in the heart, and the cup is in the breath. It was also said: *Makzoom* is imprisoned. And the word *kazm* means confinement, and from it is their saying: So-and-so suppressed his anger, meaning he held back his rage. Abu Bahr said: It was also said: It is the one who is seized by his suppression, which is the course of the breath. Al-Mubarrad said this and others. This and others have already been mentioned in Yusuf.

Tafsir Ibn Kathir

God Almighty says: **So be patient** O Muhammad, with your people's harm to you and their denial, for God will judge you against them and make the outcome for you and your followers in this world and the hereafter. **And do not be like the companion of the fish** meaning Dhul-Nun, who is Jonah, son of Matta, peace be upon him, when he went angry with his people. What happened to him was that he rode into the sea and the fish swallowed him and the fish wandered with him in the seas and the darkness of the deep sea, and he heard the sea and what was in it glorifying the Most High, the Almighty, who does not reject what He has implemented of decree. Then he called out in the darkness, "There is no god except You; glory be to You. Indeed, I was among the wrongdoers." God Almighty said: "So We responded to him and saved him from the distress. And thus do We save the

believers." God Almighty said: **And had he not been among those who glorify God, he would have remained inside its belly until the Day they are resurrected.** And He said here: **When he called out while he was distressed.** Ibn Abbas, Mujahid, and As-Suddi said: And he was distressed. Ata' said: Al-Khurasani and Abu Malik: He was distressed. We have already mentioned in the hadith that when he said: "There is no god but You, glory be to You. Indeed, I was among the wrongdoers," the word came out encircling the throne. The angels said: **O Lord, this is a weak, well-known voice from a strange land.** God, the Blessed and Exalted, said: **Do you not know this?** They said: *No.* He said: **This is Yunus.** They said: **O Lord, Your servant, whose righteous deeds and answered supplications are continually being raised up to Him?** He said: *Yes.* They said: **Will You not have mercy on what he did in times of ease and save him from calamity?** So God commanded the whale to throw him out onto the shore. For this reason, God, the Most High, said: **So his Lord chose him and made him among the righteous.**

Imam Ahmad said: "Waki' narrated to us, Sufyan narrated to us, on the authority of Al-A'mash, on the authority of Abu Wa'il, on the authority of Abdullah, who said: The Messenger of God, peace and blessings be upon him, said: 'It is not appropriate for anyone to say, "I am better than Jonah, son of Matta."' Al-Bukhari narrated it on the authority of Sufyan Al-Thawri, and it is in the two Sahihs on the authority of Abu Hurayrah. God, the Most High, said: **Those who disbelieve would almost make you slip with their eyes,** Ibn Abbas, Mujahid, and others said: **They would almost make you slip** means they would pierce you **with their eyes**, meaning they would envy you with their eyes, because of their hatred for you, were it not for God's protection and safeguarding you from them. This verse is evidence that the evil eye's affliction and effect are real by the command of God, the Almighty, as has been reported in the hadiths narrated through many different chains of narration.

Hadith of Anas bin Malik, may God be pleased with him Abu Dawud said: Sulayman bin Dawud al-Atki told us, Sharik told us *H* and al-Abbas al-Anbari told us, Yazid bin Harun told us, Sharik told us on the authority of al-Abbas bin Dharih on the authority of al-Sha'bi, al-Abbas said on the authority of Anas that he said: The Messenger of God, may God bless him and grant him peace, said: **There is no ruqyah except for the evil eye, a fever, or blood that cannot be stopped.** Al-Abbas did not mention the evil eye, and this is the wording of Sulayman.

The hadith of Buraydah ibn al-Husaib (may God be pleased with him) Abu Abdullah ibn Majah said: Muhammad ibn Abdullah ibn Numayr told us, Ishaq ibn Sulayman told us, on the authority of Abu Ja'far al-Razi, on the authority of Hisayn, on the authority of al-Sha'bi, on the authority of Buraydah ibn al-Husaib, who said: The Messenger of God (blessings and peace of God be upon him) said: **There is no ruqyah except for the evil eye or a fever.** This is how Ibn Majah narrated it. Muslim included it in his Sahih on the authority of Sa'id ibn Mansur, on the authority of Hishayn ibn 'Abd al-Rahman on the authority of 'Amir al-Sha'bi, on the authority of Buraydah, with a missing

chain of transmission, and there is a story in it. Shu'bah narrated it on the authority of Hisayn, on the authority of al-Sha'bi, on the authority of Buraydah. This hadith was narrated by al-Bukhari on the authority of Muhammad ibn Fadil, Abu Dawud on the authority of Malik ibn Mughul, and al-Tirmidhi on the authority of Sufyan ibn 'Uyaynah, all three of them on the authority of Hisayn, on the authority of 'Amir al-Sha'bi, on the authority of 'Imran ibn Husayn, with a missing chain of transmission: **There is no ruqyah except for the evil eye or a fever.**

Hadith of Abu Dharr Jundub bin Junada, may God be pleased with him Al-Hafiz Abu Ya'la Al-Mawsili said: Ibrahim bin Muhammad bin Arara bin Al-Yazid Al-Sami told us, Daylam bin Ghazwan told us, Wahb bin Abi Dani told us, on the authority of Abu Harb, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: **The evil eye afflicts a man, by God's permission, and he soars high, then falls from it.** Its chain of transmission is strange, and they did not include it.

Hadith of Habis At-Tamimi Imam Ahmad said: Abd Al-Samad told us, Harb told us, Yahya bin Abi Katheer told us, Hayyah bin Habis At-Tamimi told me that his father told him that he heard the Messenger of God (peace and blessings of God be upon him) say: **There is nothing wrong with a squint, and the evil eye is true, and the most truthful omen is an omen.** At-Tirmidhi narrated it on the authority of Amr bin Ali, on the authority of Abu Ghassan Yahya bin Abi Katheer, on the authority of Ali bin Mubarak, on the authority of Yahya bin Abi Katheer, with it, then he said: It is strange. And he said: Sinan narrated on the authority of Yahya bin Abi Katheer, on the authority of Hayyah bin Habis, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet (peace and blessings of God be upon him). I say: Imam Ahmad narrated it in this way on the authority of Hasan bin Musa and Husayn bin Muhammad, on the authority of Shaiban, on the authority of Yahya bin Abi Katheer, on the authority of Hayyah, who told him on the authority of his father, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **There is nothing wrong with a squint, and the evil eye is true, and the most truthful omen is an omen.**

Hadith of Ibn Abbas, may God be pleased with him Imam Ahmad said: Abdullah bin Al-Walid told us, on the authority of Sufyan, on the authority of Duraid, Ismail bin Thauban told me, on the authority of Jabir bin Zaid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **The evil eye is real, the evil eye is real and brings down the witch.** Strange.

Another chain of transmission Muslim said in his Sahih: Abdullah bin Abdul Rahman Al-Darimi told us, Muslim bin Ibrahim told us, Wahib told us, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas, on the authority of the Prophet, peace and blessings be upon him, who said: "The evil eye is real, and if anything could overtake destiny, it would be the evil eye. And when you are asked to wash, then wash." He is the only one who transmitted it, not Al-Bukhari. Abdul Razzaq said, on the authority

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of Sufyan Ath-Thawri, on the authority of Mansur, on the authority of Al-Minhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Messenger of God, peace and blessings be upon him and his family, used to seek refuge for Al-Hasan and Al-Husayn, saying: **I seek refuge for you in the perfect words of God from every devil and pest, and from every evil eye.** And he would say: This is how Ibrahim used to seek refuge for Isaac and Ishmael, peace be upon them. Al-Bukhari and the Sunan scholars transmitted it from the hadith of Al-Minhal with it.

Hadith of Abu Umamah As'ad ibn Sahl ibn Hunayf, may God be pleased with him Ibn Majah said: Hisham ibn 'Ammar told us, Sufyan told us, on the authority of Al-Zuhri, on the authority of Abu Umamah As'ad ibn Sahl ibn Hunayf, who said: "Amir ibn Rabi'ah passed by Sahl ibn Hunayf while he was bathing and said: I have never seen anything like today, nor such hideous skin. It was not long before he was struck by a snake, and he was brought to the Messenger of God, may God bless him and grant him peace, and it was said to him: 'He caught Sahl lying dead.' He said: 'Who do you accuse?' They said: 'Amir ibn Rabi'ah.' He said: 'Why would one of you kill his brother? If one of you sees something he likes in his brother, let him pray for blessings for him.' Then he called for water and ordered 'Amir to perform ablution, washing his face and hands up to the elbows, his knees, and the inside of his lower garment, and he ordered him to pour water over himself." Sufyan said: Mu'mar said, on the authority of Al-Zuhri, and he ordered that the vessel be tipped over from behind him. Al-Nasa'i narrated it from the hadith of Sufyan ibn 'Uyaynah and Malik ibn Anas, both of them from Al-Zuhri with it, and from the hadith of Sufyan ibn 'Uyaynah also narrated it on the authority of Muammar on the authority of Al-Zuhri on the authority of Abu Umamah: **The vessel should be tipped over from behind.** And from the hadith of Ibn Abi Dhi'b on the authority of Al-Zuhri on the authority of Abu Umamah: As'ad ibn Sahl ibn Hanif on the authority of his father on his authority. And from the hadith of Malik also on the authority of Muhammad ibn Abi Umamah ibn Sahl on the authority of his father on his authority.

Hadith of Abu Sa'id Al-Khudri Ibn Majah said: Abu Bakr bin Abi Shaybah told us, Sa'id bin Sulayman told us, 'Ibad told us, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Sa'id Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, used to seek protection from the eyes of the jinn and the eyes of mankind. When the two Mu'awwidhat were revealed, he took them and left everything else. Al-Tirmidhi and Al-Nasa'i narrated it on the authority of Sa'id bin Iyas Abu Mas'ud Al-Jariry, and Al-Tirmidhi said: Hasan.

Another hadith from him Imam Ahmad said: Abd al-Samad ibn Abd al-Warith told us, my father told me, Abd al-Aziz ibn Suhaib told me, Abu Nadrah told me, on the authority of Abu Sa'id, "That Gabriel came to the Prophet, may God bless him and grant him peace, and said: Are you ill, O Muhammad? He said: Yes. He

said: In the name of God I perform ruqyah over you from everything that is harming you, and from the evil of every soul and eye that is harming you, and God heals you. In the name of God I perform ruqyah over you." And he narrated it on the authority of Affan on the authority of Abd al-Warith, similarly. Muslim and the people of Sunan, except Abu Dawud, narrated it on the authority of Abd al-Warith with it.

Imam Ahmad also said: Affan told us, Wahib told us, Dawud told us, on the authority of Abu Nadra, on the authority of Abu Saeed or Jabir ibn Abdullah, "That the Messenger of God, may God bless him and grant him peace, fell ill, so Gabriel came to him and said, 'In the name of God, I perform ruqyah over you from everything that is harming you, from every envier and evil eye, and God will heal you.'" It was also narrated by Muhammad ibn Abd al-Rahman al-Tafawi, on the authority of Dawud ibn Abi Nadra, on the authority of Abu Saeed, on its authority. Abu Zur'ah al-Razi said: Abd al-Samad ibn Abd al-Warith narrated on the authority of his father, on the authority of Abd al-Aziz, on the authority of Abu Nadra, and on the authority of Abd al-Aziz, on the authority of Anas, with a similar meaning, and both are authentic.

Hadith of Abu Hurairah (may God be pleased with him) Imam Ahmad said: Abd al-Razzaq told us, Ma'mar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurairah told us, on the authority of the Messenger of God (peace and blessings be upon him), who said: **The evil eye is real.** Both of them narrated it from the hadith of Abd al-Razzaq. Ibn Majah said: Abu Bakr ibn Abi Shaybah told us, on the authority of Ismail ibn Ulayyah, on the authority of al-Jariry, on the authority of Mudharib ibn Hazn, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: **The evil eye is real.** He was the only one who narrated it. Ahmad narrated it on the authority of Ismail ibn Ulayyah, on the authority of Saeed al-Jariry, and Imam Ahmad said: Ibn Numair told us, Thawr - meaning Ibn Yazid - told us, on the authority of Makhul, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: **The evil eye is real, and Satan and the envy of the sons of Adam attend to it.** Ahmad said: Khalaf ibn al-Walid told us, Abu Ma'shar told us, on the authority of Muhammad ibn Qays: Abu Hurairah was asked: Did you hear the Messenger of God (peace and blessings be upon him) say: "Superstition is in three things: in a dwelling, a horse, and a woman?" He said: I said, then, should I say about the Messenger of God, may God bless him and grant him peace, something he did not say, but I heard the Messenger of God, may God bless him and grant him peace, say, **The most truthful omen is the omen, and the evil eye is true.**

The hadith of Asma bint Umays Imam Ahmad said: Sufyan narrated to us, on the authority of Amr ibn Dinar, on the authority of Urwah ibn Amir, on the authority of Ubayd ibn Rifa'ah az-Zurqi, who said: "Asma said, 'O Messenger of God, the children of Ja'far are afflicted by the evil eye. Should I recite ruqyah for them?' He said, 'Yes, for if anything could

overtake destiny, it would be the evil eye.” This is how it was narrated by at-Tirmidhi and Ibn Majah from the hadith of Sufyan ibn Uyaynah with this chain of transmission. It was also narrated by at-Tirmidhi and an-Nasa’i from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Ayyub, on the authority of Urwah ibn Dinar, on the authority of Urwah ibn Amir, on the authority of Ubayd ibn Rifa’ah, on the authority of Asma bint Umays with this chain of transmission. At-Tirmidhi said: Hasan saheeh.

Hadith of Aisha (may God be pleased with her) Ibn Majah said: Ali ibn Abi Al-Khasib told us, Wakee’ told us, on the authority of Sufyan and Mis’ar, on the authority of Ma’bad ibn Khalid, on the authority of Abdullah ibn Shaddad, on the authority of Aisha **may God be pleased with her** that the Messenger of God (peace and blessings of God be upon him) commanded her to seek protection from the evil eye. Al-Bukhari narrated it on the authority of Muhammad ibn Kathir, on the authority of Sufyan, on the authority of Ma’bad ibn Khalid, and Muslim included it on the authority of Sufyan and Mis’ar, both on the authority of Ma’bad, on his authority. Then Ibn Majah said: Muhammad ibn Bashir told us, Abu Hisham Al-Makhzumi told us, Wahib told us, on the authority of Abu Waqid, on the authority of Abu Salamah ibn Abd Al-Rahman, on the authority of Aisha, who said: The Messenger of God (peace and blessings of God be upon him) said: **Seek refuge in God, for the evil eye is real.** He is the only one who narrated it. Abu Dawud said: Jarir told us, on the authority of Al-A’mash, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Aisha, who said: The one who cast the evil eye would be ordered to perform ablution and wash the one who had been affected by it. I said likewise that Ahmad narrated it on the authority of Hasan bin Musa and Husayn bin Muhammad on the authority of Sinan that Ibn Hasana told him 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, said: **There is no inspiration, and the evil eye is real, and the most truthful omen is the omens.**

Hadith of Sahl ibn Hanif Imam Ahmad said: Husayn ibn Muhammad told us. Abu Uwais told us. Al-Zuhri narrated to us on the authority of Abu Umamah ibn Sahl ibn Hunayf, that his father told him: “The Messenger of God, may God bless him and grant him peace, went out and they walked with him towards Mecca until they reached the ravine of Al-Kharrar in Al-Juhfah. Sahl ibn Hunayf washed himself. He was a white man with a handsome body and skin. Amir ibn Rabi’ah, the brother of Banu ‘Adi ibn Ka’b, looked at him while he was washing and said: ‘I have never seen anything like today, nor skin as hidden.’ Sahl became weak and the Messenger of God, may God bless him and grant him peace, was approached and it was said to him: ‘O Messenger of God, what do you think of Sahl? By God, he does not raise his head nor does he recover.’ He said: ‘Do you accuse anyone of him?’ They said: ‘Amir ibn Rabi’ah looked at him.’ The Messenger of God, may God bless him and grant him peace, called Amir and became angry with him and said: ‘Why would one of you kill his brother? Why don’t you, when you see something that pleases you, bless him?’ Then he said: ‘Gaze for him.’ He washed his

face, hands, elbows, knees, the tips of his feet, and the inside of his lower garment in a cup. Then he poured that water over him. A man poured it over his head and back from behind him, then he poured it over his head and back from behind him. The cup was behind him, so he did that and Sahl went with the people without any problem.”

Hadith of Amir bin Rabi’ah Imam Ahmad said in his Musnad: We were told by Wakee’, we were told by my father, we were told by Abdullah bin Isa, on the authority of Umayyah bin Hind bin Sahl bin Hunaif, on the authority of Ubaydullah bin Amir, who said: Amir bin Rabi’ah and Sahl bin Hunaif set out intending to perform ablution. He said: They set out looking for wine. He said: Amir put down the woolen cloak he was wearing, and I looked at him and caught his eye. He went down into the water to bathe. He said: I heard a crackling sound in the water, so I went to him and called out to him three times, but he did not answer me. So I went to the Prophet, may God bless him and grant him peace, and informed him. He said: He came walking and waded into the water, and it was as if I could see the whiteness of his shins. He said: He struck his chest with his hand and then said: O God, turn away from him its heat and its cold and its rain. He said: He stood up, and the Messenger of God, may God bless him and grant him peace, said: If one of you sees something he likes in his brother, in himself, or in his wealth, then let him ask for blessings, for the evil eye is real.

Hadith of Jabir Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Muhammad bin Muammar narrated to us, Abu Dawud narrated to us, Talib bin Habib bin Amr bin Sahl Al-Ansari, who is called Ibn Al-Dajji, the companion of Hamza, may God be pleased with him, narrated to me Abdul Rahman bin Jabir bin Abdullah, on the authority of his father, who said: “The Messenger of God, peace and blessings be upon him, said: ‘Most of those who die from my nation after the Book of God, His judgment and decree are because of the souls.’” Al-Bazzar said: He meant the evil eye. He said: We do not know of this hadith being narrated from the Prophet, peace and blessings be upon him, except with this chain of transmission. I said: Rather, it has been narrated from Jabir through another chain of transmission. Al-Hafiz Abu Abdul Rahman Muhammad bin Al-Mundhir Al-Harawi, known as Shukr, said in his book Al-Aja’ib, which contains important and strange benefits: Al-Ramadi narrated to us, Ya’qub bin Muhammad narrated to us, Ali bin Abi Ali Al-Hashemi narrated to us, Muhammad bin Al-Munkadir narrated to us, on the authority of Jabir bin Abdullah, “The Messenger of God, peace and blessings be upon him, said: ‘The evil eye is real, for it leads a man to the grave and a camel to the cooking pot. Most of the destruction of my nation is because of the evil eye.’” Then he narrated it on the authority of Shu’ayb ibn Ayoub, on the authority of Mu’awiyah ibn Hisham, on the authority of Sufyan, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **A man may enter the grave with an eye, and a camel may enter the cooking pot.** This chain of transmission is all trustworthy, but it was not included in the Sahih.

Surat al-Qalam 68:48

So be patient over the decision of your Lord, and do not be like the companion of the fish when he cried out in anguish.

Hadith of Abdullah bin Amr Imam Ahmad said: Qutaybah told us, Rashid bin Saad told us, on the authority of Al-Hasan bin Thauban, on the authority of Hisham bin Abi Ruqayyah, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **There is no contagion, no bad omen, no evil eye, no envy, and the evil eye is real.** Ahmad alone transmitted it.

Hadith on the authority of Ali Al-Hafiz Ibn Asakir narrated on the authority of Khaithama bin Sulaiman Al-Hafiz, who said: Ubaid bin Muhammad Al-Kashuri told us, Abdullah bin Abdullah bin Abd Rabbih Al-Basri told us on the authority of Abu Raja' on the authority of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, "That Gabriel came to the Prophet, may God bless him and grant him peace, and found him sad, so he said: O Muhammad, what is this sadness that I see on your face? He said: Al-Hasan and Al-Hussain have been afflicted by the evil eye. He said: He spoke the truth about the evil eye, for the evil eye is real, so why don't you protect them with these words? He said: What are they, O Gabriel?" He said: Say: O God, Possessor of the mighty power and the ancient favor, Possessor of the noble face, Possessor of the perfect words and the answered supplications, save al-Hasan and al-Husayn from the souls of the jinn and the eyes of mankind. So the Prophet (peace and blessings of God be upon him) said it, and they stood playing in front of him. The Prophet (peace and blessings of God be upon him) said: Protect yourselves, your women, and your children with this incantation, for no one has ever sought protection with anything like it. Al-Khatib al-Baghdadi said: Abu Raja Muhammad ibn Abdullah al-Hanti from the people of Tustar was the only one who narrated it. Ibn Asakir mentioned him in the biography of Tarad ibn al-Husayn in his history. And the Almighty said: {And they say: He is mad} meaning they look down on him with their eyes and hurt him with their tongues and they say: He is mad, meaning because he came with the Qur'an. God the Almighty said: {And it is not but a reminder to the worlds} [the end of the interpretation of Surah Nun]. And to God be praise and thanks.

Fath al-Qadir

48- **So be patient for the decision of your Lord** meaning for His judgment that He had decreed in His foreknowledge. It was said that the judgment here is to give them respite and delay the victory of the Messenger of God, may God bless him and grant him peace, over them. It was also said that it is what He decreed upon him regarding the delivery of the message. It was said that this was abrogated by the verse of the sword. **And do not be like the companion of the fish** meaning Jonah, peace be upon him: do not be like him in anger, annoyance and haste. The adverbial phrase **when he called** is in the accusative case with an omitted complement: meaning do not be in the same state as he was at the time of his call. The phrase **while he was filled with grief** is in the accusative case as a state of the subject of *called*, and

the one filled with grief and distress is the one who is filled with anger and distress. Qatada said: God consoles his Prophet, may God bless him and grant him peace, and orders him to be patient and not to be hasty as the one who was afflicted with the fish was hasty. His story has already been explained in Surat Al-Anbiya, Yunus, and As-Saffat. He called out with his words: "There is no god but You; glory be to You. Indeed, I was among the wrongdoers." It was said that the one who is suppressed is the one who is seized by his suppression, which is the passageway of the breath. Al-Mubarrad said this. It was also said that it is the one who is imprisoned, but the first is more appropriate. From this is the saying of Dhu Al-Rummah:

And you, from the love of Mai, concealed sadness, my heart suffered, my heart ached and oppressed

Tafsir al-Baghawi

48- **So be patient over the decision of your Lord**, be patient with their harm for the sake of your Lord's judgment, **and do not be**, in impatience and haste, **like the companion of the fish**, that is, Jonah, son of Matta, **when he called**, to his Lord in the belly of the fish, **while he was distressed**, filled with grief.

Tafsir al-Baidawi

48- **So be patient over the decision of your Lord** which is giving them respite and delaying your victory over them **and do not be like the companion of the fish** Jonah, peace be upon him. **When he called** in the belly of the fish. **While he was choked with anger** filled with rage and impatience, so you are tested by his trial.

Surat al-Qalam 68:49

Had it not been for the grace of his Lord, he would have been cast out into the wilderness, while he was blameworthy.

Tafsir al-Jalalayn

49 - **Had it not been that a blessing** a mercy from his Lord overtook him, he would have been thrown out) from the belly of the whale **into the open air** into the open land **while he was blameworthy** but He was shown mercy, so he was thrown out not blameworthy.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Had it not been for the grace of his Lord overtaking him**, God Almighty says: Had it not been for the owner of the house overtaking a grace from his Lord, who had mercy on him with it, and accepted his repentance for his anger at his Lord, **he would have been thrown into the open**, which is the open space of the earth. And from this is the saying of Qays ibn Ja'dah:

I raised my feet, not fearing their stumbling, and threw my clothes in the open country.

And it is blameworthy. The people of interpretation differed regarding the meaning of his saying **and it is blameworthy**. Some of them said: It means: and he is blameworthy.

Who said that?

Ali told me, he said: Abu Saleh told me, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **and he is blameworthy**, he said: and he is blameworthy.

Others said: Rather, the meaning of this is: He is guilty.

Who said that?

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father, on the authority of Abu Bakr: **And he is blameworthy.** He said: And he is a sinner.

Tafsir al-Qurtubi

The Almighty says: **Had it not been that a blessing from his Lord had overtaken him** The general reading is *tadarakkahu*. Ibn Hurmuz and Al-Hasan read *tadarakkahu* with a *shaddah* on the *dal*. It is a present tense verb whose *ta'* was assimilated into the *dal*. It is based on the narration of the situation, as if he said: Had it not been that a blessing had overtaken him. Ibn Abbas and Ibn Mas'ud said: *tadarakkahu*, which is contrary to the established ruling. *Tadarakkahu* is a past tense masculine verb that has been interpreted to mean blessing, because the feminine of blessing is not

real. *Tadarakkahu* is pronounced as such. There is disagreement over the meaning of blessing here, because it is prophethood, as Ad-Dahhak said. It was also said that it is his worship that preceded, as Abu Jubayr said. It was also said that it is his call "There is no god but You, glory be to You. Indeed, I was among the wrongdoers," as Ibn Zayd said. It was also said that the blessing of God upon him was his being brought out of the belly of the whale, as Ibn Bahr said. It was also said that it means mercy from his Lord, so He had mercy on him and accepted his repentance. **He was cast out into the open, and he was blameworthy.** That is, he was cast out blameworthy, but he was cast out sick and not blameworthy. The meaning of blameworthy according to Ibn Abbas is: blameworthy. Bakr ibn Abdullah said: guilty. It was also said: blameworthy is far from all good. The open space is the vast, open land in which there are no mountains or trees to provide cover. It was also said: Had it not been for God's grace upon him, he would have remained in the belly of the whale until the Day of Resurrection, then he would have been cast out into the open space of the Resurrection, blameworthy. This is indicated by the words of God the Almighty: **And had he not been of those who glorify God** "He would have remained inside its belly until the Day they are resurrected" (Saffat: 144).

Tafsir Ibn Kathir

God Almighty says: "So be patient" O Muhammad, with your people's harm to you and their denial, for God will judge you against them and make the outcome for you and your followers in this world and the hereafter. "And do not be like the companion of the fish" meaning Dhul-Nun, who is Jonah, son of Matta, peace be upon him, when he went angry with his people. What happened to him was that he rode into the sea and the fish swallowed him and the fish wandered with him in the seas and the darkness of the deep sea, and he heard the sea and what was in it glorifying the Most High, the Almighty, who does not reject what He has implemented of decree. Then he called out in the darkness, "There is no god except You; glory be to You. Indeed, I was among the wrongdoers." God Almighty said: "So We responded to him and saved him from the distress. And thus do We save the believers." God Almighty said: "And had he not been among those who glorify God, he would have remained inside its belly until the Day they are resurrected." And He said here: "When he called out while he was distressed." Ibn Abbas, Mujahid, and As-Suddi said: And he was distressed. Ata' said: Al-Khurasani and Abu Malik: He was distressed. We have already mentioned in the hadith that when he said: "There is no god but You, glory be to You. Indeed, I was among the wrongdoers," the word came out encircling the throne. The angels said: **O Lord, this is a weak, well-known voice from a strange land.** God, the Blessed and Exalted, said: **Do you not know this?** They said: *No*. He said: **This is Yunus.** They said: **O Lord, Your servant, whose righteous deeds and answered supplications are continually being raised up to Him?** He said: Yes. They said: **Will You not have mercy on what he did in times of ease and save him**

Had it not been for the grace of his Lord, he would have been cast out into the wilderness, while he was blameworthy.

from calamity? So God commanded the whale to throw him out onto the shore. For this reason, God, the Most High, said: **So his Lord chose him and made him among the righteous.**

Imam Ahmad said: "Waki" narrated to us, Sufyan narrated to us, on the authority of Al-A'mash, on the authority of Abu Wa'il, on the authority of Abdullah, who said: The Messenger of God, peace and blessings be upon him, said: 'It is not appropriate for anyone to say, "I am better than Jonah, son of Matta."' Al-Bukhari narrated it on the authority of Sufyan Al-Thawri, and it is in the two Sahihs on the authority of Abu Hurayrah. God, the Most High, said: **Those who disbelieve would almost make you slip with their eyes,** Ibn Abbas, Mujahid, and others said: **They would almost make you slip** means they would pierce you with their eyes, meaning they would envy you with their eyes, because of their hatred for you, were it not for God's protection and safeguarding you from them. This verse is evidence that the evil eye's affliction and effect are real by the command of God, the Almighty, as has been reported in the hadiths narrated through many different chains of narration.

Hadith of Anas bin Malik, may God be pleased with him Abu Dawud said: Sulayman bin Dawud al-Atki told us, Sharik told us and al-Abbas al-Anbari told us, Yazid bin Harun told us, Sharik told us on the authority of al-Abbas bin Dharih on the authority of al-Sha'bi, al-Abbas said on the authority of Anas that he said: The Messenger of God, may God bless him and grant him peace, said: **There is no ruqyah except for the evil eye, a fever, or blood that cannot be stopped.** Al-Abbas did not mention the evil eye, and this is the wording of Sulayman.

The hadith of Buraydah ibn al-Husaib (may God be pleased with him) Abu Abdullah ibn Majah said: Muhammad ibn Abdullah ibn Numayr told us, Ishaq ibn Sulayman told us, on the authority of Abu Ja'far al-Razi, on the authority of Hisayn, on the authority of al-Sha'bi, on the authority of Buraydah ibn al-Husaib, who said: The Messenger of God (blessings and peace of God be upon him) said: **There is no ruqyah except for the evil eye or a fever.** This is how Ibn Majah narrated it. Muslim included it in his Sahih on the authority of Sa'id ibn Mansur, on the authority of Hishayn ibn 'Abd al-Rahman, on the authority of 'Amir al-Sha'bi, on the authority of Buraydah, with a missing chain of transmission, and there is a story in it. Shu'bah narrated it on the authority of Hisayn, on the authority of al-Sha'bi, on the authority of Buraydah. This hadith was narrated by al-Bukhari on the authority of Muhammad ibn Fadil, Abu Dawud on the authority of Malik ibn Mughul, and al-Tirmidhi on the authority of Sufyan ibn 'Uyaynah, all three of them on the authority of Hisayn, on the authority of 'Amir al-Sha'bi, on the authority of 'Imran ibn Husayn, with a missing chain of transmission: **There is no ruqyah except for the evil eye or a fever.**

Hadith of Abu Dharr Jundub bin Junada, may God be pleased with him Al-Hafiz Abu Ya'la Al-Mawsili said: Ibrahim bin Muhammad bin Arara bin Al-Yazid Al-Sami

told us, Daylam bin Ghazwan told us, Wahb bin Abi Dani told us, on the authority of Abu Harb, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: **The evil eye afflicts a man, by God's permission, and he soars high, then falls from it.** Its chain of transmission is strange, and they did not include it.

Hadith of Habis At-Tamimi Imam Ahmad said: Abd Al-Samad told us, Harb told us, Yahya bin Abi Katheer told us, Hayyah bin Habis At-Tamimi told me that his father told him that he heard the Messenger of God (peace and blessings of God be upon him) say: **There is nothing wrong with a squint, and the evil eye is true, and the most truthful omen is an omen.** At-Tirmidhi narrated it on the authority of Amr bin Ali, on the authority of Abu Ghassan Yahya bin Abi Katheer, on the authority of Ali bin Mubarak, on the authority of Yahya bin Abi Katheer, with it, then he said: It is strange. And he said: Sinan narrated on the authority of Yahya bin Abi Katheer, on the authority of Hayyah bin Habis, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet (peace and blessings of God be upon him). I say: Imam Ahmad narrated it in this way on the authority of Hasan bin Musa and Husayn bin Muhammad, on the authority of Shaiban, on the authority of Yahya bin Abi Katheer, on the authority of Hayyah, who told him on the authority of his father, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **There is nothing wrong with a squint, and the evil eye is true, and the most truthful omen is an omen.**

Hadith of Ibn Abbas, may God be pleased with him Imam Ahmad said: Abdullah bin Al-Walid told us, on the authority of Sufyan, on the authority of Duraid, Ismail bin Thauban told me, on the authority of Jabir bin Zaid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **The evil eye is real, the evil eye is real and brings down the witch.** Strange.

Another chain of transmission Muslim said in his Sahih: Abdullah bin Abdul Rahman Al-Darimi told us, Muslim bin Ibrahim told us, Wahib told us, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas, on the authority of the Prophet, peace and blessings be upon him, who said: "The evil eye is real, and if anything could overtake destiny, it would be the evil eye. And when you are asked to wash, then wash." He is the only one who transmitted it, not Al-Bukhari. Abdul Razzaq said, on the authority of Sufyan Ath-Thawri, on the authority of Mansur, on the authority of Al-Minhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Messenger of God, peace and blessings be upon him and his family, used to seek refuge for Al-Hasan and Al-Husayn, saying: **I seek refuge for you in the perfect words of God from every devil and pest, and from every evil eye.** And he would say: This is how Ibrahim used to seek refuge for Isaac and Ishmael, peace be upon them. Al-Bukhari and the Sunan scholars transmitted it from the hadith of Al-Minhal with it.

Hadith of Abu Umamah As'ad ibn Sahl ibn Hunayf, may God be pleased with him Ibn Majah said: Hisham ibn 'Ammar told us, Sufyan told us, on the authority of Al-Zuhri, on the authority of Abu Umamah As'ad ibn Sahl ibn Hunayf, who said: "Amir ibn Rabi'ah passed by Sahl ibn Hunayf while he was bathing and said: I have never seen anything like today, nor such hideous skin. It was not long before he was struck by a snake, and he was brought to the Messenger of God, may God bless him and grant him peace, and it was said to him: 'He caught Sahl lying dead.' He said: 'Who do you accuse?' They said: 'Amir ibn Rabi'ah.' He said: 'Why would one of you kill his brother? If one of you sees something he likes in his brother, let him pray for blessings for him.' Then he called for water and ordered Amir to perform ablution, washing his face and hands up to the elbows, his knees, and the inside of his lower garment, and he ordered him to pour water over himself." Sufyan said: Mu'mar said, on the authority of Al-Zuhri, and he ordered that the vessel be tipped over from behind him. Al-Nasa'i narrated it from the hadith of Sufyan ibn Uyaynah and Malik ibn Anas, both of them from Al-Zuhri with it, and from the hadith of Sufyan ibn Uyaynah also narrated it on the authority of Muammar on the authority of Al-Zuhri on the authority of Abu Umamah: **The vessel should be tipped over from behind.** And from the hadith of Ibn Abi Dhi'b on the authority of Al-Zuhri on the authority of Abu Umamah: As'ad ibn Sahl ibn Hanif on the authority of his father on his authority. And from the hadith of Malik also on the authority of Muhammad ibn Abi Umamah ibn Sahl on the authority of his father on his authority.

Hadith of Abu Sa'id Al-Khudri Ibn Majah said: Abu Bakr bin Abi Shaybah told us, Sa'id bin Sulayman told us, 'Ibad told us, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Sa'id Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, used to seek protection from the eyes of the jinn and the eyes of mankind. When the two Mu'awwidhat were revealed, he took them and left everything else. Al-Tirmidhi and Al-Nasa'i narrated it on the authority of Sa'id bin Iyas Abu Mas'ud Al-Jariry, and Al-Tirmidhi said: Hasan.

Another hadith from him Imam Ahmad said: Abd al-Samad ibn Abd al-Warith told us, my father told me, Abd al-Aziz ibn Suhaib told me, Abu Nadrah told me, on the authority of Abu Sa'id, "That Gabriel came to the Prophet, may God bless him and grant him peace, and said: Are you ill, O Muhammad? He said: Yes. He said: In the name of God I perform ruqyah over you from everything that is harming you, and from the evil of every soul and eye that is harming you, and God heals you. In the name of God I perform ruqyah over you." And he narrated it on the authority of Affan on the authority of Abd al-Warith, similarly. Muslim and the people of Sunan, except Abu Dawud, narrated it on the authority of Abd al-Warith with it.

Imam Ahmad also said: Affan told us, Wahib told us, Dawud told us, on the authority of Abu Nadrah, on the authority of Abu Saeed or Jabir ibn Abdullah, "That the Messenger of God, may God bless him and grant him peace, fell ill, so Gabriel came to him and said, 'In the name of God, I perform ruqyah over you from everything that is harming you, from every envier and

evil eye, and God will heal you.'" It was also narrated by Muhammad ibn Abd al-Rahman al-Tafawi, on the authority of Dawud ibn Abi Nadra, on the authority of Abu Saeed, on its authority. Abu Zur'ah al-Razi said: Abd al-Samad ibn Abd al-Warith narrated on the authority of his father, on the authority of Abd al-Aziz, on the authority of Abu Nadra, and on the authority of Abd al-Aziz, on the authority of Anas, with a similar meaning, and both are authentic.

Hadith of Abu Hurairah (may God be pleased with him Imam Ahmad said: Abd al-Razzaq told us, Ma'mar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurairah told us, on the authority of the Messenger of God (peace and blessings be upon him), who said: **The evil eye is real.** Both of them narrated it from the hadith of Abd al-Razzaq. Ibn Majah said: Abu Bakr ibn Abi Shaybah told us, on the authority of Ismail ibn Ulayyah, on the authority of al-Jariry, on the authority of Mudharib ibn Hazn, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: **The evil eye is real.** He was the only one who narrated it. Ahmad narrated it on the authority of Ismail ibn Ulayyah, on the authority of Saeed al-Jariry, and Imam Ahmad said: Ibn Numair told us, Thawr - meaning Ibn Yazid - told us, on the authority of Makhul, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: **The evil eye is real, and Satan and the envy of the sons of Adam attend to it.** Ahmad said: Khalaf ibn al-Walid told us, Abu Ma'shar told us, on the authority of Muhammad ibn Qays: Abu Hurairah was asked: Did you hear the Messenger of God (peace and blessings be upon him) say: "Superstition is in three things: in a dwelling, a horse, and a woman?" He said: I said, then, should I say about the Messenger of God, may God bless him and grant him peace, something he did not say, but I heard the Messenger of God, may God bless him and grant him peace, say, **The most truthful omen is the omen, and the evil eye is true.**

The hadith of Asma bint Umays Imam Ahmad said: Sufyan narrated to us, on the authority of Amr ibn Dinar, on the authority of Urwah ibn Amir, on the authority of Ubayd ibn Rifa'ah az-Zurqi, who said: "Asma said, 'O Messenger of God, the children of Ja'far are afflicted by the evil eye. Should I recite ruqyah for them?' He said, 'Yes, for if anything could overtake destiny, it would be the evil eye.'" This is how it was narrated by at-Tirmidhi and Ibn Majah from the hadith of Sufyan ibn Uyaynah with this chain of transmission. It was also narrated by at-Tirmidhi and an-Nasa'i from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Ayyub, on the authority of Urwah ibn Dinar, on the authority of Urwah ibn Amir, on the authority of Ubayd ibn Rifa'ah, on the authority of Asma bint Umays with this chain of transmission. At-Tirmidhi said: Hasan saheeh.

Hadith of Aisha (may God be pleased with her Ibn Majah said: Ali ibn Abi Al-Khasib told us, Wakee' told us, on the authority of Sufyan and Mis'ar, on the authority of Ma'bad ibn Khalid, on the authority of Abdullah ibn Shaddad, on the authority of Aisha **may God be pleased with her** that the Messenger of God (peace and blessings of God be upon him) commanded her to seek protection from the evil eye.

Had it not been for the grace of his Lord, he would have been cast out into the wilderness, while he was blameworthy.

Al-Bukhari narrated it on the authority of Muhammad ibn Kathir, on the authority of Sufyan, on the authority of Ma'bad ibn Khalid, and Muslim included it on the authority of Sufyan and Mis'ar, both on the authority of Ma'bad, on his authority. Then Ibn Majah said: Muhammad ibn Bashir told us, Abu Hisham Al-Makhzumi told us, Wahib told us, on the authority of Abu Waqid, on the authority of Abu Salamah ibn Abd Al-Rahman, on the authority of Aisha, who said: The Messenger of God (peace and blessings of God be upon him) said: **Seek refuge in God, for the evil eye is real.** He is the only one who narrated it. Abu Dawud said: Jarir told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Aisha, who said: The one who cast the evil eye would be ordered to perform ablution and wash the one who had been affected by it. I said likewise that Ahmad narrated it on the authority of Hasan bin Musa and Husayn bin Muhammad on the authority of Sinan that Ibn Hasana told him 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, said: **There is no inspiration, and the evil eye is real, and the most truthful omen is the omens.**

Hadith of Sahl ibn Hanif Imam Ahmad said: Husayn ibn Muhammad told us. Abu Uwais told us. Al-Zuhri narrated to us on the authority of Abu Umamah ibn Sahl ibn Hunayf, that his father told him: "The Messenger of God, may God bless him and grant him peace, went out and they walked with him towards Mecca until they reached the ravine of Al-Kharrar in Al-Juhfah. Sahl ibn Hunayf washed himself. He was a white man with a handsome body and skin. Amir ibn Rabi'ah, the brother of Banu 'Adi ibn Ka'b, looked at him while he was washing and said: 'I have never seen anything like today, nor skin as hidden.' Sahl became weak and the Messenger of God, may God bless him and grant him peace, was approached and it was said to him: 'O Messenger of God, what do you think of Sahl? By God, he does not raise his head nor does he recover.' He said: 'Do you accuse anyone of him?' They said: 'Amir ibn Rabi'ah looked at him.' The Messenger of God, may God bless him and grant him peace, called Amir and became angry with him and said: 'Why would one of you kill his brother? Why don't you, when you see something that pleases you, bless him?' Then he said: 'Gaze for him.' He washed his face, hands, elbows, knees, the tips of his feet, and the inside of his lower garment in a cup. Then he poured that water over him. A man poured it over his head and back from behind him, then he poured it over his head and back from behind him. The cup was behind him, so he did that and Sahl went with the people without any problem."

Hadith of Amir bin Rabi'ah Imam Ahmad said in his Musnad: We were told by Wakee', we were told by my father, we were told by Abdullah bin Isa, on the authority of Umayyah bin Hind bin Sahl bin Hunaif, on the authority of Ubaydullah bin Amir, who said: Amir bin Rabi'ah and Sahl bin Hunaif set out intending to perform ablution. He said: They set out looking for

wine. He said: Amir put down the woolen cloak he was wearing, and I looked at him and caught his eye. He went down into the water to bathe. He said: I heard a crackling sound in the water, so I went to him and called out to him three times, but he did not answer me. So I went to the Prophet, may God bless him and grant him peace, and informed him. He said: He came walking and waded into the water, and it was as if I could see the whiteness of his shins. He said: He struck his chest with his hand and then said: O God, turn away from him its heat and its cold and its rain. He said: He stood up, and the Messenger of God, may God bless him and grant him peace, said: If one of you sees something he likes in his brother, in himself, or in his wealth, then let him ask for blessings, for the evil eye is real.

Hadith of Jabir Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Muhammad bin Muammar narrated to us, Abu Dawud narrated to us, Talib bin Habib bin Amr bin Sahl Al-Ansari, who is called Ibn Al-Dajji', the companion of Hamza, may God be pleased with him, narrated to me Abdul Rahman bin Jabir bin Abdullah, on the authority of his father, who said: "The Messenger of God, peace and blessings be upon him, said: 'Most of those who die from my nation after the Book of God, His judgment and decree are because of the souls.'" Al-Bazzar said: He meant the evil eye. He said: We do not know of this hadith being narrated from the Prophet, peace and blessings be upon him, except with this chain of transmission. I said: Rather, it has been narrated from Jabir through another chain of transmission. Al-Hafiz Abu Abdul Rahman Muhammad bin Al-Mundhir Al-Harawi, known as Shukr, said in his book Al-Aja'ib, which contains important and strange benefits: Al-Ramadi narrated to us, Ya'qub bin Muhammad narrated to us, Ali bin Abi Ali Al-Hashemi narrated to us, Muhammad bin Al-Munkadir narrated to us, on the authority of Jabir bin Abdullah, "The Messenger of God, peace and blessings be upon him, said: 'The evil eye is real, for it leads a man to the grave and a camel to the cooking pot. Most of the destruction of my nation is because of the evil eye.'" Then he narrated it on the authority of Shu'ayb ibn Ayoub, on the authority of Mu'awiyah ibn Hisham, on the authority of Sufyan, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **A man may enter the grave with an eye, and a camel may enter the cooking pot.** This chain of transmission is all trustworthy, but it was not included in the Sahih.

Hadith of Abdullah bin Amr Imam Ahmad said: Qutaybah told us, Rashid bin Saad told us, on the authority of Al-Hasan bin Thauban, on the authority of Hisham bin Abi Ruqayyah, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **There is no contagion, no bad omen, no evil eye, no envy, and the evil eye is real.** Ahmad alone transmitted it.

Hadith on the authority of Ali Al-Hafiz Ibn Asakir narrated on the authority of Khaithama bin Sulaiman Al-Hafiz, who said: Ubaid bin Muhammad Al-Kashuri

told us, Abdullah bin Abdullah bin Abd Rabbih Al-Basri told us on the authority of Abu Raja' on the authority of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, "That Gabriel came to the Prophet, may God bless him and grant him peace, and found him sad, so he said: O Muhammad, what is this sadness that I see on your face? He said: Al-Hasan and Al-Hussain have been afflicted by the evil eye. He said: He spoke the truth about the evil eye, for the evil eye is real, so why don't you protect them with these words? He said: What are they, O Gabriel?" He said: Say: O God, Possessor of the mighty power and the ancient favor, Possessor of the noble face, Possessor of the perfect words and the answered supplications, save al-Hasan and al-Husayn from the souls of the jinn and the eyes of mankind. So the Prophet (peace and blessings of God be upon him) said it, and they stood playing in front of him. The Prophet (peace and blessings of God be upon him) said: Protect yourselves, your women, and your children with this incantation, for no one has ever sought protection with anything like it. Al-Khatib al-Baghdadi said: Abu Raja Muhammad ibn Abdullah al-Hanti from the people of Tustar was the only one who narrated it. Ibn Asakir mentioned him in the biography of Tarad ibn al-Husayn in his history. And the Almighty said: {And they say: He is mad} meaning they look down on him with their eyes and hurt him with their tongues and they say: He is mad, meaning because he came with the Qur'an. God the Almighty said: {And it is not but a reminder to the worlds} [the end of the interpretation of Surah Nun]. And to God be praise and thanks.

Fath al-Qadir

49- **Had it not been for the grace of his Lord overtaking him** meaning, had the owner of the whale not been overtaken by a grace from God, which was His guidance to repent, and God accepted his repentance, **he would have been cast out onto the open shore** meaning, he would have been thrown out from the belly of the whale onto the surface of the vegetation-free earth, **and he was blamed** meaning, he would be blamed and condemned for the sin he committed and would be expelled from mercy. The sentence is in the accusative case as a state of the pronoun **he was cast out**. Ad-Dahhak said: The grace here is prophethood. Saeed bin Jubair said: His previous worship. Ibn Zayd said: It is his calling out, saying: "There is no god but You; glory be to You. Indeed, I was among the wrongdoers." It was said: He was blamed and cast out. It was said: He was guilty. The majority read "tadarakhu" in the past tense, while Al-Hasan, Ibn Hurmuz, and Al-A'mash read it with a shaddah on the dal. The original is tatadakuquhu with two ta's in the present tense, but it was assimilated. This reading is based on the past tense. Abi, Ibn Mas'ud, and Ibn Abbas read "tadarakhu" with the feminine ta'.

Tafsir al-Baghawi

49- **Had it not been that a blessing from his Lord overtook him**, overtook him, **he would have been cast**

out into the open, he would have been thrown into the open air from the belly of the whale, **while he was blameworthy**, blamed and censured for the sin he committed.

Tafsir al-Baidawi

49- "Had it not been for the grace of his Lord overtaking him" meaning success, success for repentance and its acceptance. The verb is mentioned well for the purpose of separation. It was read "tadāraktuhu **and** tadaraktuhu **meaning** you overcame him, **based on the past tense, meaning** had it not been for the grace of his Lord overtaking him". "He would have been cast out into the open" in the land devoid of trees. "And he was blameworthy" blameworthy, banished from mercy and honor. It is a state upon which the answer depends, because it is the negation, not the cast out.

Surat al-Qalam 68:50

So his Lord chose him and made him among the righteous.

Surat al-Qalam 68:50

So his Lord chose him and made him among the righteous.

Tafsir al-Jalalayn

50 - **So his Lord chose him** with prophethood **and made him among the righteous** the Prophets

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So his Lord chose the companion of the fish**, meaning He selected him and chose him for his prophethood. **And made him among the righteous**, meaning among the messengers who acted according to what their Lord commanded them to do and refrained from what He forbade them from doing.

Tafsir al-Qurtubi

And made him among the righteous. Ibn Abbas said: God returned the revelation to him, and interceded for him in himself and for his people, and accepted his repentance, and made him among the righteous by sending him to one hundred thousand or more.

Tafsir Ibn Kathir

God Almighty says: **So be patient** O Muhammad, with your people's harm to you and their denial, for God will judge you against them and make the outcome for you and your followers in this world and the hereafter. **And do not be like the companion of the fish** meaning Dhul-Nun, who is Jonah, son of Matta, peace be upon him, when he went angry with his people. What happened to him was that he rode into the sea and the fish swallowed him and the fish wandered with him in the seas and the darkness of the deep sea, and he heard the sea and what was in it glorifying the Most High, the Almighty, who does not reject what He has implemented of decree. Then he called out in the darkness, "There is no god except You; glory be to You. Indeed, I was among the wrongdoers." God Almighty said: "So We responded to him and saved him from the distress. And thus do We save the believers." God Almighty said: **And had he not been among those who glorify God, he would have remained inside its belly until the Day they are resurrected.** And He said here: **When he called out while he was distressed.** Ibn Abbas, Mujahid, and As-Suddi said: And he was distressed. Ata' said: Al-Khurasani and Abu Malik: He was distressed. We have already mentioned in the hadith that when he said: "There is no god but You, glory be to You. Indeed, I was among the wrongdoers," the word came out

encircling the throne. The angels said: **O Lord, this is a weak, well-known voice from a strange land.** God, the Blessed and Exalted, said: **Do you not know this?** They said: *No.* He said: **This is Yunus.** They said: **O Lord, Your servant, whose righteous deeds and answered supplications are continually being raised up to Him?** He said: *Yes.* They said: **Will You not have mercy on what he did in times of ease and save him from calamity?** So God commanded the whale to throw him out onto the shore. For this reason, God, the Most High, said: **So his Lord chose him and made him among the righteous.**

Imam Ahmad said: "Waki' narrated to us, Sufyan narrated to us, on the authority of Al-A'mash, on the authority of Abu Wa'il, on the authority of Abdullah, who said: The Messenger of God, peace and blessings be upon him, said: 'It is not appropriate for anyone to say, "I am better than Jonah, son of Matta."' Al-Bukhari narrated it on the authority of Sufyan Al-Thawri, and it is in the two Sahihs on the authority of Abu Hurayrah. God, the Most High, said: **Those who disbelieve would almost make you slip with their eyes**, Ibn Abbas, Mujahid, and others said: **They would almost make you slip** means they would pierce you **with their eyes**, meaning they would envy you with their eyes, because of their hatred for you, were it not for God's protection and safeguarding you from them. This verse is evidence that the evil eye's affliction and effect are real by the command of God, the Almighty, as has been reported in the hadiths narrated through many different chains of narration.

Hadith of Anas bin Malik, may God be pleased with him Abu Dawud said: Sulayman bin Dawud al-Atki told us, Sharik told us *H* and al-Abbas al-Anbari told us, Yazid bin Harun told us, Sharik told us on the authority of al-Abbas bin Dharih on the authority of al-Sha'bi, al-Abbas said on the authority of Anas that he said: The Messenger of God, may God bless him and grant him peace, said: **There is no ruqyah except for the evil eye, a fever, or blood that cannot be stopped.** Al-Abbas did not mention the evil eye, and this is the wording of Sulayman.

The hadith of Buraydah ibn al-Husaib (may God be pleased with him) Abu Abdullah ibn Majah said: Muhammad ibn Abdullah ibn Numayr told us, Ishaq ibn Sulayman told us, on the authority of Abu Ja'far al-Razi, on the authority of Hisayn, on the authority of al-Sha'bi, on the authority of Buraydah ibn al-Husaib, who said: The Messenger of God (blessings and peace of God be upon him) said: **There is no ruqyah except for the evil eye or a fever.** This is how Ibn Majah narrated it. Muslim included it in his Sahih on the authority of Sa'id ibn Mansur, on the authority of Hishayn ibn 'Abd al-Rahman, on the authority of 'Amir al-Sha'bi, on the authority of Buraydah, with a missing chain of transmission, and there is a story in it. Shu'bah narrated it on the authority of Hisayn, on the authority of al-Sha'bi, on the authority of Buraydah. This hadith was narrated by al-Bukhari on the authority of Muhammad ibn Fadil, Abu Dawud on the authority of Malik ibn Mughul, and al-Tirmidhi on the authority of Sufyan ibn 'Uyaynah, all three of them on the authority of Hisayn, on the authority of 'Amir al-Sha'bi, on the

authority of `Imran ibn Husayn, with a missing chain of transmission: **There is no ruqyah except for the evil eye or a fever.**

Hadith of Abu Dharr Jundub bin Junada, may God be pleased with him Al-Hafiz Abu Ya'la Al-Mawsili said: Ibrahim bin Muhammad bin Arara bin Al-Yazid Al-Sami told us, Daylam bin Ghazwan told us, Wahb bin Abi Dani told us, on the authority of Abu Harb, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: **The evil eye afflicts a man, by God's permission, and he soars high, then falls from it.** Its chain of transmission is strange, and they did not include it.

Hadith of Habis At-Tamimi Imam Ahmad said: Abd Al-Samad told us, Harb told us, Yahya bin Abi Katheer told us, Hayyah bin Habis At-Tamimi told me that his father told him that he heard the Messenger of God (peace and blessings of God be upon him) say: **There is nothing wrong with a squint, and the evil eye is true, and the most truthful omen is an omen.** At-Tirmidhi narrated it on the authority of Amr bin Ali, on the authority of Abu Ghassan Yahya bin Abi Katheer, on the authority of Ali bin Mubarak, on the authority of Yahya bin Abi Katheer, with it, then he said: It is strange. And he said: Sinan narrated on the authority of Yahya bin Abi Katheer, on the authority of Hayyah bin Habis, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet (peace and blessings of God be upon him). I say: Imam Ahmad narrated it in this way on the authority of Hasan bin Musa and Husayn bin Muhammad, on the authority of Shaiban, on the authority of Yahya bin Abi Katheer, on the authority of Hayyah, who told him on the authority of his father, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **There is nothing wrong with a squint, and the evil eye is true, and the most truthful omen is an omen.**

Hadith of Ibn Abbas, may God be pleased with him Imam Ahmad said: Abdullah bin Al-Walid told us, on the authority of Sufyan, on the authority of Dura'id, Ismail bin Thauban told me, on the authority of Jabir bin Zaid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **The evil eye is real, the evil eye is real and brings down the witch.** Strange.

Another chain of transmission Muslim said in his Sahih: Abdullah bin Abdul Rahman Al-Darimi told us, Muslim bin Ibrahim told us, Wahib told us, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas, on the authority of the Prophet, peace and blessings be upon him, who said: "The evil eye is real, and if anything could overtake destiny, it would be the evil eye. And when you are asked to wash, then wash." He is the only one who transmitted it, not Al-Bukhari. Abdul Razzaq said, on the authority of Sufyan Ath-Thawri, on the authority of Mansur, on the authority of Al-Minhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Messenger of God, peace and blessings be upon him and his family, used to seek refuge for Al-Hasan and Al-Husayn, saying: **I seek refuge for you in the perfect words of God from every devil and pest, and from every evil eye.** And he would say: This is how

Ibrahim used to seek refuge for Isaac and Ishmael, peace be upon them. Al-Bukhari and the Sunan scholars transmitted it from the hadith of Al-Minhal with it.

Hadith of Abu Umamah As'ad ibn Sahl ibn Hunayf, may God be pleased with him Ibn Majah said: Hisham ibn `Ammar told us, Sufyan told us, on the authority of Al-Zuhri, on the authority of Abu Umamah As'ad ibn Sahl ibn Hunayf, who said: "Amir ibn Rabi'ah passed by Sahl ibn Hunayf while he was bathing and said: I have never seen anything like today, nor such hideous skin. It was not long before he was struck by a snake, and he was brought to the Messenger of God, may God bless him and grant him peace, and it was said to him: 'He caught Sahl lying dead.' He said: 'Who do you accuse?' They said: 'Amir ibn Rabi'ah.' He said: 'Why would one of you kill his brother? If one of you sees something he likes in his brother, let him pray for blessings for him.' Then he called for water and ordered `Amir to perform ablution, washing his face and hands up to the elbows, his knees, and the inside of his lower garment, and he ordered him to pour water over himself." Sufyan said: Mu`mar said, on the authority of Al-Zuhri, and he ordered that the vessel be tipped over from behind him. Al-Nasa'i narrated it from the hadith of Sufyan ibn `Uyaynah and Malik ibn Anas, both of them from Al-Zuhri with it, and from the hadith of Sufyan ibn Uyaynah also narrated it on the authority of Muammar on the authority of Al-Zuhri on the authority of Abu Umamah: **The vessel should be tipped over from behind.** And from the hadith of Ibn Abi Dhi'b on the authority of Al-Zuhri on the authority of Abu Umamah: As'ad ibn Sahl ibn Hanif on the authority of his father on his authority. And from the hadith of Malik also on the authority of Muhammad ibn Abi Umamah ibn Sahl on the authority of his father on his authority.

Hadith of Abu Sa'id Al-Khudri Ibn Majah said: Abu Bakr bin Abi Shaybah told us, Sa'id bin Sulayman told us, `Ibad told us, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Sa'id Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, used to seek protection from the eyes of the jinn and the eyes of mankind. When the two Mu`awwidhat were revealed, he took them and left everything else. Al-Tirmidhi and Al-Nasa'i narrated it on the authority of Sa'id bin Iyas Abu Mas'ud Al-Jariry, and Al-Tirmidhi said: Hasan.

Another hadith from him Imam Ahmad said: Abd al-Samad ibn Abd al-Warith told us, my father told me, Abd al-Aziz ibn Suhaib told me, Abu Nadrah told me, on the authority of Abu Sa'id, "That Gabriel came to the Prophet, may God bless him and grant him peace, and said: Are you ill, O Muhammad? He said: Yes. He said: In the name of God I perform ruqyah over you from everything that is harming you, and from the evil of every soul and eye that is harming you, and God heals you. In the name of God I perform ruqyah over you." And he narrated it on the authority of Affan on the authority of Abd al-Warith, similarly. Muslim and the people of Sunan, except Abu Dawud, narrated it on the authority of Abd al-Warith with it.

Imam Ahmad also said: Affan told us, Wahib told us, Dawud told us, on the authority of Abu Nadra, on the

So his Lord chose him and made him among the righteous.

authority of Abu Saeed or Jabir ibn Abdullah, "That the Messenger of God, may God bless him and grant him peace, fell ill, so Gabriel came to him and said, 'In the name of God, I perform ruqyah over you from everything that is harming you, from every envier and evil eye, and God will heal you.'" It was also narrated by Muhammad ibn Abd al-Rahman al-Tafawi, on the authority of Dawud ibn Abi Nadra, on the authority of Abu Saeed, on its authority. Abu Zur'ah al-Razi said: Abd al-Samad ibn Abd al-Warith narrated on the authority of his father, on the authority of Abd al-Aziz, on the authority of Abu Nadra, and on the authority of Abd al-Aziz, on the authority of Anas, with a similar meaning, and both are authentic.

Hadith of Abu Hurairah (may God be pleased with him) Imam Ahmad said: Abd al-Razzaq told us, Ma'mar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurairah told us, on the authority of the Messenger of God (peace and blessings be upon him), who said: **The evil eye is real.** Both of them narrated it from the hadith of Abd al-Razzaq. Ibn Majah said: Abu Bakr ibn Abi Shaybah told us, on the authority of Ismail ibn Ulayyah, on the authority of al-Jariri, on the authority of Mudharib ibn Hazn, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: **The evil eye is real.** He was the only one who narrated it. Ahmad narrated it on the authority of Ismail ibn Ulayyah, on the authority of Saeed al-Jariri, and Imam Ahmad said: Ibn Numair told us, Thawr - meaning Ibn Yazid - told us, on the authority of Makhul, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: **The evil eye is real, and Satan and the envy of the sons of Adam attend to it.** Ahmad said: Khalaf ibn al-Walid told us, Abu Ma'shar told us, on the authority of Muhammad ibn Qays: Abu Hurairah was asked: Did you hear the Messenger of God (peace and blessings be upon him) say: "Superstition is in three things: in a dwelling, a horse, and a woman?" He said: I said, then, should I say about the Messenger of God, may God bless him and grant him peace, something he did not say, but I heard the Messenger of God, may God bless him and grant him peace, say, **The most truthful omen is the omen, and the evil eye is true.**

The hadith of Asma bint Umays Imam Ahmad said: Sufyan narrated to us, on the authority of Amr ibn Dinar, on the authority of Urwah ibn Amir, on the authority of Ubayd ibn Rifa'ah az-Zurqi, who said: "Asma said, 'O Messenger of God, the children of Ja'far are afflicted by the evil eye. Should I recite ruqyah for them?' He said, 'Yes, for if anything could overtake destiny, it would be the evil eye.'" This is how it was narrated by at-Tirmidhi and Ibn Majah from the hadith of Sufyan ibn Uyaynah with this chain of transmission. It was also narrated by at-Tirmidhi and an-Nasa'i from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Ayyub, on the authority of Urwah ibn Dinar, on the authority of Urwah ibn Amir, on the authority of Ubayd ibn Rifa'ah, on the authority of Asma bint Umays with this chain of transmission. At-Tirmidhi said: Hasan saheeh.

Hadith of Aisha (may God be pleased with her) Ibn

Majah said: Ali ibn Abi Al-Khasib told us, Wakee' told us, on the authority of Sufyan and Mis'ar, on the authority of Ma'bad ibn Khalid, on the authority of Abdullah ibn Shaddad, on the authority of Aisha **may God be pleased with her** that the Messenger of God (peace and blessings of God be upon him) commanded her to seek protection from the evil eye. Al-Bukhari narrated it on the authority of Muhammad ibn Kathir, on the authority of Sufyan, on the authority of Ma'bad ibn Khalid, and Muslim included it on the authority of Sufyan and Mis'ar, both on the authority of Ma'bad, on his authority. Then Ibn Majah said: Muhammad ibn Bashir told us, Abu Hisham Al-Makhzumi told us, Wahib told us, on the authority of Abu Waqid, on the authority of Abu Salamah ibn Abd Al-Rahman, on the authority of Aisha, who said: The Messenger of God (peace and blessings of God be upon him) said: **Seek refuge in God, for the evil eye is real.** He is the only one who narrated it. Abu Dawud said: Jarir told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Aisha, who said: The one who cast the evil eye would be ordered to perform ablution and wash the one who had been affected by it. I said likewise that Ahmad narrated it on the authority of Hasan bin Musa and Husayn bin Muhammad on the authority of Sinan that Ibn Hasana told him 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, said: **There is no inspiration, and the evil eye is real, and the most truthful omen is the omens.**

Hadith of Sahl ibn Hanif Imam Ahmad said: Husayn ibn Muhammad told us. Abu Uwais told us. Al-Zuhri narrated to us on the authority of Abu Umamah ibn Sahl ibn Hunayf, that his father told him: "The Messenger of God, may God bless him and grant him peace, went out and they walked with him towards Mecca until they reached the ravine of Al-Kharrar in Al-Juhfah. Sahl ibn Hunayf washed himself. He was a white man with a handsome body and skin. Amir ibn Rabi'ah, the brother of Banu 'Adi ibn Ka'b, looked at him while he was washing and said: 'I have never seen anything like today, nor skin as hidden.' Sahl became weak and the Messenger of God, may God bless him and grant him peace, was approached and it was said to him: 'O Messenger of God, what do you think of Sahl? By God, he does not raise his head nor does he recover.' He said: 'Do you accuse anyone of him?' They said: 'Amir ibn Rabi'ah looked at him.' The Messenger of God, may God bless him and grant him peace, called Amir and became angry with him and said: 'Why would one of you kill his brother? Why don't you, when you see something that pleases you, bless him?' Then he said: 'Gaze for him.' He washed his face, hands, elbows, knees, the tips of his feet, and the inside of his lower garment in a cup. Then he poured that water over him. A man poured it over his head and back from behind him, then he poured it over his head and back from behind him. The cup was behind him, so he did that and Sahl went with the people without any problem."

Hadith of Amir bin Rabi'ah Imam Ahmad said in his Musnad: We were told by Wakee', we were told by my

father, we were told by Abdullah bin Isa, on the authority of Umayyah bin Hind bin Sahl bin Hunaif, on the authority of Ubaydullah bin Amir, who said: Amir bin Rabi'ah and Sahl bin Hunaif set out intending to perform ablution. He said: They set out looking for wine. He said: Amir put down the woolen cloak he was wearing, and I looked at him and caught his eye. He went down into the water to bathe. He said: I heard a crackling sound in the water, so I went to him and called out to him three times, but he did not answer me. So I went to the Prophet, may God bless him and grant him peace, and informed him. He said: He came walking and waded into the water, and it was as if I could see the whiteness of his shins. He said: He struck his chest with his hand and then said: O God, turn away from him its heat and its cold and its rain. He said: He stood up, and the Messenger of God, may God bless him and grant him peace, said: If one of you sees something he likes in his brother, in himself, or in his wealth, then let him ask for blessings, for the evil eye is real.

Hadith of Jabir Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Muhammad bin Mu'awmar narrated to us, Abu Dawud narrated to us, Talib bin Habib bin Amr bin Sahl Al-Ansari, who is called Ibn Al-Dajji', the companion of Hamza, may God be pleased with him, narrated to me Abdul Rahman bin Jabir bin Abdullah, on the authority of his father, who said: "The Messenger of God, peace and blessings be upon him, said: 'Most of those who die from my nation after the Book of God, His judgment and decree are because of the souls.'" Al-Bazzar said: He meant the evil eye. He said: We do not know of this hadith being narrated from the Prophet, peace and blessings be upon him, except with this chain of transmission. I said: Rather, it has been narrated from Jabir through another chain of transmission. Al-Hafiz Abu Abdul Rahman Muhammad bin Al-Mundhir Al-Harawi, known as Shukr, said in his book Al-Aja'ib, which contains important and strange benefits: Al-Ramadi narrated to us, Ya'qub bin Muhammad narrated to us, Ali bin Abi Ali Al-Hashemi narrated to us, Muhammad bin Al-Munkadir narrated to us, on the authority of Jabir bin Abdullah, "The Messenger of God, peace and blessings be upon him, said: 'The evil eye is real, for it leads a man to the grave and a camel to the cooking pot. Most of the destruction of my nation is because of the evil eye.'" Then he narrated it on the authority of Shu'ayb ibn Ayoub, on the authority of Mu'awiyah ibn Hisham, on the authority of Sufyan, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **A man may enter the grave with an eye, and a camel may enter the cooking pot.** This chain of transmission is all trustworthy, but it was not included in the Sahih.

Hadith of Abdullah bin Amr Imam Ahmad said: Qutaybah told us, Rashdin bin Saad told us, on the authority of Al-Hasan bin Thauban, on the authority of Hisham bin Abi Ruqayyah, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **There is no contagion, no bad omen, no evil eye, no envy, and the evil eye is real.** Ahmad alone transmitted it.

Hadith on the authority of Ali Al-Hafiz Ibn Asakir

narrated on the authority of Khaithama bin Sulaiman Al-Hafiz, who said: Ubaid bin Muhammad Al-Kashuri told us, Abdullah bin Abdullah bin Abd Rabbih Al-Basri told us on the authority of Abu Raja' on the authority of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, "That Gabriel came to the Prophet, may God bless him and grant him peace, and found him sad, so he said: O Muhammad, what is this sadness that I see on your face? He said: Al-Hasan and Al-Hussain have been afflicted by the evil eye. He said: He spoke the truth about the evil eye, for the evil eye is real, so why don't you protect them with these words? He said: What are they, O Gabriel?" He said: Say: O God, Possessor of the mighty power and the ancient favor, Possessor of the noble face, Possessor of the perfect words and the answered supplications, save al-Hasan and al-Husayn from the souls of the jinn and the eyes of mankind. So the Prophet (peace and blessings of God be upon him) said it, and they stood playing in front of him. The Prophet (peace and blessings of God be upon him) said: Protect yourselves, your women, and your children with this incantation, for no one has ever sought protection with anything like it. Al-Khatib al-Baghdadi said: Abu Raja Muhammad ibn Abdullah al-Hanti from the people of Tustar was the only one who narrated it. Ibn Asakir mentioned him in the biography of Tarad ibn al-Husayn in his history. And the Almighty said: {And they say: He is mad} meaning they look down on him with their eyes and hurt him with their tongues and they say: He is mad, meaning because he came with the Qur'an. God the Almighty said: {And it is not but a reminder to the worlds} [the end of the interpretation of Surah Nun]. And to God be praise and thanks.

Fath al-Qadir

50- So his Lord chose him meaning He selected him, selected him, and chose him for prophethood. **And made him among the righteous** meaning those who were perfect in righteousness and protected him from sin. It was said that He restored prophethood to him and made him intercede for himself and for his people and sent him to one hundred thousand or more, as mentioned above.

Tafsir al-Baghawi

50- So his Lord chose him, selected him, **and made him among the righteous**.

Tafsir al-Baidawi

50- So his Lord chose him by returning the revelation to him, or He called him to prophecy if it is true that he was not a prophet before this event. **And made him among the righteous** among those who are perfect in righteousness by protecting him from doing what he had left off doing first. This is evidence of the creation of actions. The verse was revealed when the Messenger of God (peace and blessings of God be upon him) intended to invoke a curse upon Thaqeef,

Surat al-Qalam 68:50

So his Lord chose him and made him among the righteous.

and it was said at Uhud when what happened to him
happened and he wanted to invoke a curse upon the
defeated ones.

Surat al-Qalam 68:51

And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, **Indeed, he is mad.**

Tafsir al-Jalalayn

51 - **And indeed, those who disbelieve would almost make you slip** with the dammah and fathah of the ya' **with their eyes** they look at you with intense gazes that almost knock you over and make you fall from your place **when they hear the message** the Qur'an **and they say** out of envy **He is indeed mad** because of the Qur'an that he brought.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And indeed, those who disbelieve would almost make you slip with their eyes** God Almighty says: And indeed, O Muhammad, those who disbelieve would almost pierce you with their eyes because of the intensity of their enmity towards you and they would remove you and throw you when they look at you out of rage against you. It has been said that what is meant by that is: And indeed, those who disbelieve would almost throw you, O Muhammad, and overthrow you, as the Arabs say: So-and-so almost overthrew me with the intensity of his looks at me. They said: The Quraysh only attacked the Messenger of God, may God bless him and grant him peace, in order to cast the evil eye on him, so they looked at him to help him and said: We have never seen a man like him, or he is mad. So God said to His Prophet at that time: And indeed, those who disbelieve would almost throw you with their eyes" when they heard the message and they say: He is mad.

And in a similar manner to what we said about the meaning of **to make you slip**, the people of interpretation said.

Who said that?

Abu Kurayb told us: Ibn Uyaynah told us, on the authority of Amr, on the authority of Ata', on the authority of Ibn Abbas, regarding His statement, **And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message**, meaning: They would pierce you with their eyes from the intensity of their gaze. Ibn Abbas said: It is said of the aral-Saff 61: The arrow has slipped or slipped.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **that they may make you slip with their eyes**, meaning: that they may make you slip with their eyes.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And indeed, those**

who disbelieve would almost make you slip with their eyes, meaning: they would almost make you slip with their eyes.

Yaqub bin Ibrahim told me, he said: Hisham said: Muawiyah told us, on the authority of Ibrahim, on the authority of Abdullah, that he used to recite **And indeed, those who disbelieve would almost destroy you.**

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **to make you slip**, he said: to make you slip with their eyes.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **to make you slip with their eyes**, he said: to destroy you. Al-Kalbi said: to overthrow you.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And indeed, those who disbelieve would almost make you slip with their eyes** to pierce you with their eyes, in enmity towards the Book of God and the remembrance of God.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **And indeed, those who disbelieve would almost make you slip with their eyes**, meaning: They would make you slip with their eyes out of enmity and hatred.

The reciters differed in their recitation of His statement, *li-zilaqunak*. The majority of the reciters of Medina read it as *li-zilaqunak* with a fat-ha on the ya from **zalatuhu zalqan**. The majority of the reciters of Kufa and Basra read it as *li-zilaqunak* with a damma on the ya from **azlaquhu yazlaquhu**.

The correct thing to say about this, in my opinion, is that they are two well-known readings and two famous dialects among the Arabs, with similar meanings. The Arabs say to someone who shaves his head: he made him slip and he made him slip, so whichever one the reader reads, he is correct.

And His statement: **When they heard the message**, meaning when they heard the Book of God being recited, **and they say, 'Indeed, he is mad,'** God Almighty says: These polytheists, whose characteristics He described, say, **Muhammad is mad**, and what he brought us is the delirium that he raves about in his madness.

Tafsir al-Qurtubi

The Almighty says: "And indeed, those who disbelieve would almost make you slip" *inna* is the lightened form of the heavy one. "They would almost make you slip **means they would stumbling upon you** with their eyes" He informed us of the intensity of their hostility towards the Prophet (peace and blessings of God be upon him), and they wanted to cast the evil eye on him. Some

And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, "Indeed, he is mad."

people from Quraysh looked at him and said: We have never seen anyone like him or his arguments. It was also said that the evil eye was among Banu Asad, to the extent that a fat cow or a fat she-camel would pass by one of you and he would examine it and say: "O girl, take the bucket and the dirham and bring us the meat of this she-camel." It would not move until it fell down to die and was slaughtered. Al-Kalbi said: There was an Arab man who would not eat anything for two or three days, then he would lift the side of the tent and camels or sheep would pass by him and he would say: "I have never seen camels or sheep more beautiful than these!" They would not go far before a group of them would fall down and perish. The infidels asked this man to cast the evil eye on the Prophet, may God bless him and grant him peace, and he agreed. When the Prophet, may God bless him and grant him peace, passed by, he recited:

Your people used to think you were a master, but I think you were a certain master.

So God protected His Prophet (peace and blessings be upon him), and the verse: **And indeed, those who disbelieve would almost make you slip** was revealed. Al-Mawardi mentioned something similar to this, and that when one of the Arabs wanted to harm someone - meaning his life or his wealth - he would starve himself for three days, then he would threaten himself and his wealth and say: **By God, I have never seen anyone stronger, braver, more numerous, or more handsome than him.** He would then harm him with his evil eye, and he and his wealth would perish. So God revealed this verse. Al-Qushayri said: "This is questionable, because harm by the evil eye only occurs with approval and admiration, not with hatred and loathing. That is why He said: "And they say, 'He is mad,'" meaning they would attribute you to a madman if they saw you reciting the Quran.

I said: The statements of the commentators and linguists indicate what we have mentioned, and that what they meant by looking at him is killing him. Disliking something does not prevent enmity from being afflicted by the evil eye until it is destroyed. Ibn Abbas, Ibn Masoud, Al-A'mash, Abu Wa'il and Mujahid read "li-yazahiqunaka **meaning** to destroy you. **This is a reading according to the interpretation, from zahaqat anfshu and azhaqahu.**" The people of Medina read it with a fatha on the ya'. The rest read it with a damma. They are two dialects with the same meaning. It is said: "zalaqahu yazlaquhu **and** azlaqahu yazlaquhu izlaqan" if they moved him away and sent him far away. "Zalaqa ra'shu yazlaquhu zilaqan" if they shaved his head. Similarly, "azlaqahu **and** zalaquhu tazliqan" are also used. A man who is "zalaq **and** zamlaq - **like** hudbad - **and** zamalek **and** zamlaq" - with a shaddah on the meem - is the one who ejaculates before intercourse, as reported by Al-Jawhari and others. The meaning of the word is moving away and removing, and that does not happen in the case of the Prophet (peace and blessings of God be upon him) except by his destruction and death. Al-Harawi said: He meant that they may attack you with their eyes and remove you from the position in which God has established

you, out of enmity towards you. Ibn Abbas said: They may rescue you with their sight. It is said: An arrow slipped and pierced if it penetrated, and this is the opinion of Mujahid. That is, they may pierce you with the intensity of their gaze. Al-Kalbi said: They may overpower you. Also from him, as-Suddi and Saeed ibn Jubayr said: They may divert you from what you are doing in conveying the message. Al-Awfi said: They may shoot you. Al-Mu'ajj said: They may remove you. Al-Nadr ibn Shumayl and Al-Akhfash said: They may tempt you. Abdul-Aziz ibn Yahya said: They may look at you askance with intense stare. Ibn Zayd said: They may touch you. Ja'far Al-Sadiq said: They may eat you. Al-Hasan and Ibn Kaysan said: They may kill you. This is like saying: He overpowered me with his glance, and killed me with his eye. The poet said:

The eyes of the sled throw you with their end and the arrows of the archer leave you

Another said:

They borrow when they meet in a council, because the footsteps slip.

It was also said that the meaning is that they look at you with hostility until they almost make you fall. All of this goes back to what we mentioned, and that the comprehensive meaning is: they afflict you with the evil eye. And God knows best.

Tafsir Ibn Kathir

God Almighty says: "So be patient" O Muhammad, with your people's harm to you and their denial, for God will judge you against them and make the outcome for you and your followers in this world and the hereafter. "And do not be like the companion of the fish" meaning Dhul-Nun, who is Jonah, son of Matta, peace be upon him, when he went angry with his people. What happened to him was that he rode into the sea and the fish swallowed him and the fish wandered with him in the seas and the darkness of the deep sea, and he heard the sea and what was in it glorifying the Most High, the Almighty, who does not reject what He has implemented of decree. Then he called out in the darkness, "There is no god except You; glory be to You. Indeed, I was among the wrongdoers." God Almighty said: "So We responded to him and saved him from the distress. And thus do We save the believers." God Almighty said: "And had he not been among those who glorify God, he would have remained inside its belly until the Day they are resurrected." And He said here: "When he called out while he was distressed." Ibn Abbas, Mujahid, and As-Suddi said: And he was distressed. Ata' said: Al-Khurasani and Abu Malik: He was distressed. We have already mentioned in the hadith that when he said: "There is no god but You, glory be to You. Indeed, I was among the wrongdoers," the word came out encircling the throne. The angels said: **O Lord, this is a weak, well-known voice from a strange land.** God, the Blessed and Exalted, said: **Do you not know this?**

They said: *No*. He said: **This is Yunus**. They said: **O Lord, Your servant, whose righteous deeds and answered supplications are continually being raised up to Him?** He said: *Yes*. They said: **Will You not have mercy on what he did in times of ease and save him from calamity?** So God commanded the whale to throw him out onto the shore. For this reason, God, the Most High, said: **So his Lord chose him and made him among the righteous**.

Imam Ahmad said: "Waki' narrated to us, Sufyan narrated to us, on the authority of Al-A'mash, on the authority of Abu Wa'il, on the authority of Abdullah, who said: The Messenger of God, peace and blessings be upon him, said: 'It is not appropriate for anyone to say, "I am better than Jonah, son of Matta."' Al-Bukhari narrated it on the authority of Sufyan Al-Thawri, and it is in the two Sahihis on the authority of Abu Hurayrah. God, the Most High, said: **Those who disbelieve would almost make you slip with their eyes**, Ibn Abbas, Mujahid, and others said: **They would almost make you slip** means they would pierce you with their eyes, meaning they would envy you with their eyes, because of their hatred for you, were it not for God's protection and safeguarding you from them. This verse is evidence that the evil eye's affliction and effect are real by the command of God, the Almighty, as has been reported in the hadiths narrated through many different chains of narration.

Hadith of Anas bin Malik, may God be pleased with him Abu Dawud said: Sulayman bin Dawud al-Atki told us, Sharik told us *H* and al-Abbas al-Anbari told us, Yazid bin Harun told us, Sharik told us on the authority of al-Abbas bin Dharih on the authority of al-Sha'bi, al-Abbas said on the authority of Anas that he said: The Messenger of God, may God bless him and grant him peace, said: **There is no ruqyah except for the evil eye, a fever, or blood that cannot be stopped**. Al-Abbas did not mention the evil eye, and this is the wording of Sulayman.

The hadith of Buraydah ibn al-Husaib (may God be pleased with him) Abu Abdullah ibn Majah said: Muhammad ibn Abdullah ibn Numayr told us, Ishaq ibn Sulayman told us, on the authority of Abu Ja'far al-Razi, on the authority of Hisayn, on the authority of al-Sha'bi, on the authority of Buraydah ibn al-Husaib, who said: The Messenger of God (blessings and peace of God be upon him) said: **There is no ruqyah except for the evil eye or a fever**. This is how Ibn Majah narrated it. Muslim included it in his Sahih on the authority of Sa'id ibn Mansur, on the authority of Hishayn ibn 'Abd al-Rahman, on the authority of 'Amir al-Sha'bi, on the authority of Buraydah, with a missing chain of transmission, and there is a story in it. Shu'bah narrated it on the authority of Hisayn, on the authority of al-Sha'bi, on the authority of Buraydah. This hadith was narrated by al-Bukhari on the authority of Muhammad ibn Fadil, Abu Dawud on the authority of Malik ibn Mughul, and al-Tirmidhi on the authority of Sufyan ibn 'Uyaynah, all three of them on the authority of Hisayn, on the authority of 'Amir al-Sha'bi, on the authority of 'Imran ibn Husayn, with a missing chain of transmission: **There is no ruqyah except for the evil eye or a fever**.

Hadith of Abu Dharr Jundub bin Junada, may God be

pleased with him Al-Hafiz Abu Ya'la Al-Mawsili said: Ibrahim bin Muhammad bin Arara bin Al-Yazid Al-Sami told us, Daylam bin Ghazwan told us, Wahb bin Abi Dani told us, on the authority of Abu Harb, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: **The evil eye afflicts a man, by God's permission, and he soars high, then falls from it**. Its chain of transmission is strange, and they did not include it.

Hadith of Habis At-Tamimi Imam Ahmad said: Abd Al-Samad told us, Harb told us, Yahya bin Abi Katheer told us, Hayyah bin Habis At-Tamimi told me that his father told him that he heard the Messenger of God (peace and blessings of God be upon him) say: **There is nothing wrong with a squint, and the evil eye is true, and the most truthful omen is an omen**. At-Tirmidhi narrated it on the authority of Amr bin Ali, on the authority of Abu Ghassan Yahya bin Abi Katheer, on the authority of Ali bin Mubarak, on the authority of Yahya bin Abi Katheer, with it, then he said: It is strange. And he said: Sinan narrated on the authority of Yahya bin Abi Katheer, on the authority of Hayyah bin Habis, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet (peace and blessings of God be upon him). I say: Imam Ahmad narrated it in this way on the authority of Hasan bin Musa and Husayn bin Muhammad, on the authority of Shaiban, on the authority of Yahya bin Abi Katheer, on the authority of Hayyah, who told him on the authority of his father, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **There is nothing wrong with a squint, and the evil eye is true, and the most truthful omen is an omen**.

Hadith of Ibn Abbas, may God be pleased with him Imam Ahmad said: Abdullah bin Al-Walid told us, on the authority of Sufyan, on the authority of Duraid, Ismail bin Thauban told me, on the authority of Jabir bin Zaid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **The evil eye is real, the evil eye is real and brings down the witch**. Strange.

Another chain of transmission Muslim said in his Sahih: Abdullah bin Abdul Rahman Al-Darimi told us, Muslim bin Ibrahim told us, Wahib told us, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas, on the authority of the Prophet, peace and blessings be upon him, who said: "The evil eye is real, and if anything could overtake destiny, it would be the evil eye. And when you are asked to wash, then wash." He is the only one who transmitted it, not Al-Bukhari. Abdul Razzaq said, on the authority of Sufyan Ath-Thawri, on the authority of Mansur, on the authority of Al-Minhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Messenger of God, peace and blessings be upon him and his family, used to seek refuge for Al-Hasan and Al-Husayn, saying: **I seek refuge for you in the perfect words of God from every devil and pest, and from every evil eye**. And he would say: This is how Ibrahim used to seek refuge for Isaac and Ishmael, peace be upon them. Al-Bukhari and the Sunan scholars transmitted it from the hadith of Al-Minhal with it.

And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, "Indeed, he is mad."

Hadith of Abu Umamah As'ad ibn Sahl ibn Hunayf,

may God be pleased with him Ibn Majah said: Hisham ibn 'Ammar told us, Sufyan told us, on the authority of Al-Zuhri, on the authority of Abu Umamah As'ad ibn Sahl ibn Hunayf, who said: "Amir ibn Rabi'ah passed by Sahl ibn Hunayf while he was bathing and said: I have never seen anything like today, nor such hideous skin. It was not long before he was struck by a snake, and he was brought to the Messenger of God, may God bless him and grant him peace, and it was said to him: 'He caught Sahl lying dead.' He said: 'Who do you accuse?' They said: "Amir ibn Rabi'ah." He said: 'Why would one of you kill his brother? If one of you sees something he likes in his brother, let him pray for blessings for him.' Then he called for water and ordered 'Amir to perform ablution, washing his face and hands up to the elbows, his knees, and the inside of his lower garment, and he ordered him to pour water over himself." Sufyan said: Mu'mar said, on the authority of Al-Zuhri, and he ordered that the vessel be tipped over from behind him. Al-Nasa'i narrated it from the hadith of Sufyan ibn 'Uyaynah and Malik ibn Anas, both of them from Al-Zuhri with it, and from the hadith of Sufyan ibn Uyaynah also narrated it on the authority of Muammar on the authority of Al-Zuhri on the authority of Abu Umamah: **The vessel should be tipped over from behind.** And from the hadith of Ibn Abi Dhi'b on the authority of Al-Zuhri on the authority of Abu Umamah: As'ad ibn Sahl ibn Hanif on the authority of his father on his authority. And from the hadith of Malik also on the authority of Muhammad ibn Abi Umamah ibn Sahl on the authority of his father on his authority.

Hadith of Abu Sa'id Al-Khudri Ibn Majah said: Abu Bakr bin Abi Shaybah told us, Sa'id bin Sulayman told us, 'Ibad told us, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Sa'id Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, used to seek protection from the eyes of the jinn and the eyes of mankind. When the two Mu'awwidhat were revealed, he took them and left everything else. Al-Tirmidhi and Al-Nasa'i narrated it on the authority of Sa'id bin Iyas Abu Mas'ud Al-Jariry, and Al-Tirmidhi said: Hasan.

Another hadith from him Imam Ahmad said: Abd al-Samad ibn Abd al-Warith told us, my father told me, Abd al-Aziz ibn Suhaib told me, Abu Nadrah told me, on the authority of Abu Sa'id, "That Gabriel came to the Prophet, may God bless him and grant him peace, and said: Are you ill, O Muhammad? He said: Yes. He said: In the name of God I perform ruqyah over you from everything that is harming you, and from the evil of every soul and eye that is harming you, and God heals you. In the name of God I perform ruqyah over you." And he narrated it on the authority of Affan on the authority of Abd al-Warith, similarly. Muslim and the people of Sunan, except Abu Dawud, narrated it on the authority of Abd al-Warith with it.

Imam Ahmad also said: Affan told us, Wahib told us, Dawud told us, on the authority of Abu Nadra, on the authority of Abu Saeed or Jabir ibn Abdullah, "That the Messenger of God, may God bless him and grant him

peace, fell ill, so Gabriel came to him and said, 'In the name of God, I perform ruqyah over you from everything that is harming you, from every envier and evil eye, and God will heal you.'" It was also narrated by Muhammad ibn Abd al-Rahman al-Tafawi, on the authority of Dawud ibn Abi Nadra, on the authority of Abu Saeed, on its authority. Abu Zur'ah al-Razi said: Abd al-Samad ibn Abd al-Warith narrated on the authority of his father, on the authority of Abd al-Aziz, on the authority of Abu Nadra, and on the authority of Abd al-Aziz, on the authority of Anas, with a similar meaning, and both are authentic.

Hadith of Abu Hurairah (may God be pleased with him

Imam Ahmad said: Abd al-Razzaq told us, Ma'mar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurairah told us, on the authority of the Messenger of God (peace and blessings be upon him), who said: **The evil eye is real.** Both of them narrated it from the hadith of Abd al-Razzaq. Ibn Majah said: Abu Bakr ibn Abi Shaybah told us, on the authority of Ismail ibn Ulayyah, on the authority of al-Jariry, on the authority of Mudharib ibn Hazn, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: **The evil eye is real.** He was the only one who narrated it. Ahmad narrated it on the authority of Ismail ibn Ulayyah, on the authority of Saeed al-Jariry, and Imam Ahmad said: Ibn Numair told us, Thawr - meaning Ibn Yazid - told us, on the authority of Makhul, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: **The evil eye is real, and Satan and the envy of the sons of Adam attend to it.** Ahmad said: Khalaf ibn al-Walid told us, Abu Ma'shar told us, on the authority of Muhammad ibn Qays: Abu Hurairah was asked: Did you hear the Messenger of God (peace and blessings be upon him) say: "Superstition is in three things: in a dwelling, a horse, and a woman?" He said: I said, then, should I say about the Messenger of God, may God bless him and grant him peace, something he did not say, but I heard the Messenger of God, may God bless him and grant him peace, say, **The most truthful omen is the omen, and the evil eye is true.**

The hadith of Asma bint Umays Imam Ahmad said: Sufyan narrated to us, on the authority of Amr ibn Dinar, on the authority of Urwah ibn Amir, on the authority of Ubayd ibn Rifa'ah az-Zurqi, who said: "Asma said, 'O Messenger of God, the children of Ja'far are afflicted by the evil eye. Should I recite ruqyah for them?' He said, 'Yes, for if anything could overtake destiny, it would be the evil eye.'" This is how it was narrated by at-Tirmidhi and Ibn Majah from the hadith of Sufyan ibn Uyaynah with this chain of transmission. It was also narrated by at-Tirmidhi and an-Nasa'i from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Ayyub, on the authority of Urwah ibn Dinar, on the authority of Urwah ibn Amir, on the authority of Ubayd ibn Rifa'ah, on the authority of Asma bint Umays with this chain of transmission. At-Tirmidhi said: Hasan saheeh.

Hadith of Aisha (may God be pleased with her Ibn Majah said: Ali ibn Abi Al-Khasib told us, Wakee' told

us, on the authority of Sufyan and Mis'ar, on the authority of Ma'bad ibn Khalid, on the authority of Abdullah ibn Shaddad, on the authority of Aisha **may God be pleased with her** that the Messenger of God (peace and blessings of God be upon him) commanded her to seek protection from the evil eye. Al-Bukhari narrated it on the authority of Muhammad ibn Kathir, on the authority of Sufyan, on the authority of Ma'bad ibn Khalid, and Muslim included it on the authority of Sufyan and Mis'ar, both on the authority of Ma'bad, on his authority. Then Ibn Majah said: Muhammad ibn Bashir told us, Abu Hisham Al-Makhzumi told us, Wahib told us, on the authority of Abu Waqid, on the authority of Abu Salamah ibn Abd Al-Rahman, on the authority of Aisha, who said: The Messenger of God (peace and blessings of God be upon him) said: **Seek refuge in God, for the evil eye is real.** He is the only one who narrated it. Abu Dawud said: Jarir told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Aisha, who said: The one who cast the evil eye would be ordered to perform ablution and wash the one who had been affected by it. I said likewise that Ahmad narrated it on the authority of Hasan bin Musa and Husayn bin Muhammad on the authority of Sinan that Ibn Hasana told him 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, said: **There is no inspiration, and the evil eye is real, and the most truthful omen is the omens.**

Hadith of Sahl ibn Hanif Imam Ahmad said: Husayn ibn Muhammad told us. Abu Uwais told us. Al-Zuhri narrated to us on the authority of Abu Umamah ibn Sahl ibn Hunayf, that his father told him: "The Messenger of God, may God bless him and grant him peace, went out and they walked with him towards Mecca until they reached the ravine of Al-Kharrar in Al-Juhfah. Sahl ibn Hunayf washed himself. He was a white man with a handsome body and skin. Amir ibn Rabi'ah, the brother of Banu 'Adi ibn Ka'b, looked at him while he was washing and said: 'I have never seen anything like today, nor skin as hidden.' Sahl became weak and the Messenger of God, may God bless him and grant him peace, was approached and it was said to him: 'O Messenger of God, what do you think of Sahl? By God, he does not raise his head nor does he recover.' He said: 'Do you accuse anyone of him?' They said: 'Amir ibn Rabi'ah looked at him.' The Messenger of God, may God bless him and grant him peace, called Amir and became angry with him and said: 'Why would one of you kill his brother? Why don't you, when you see something that pleases you, bless him?' Then he said: 'Gaze for him.' He washed his face, hands, elbows, knees, the tips of his feet, and the inside of his lower garment in a cup. Then he poured that water over him. A man poured it over his head and back from behind him, then he poured it over his head and back from behind him. The cup was behind him, so he did that and Sahl went with the people without any problem."

Hadith of Amir bin Rabi'ah Imam Ahmad said in his Musnad: We were told by Wakee', we were told by my father, we were told by Abdullah bin Isa, on the authority of Umayyah bin Hind bin Sahl bin Hunaif, on the authority of Ubaydullah bin Amir, who said: Amir

bin Rabi'ah and Sahl bin Hunaif set out intending to perform ablution. He said: They set out looking for wine. He said: Amir put down the woolen cloak he was wearing, and I looked at him and caught his eye. He went down into the water to bathe. He said: I heard a crackling sound in the water, so I went to him and called out to him three times, but he did not answer me. So I went to the Prophet, may God bless him and grant him peace, and informed him. He said: He came walking and waded into the water, and it was as if I could see the whiteness of his shins. He said: He struck his chest with his hand and then said: O God, turn away from him its heat and its cold and its rain. He said: He stood up, and the Messenger of God, may God bless him and grant him peace, said: If one of you sees something he likes in his brother, in himself, or in his wealth, then let him ask for blessings, for the evil eye is real.

Hadith of Jabir Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Muhammad bin Muammar narrated to us, Abu Dawud narrated to us, Talib bin Habib bin Amr bin Sahl Al-Ansari, who is called Ibn Al-Dajji, the companion of Hamza, may God be pleased with him, narrated to me Abdul Rahman bin Jabir bin Abdullah, on the authority of his father, who said: "The Messenger of God, peace and blessings be upon him, said: 'Most of those who die from my nation after the Book of God, His judgment and decree are because of the souls.'" Al-Bazzar said: He meant the evil eye. He said: We do not know of this hadith being narrated from the Prophet, peace and blessings be upon him, except with this chain of transmission. I said: Rather, it has been narrated from Jabir through another chain of transmission. Al-Hafiz Abu Abdul Rahman Muhammad bin Al-Mundhir Al-Harawi, known as Shukr, said in his book Al-Aja'ib, which contains important and strange benefits: Al-Ramadi narrated to us, Ya'qub bin Muhammad narrated to us, Ali bin Abi Ali Al-Hashemi narrated to us, Muhammad bin Al-Munkadir narrated to us, on the authority of Jabir bin Abdullah, "The Messenger of God, peace and blessings be upon him, said: 'The evil eye is real, for it leads a man to the grave and a camel to the cooking pot. Most of the destruction of my nation is because of the evil eye.'" Then he narrated it on the authority of Shu'ayb ibn Ayoub, on the authority of Mu'awiyah ibn Hisham, on the authority of Sufyan, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **A man may enter the grave with an eye, and a camel may enter the cooking pot.** This chain of transmission is all trustworthy, but it was not included in the Sahih.

Hadith of Abdullah bin Amr Imam Ahmad said: Qutaybah told us, Rashdin bin Saad told us, on the authority of Al-Hasan bin Thauban, on the authority of Hisham bin Abi Ruqayyah, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **There is no contagion, no bad omen, no evil eye, no envy, and the evil eye is real.** Ahmad alone transmitted it.

Hadith on the authority of Ali Al-Hafiz Ibn Asakir narrated on the authority of Khaithama bin Sulaiman Al-Hafiz, who said: Ubaid bin Muhammad Al-Kashuri told us, Abdullah bin Abdullah bin Abd Rabbih Al-Basri

Surat al-Qalam 68:51

And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, "Indeed, he is mad."

told us on the authority of Abu Raja' on the authority of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, "That Gabriel came to the Prophet, may God bless him and grant him peace, and found him sad, so he said: O Muhammad, what is this sadness that I see on your face? He said: Al-Hasan and Al-Hussain have been afflicted by the evil eye. He said: He spoke the truth about the evil eye, for the evil eye is real, so why don't you protect them with these words? He said: What are they, O Gabriel?" He said: Say: O God, Possessor of the mighty power and the ancient favor, Possessor of the noble face, Possessor of the perfect words and the answered supplications, save al-Hasan and al-Husayn from the souls of the jinn and the eyes of mankind. So the Prophet (peace and blessings of God be upon him) said it, and they stood playing in front of him. The Prophet (peace and blessings of God be upon him) said: Protect yourselves, your women, and your children with this incantation, for no one has ever sought protection with anything like it. Al-Khatib al-Baghdadi said: Abu Raja Muhammad ibn Abdullah al-Hanti from the people of Tustar was the only one who narrated it. Ibn Asakir mentioned him in the biography of Tarad ibn al-Husayn in his history. And the Almighty said: {And they say: He is mad} meaning they look down on him with their eyes and hurt him with their tongues and they say: He is mad, meaning because he came with the Qur'an. God the Almighty said: {And it is not but a reminder to the worlds} [the end of the interpretation of Surah Nun]. And to God be praise and thanks.

Fath al-Qadir

51- And indeed, those who disbelieve would almost make you slip with their eyes. "In" is the light form of the heavy form. The majority of scholars read *li-zaliqunuka* with a damma on the ya' from *azlaquhu* meaning he made his foot slip. It is said **azlaquhu 'an mawakihi** if he moved him away. Nafi' and the people of Medina read it with a fatha from **zalaqa 'an mawakihi** meaning he moved away. Al-Harawi said: That is, they would attack you with their eyes and make you slip from the position in which God has established you out of enmity towards you. Ibn Abbas, Ibn Mas'ud, Al-A'mash, Mujahid, and Abu Wa'il read "li-yadh-ha-da-wa ... Al-Zajaj said about the verse: The opinion of the linguists and exegetes is that due to the intensity of their hatred and enmity, they almost knock you down with their looks of hatred. This is used in speech, as when someone says, "He looked at me with a look that almost knocked me down," or **a look that almost consumed me**. Ibn Qutaybah said: God does not mean that they strike you with their eyes as the one who casts the evil eye strikes with his eye what pleases him. Rather, He means that when you recite the Quran, they look at you with intense enmity and hatred that almost makes you fall, as the poet said:

They clash if they meet in a council, looking at the ground that removes the footholds

When they heard the message meaning when they heard the Qur'an because they hated it so much. *When* is a circumstantial noun in the accusative case, **They almost made you slip**. It was said that it is a particle, and its answer is omitted because what preceded it indicates it, meaning when they heard the message, they almost made you slip. **And they say, 'Indeed, he is mad.'** Meaning, they attribute madness to him when they hear him reciting the Qur'an.

Tafsir al-Baghawi

51- And indeed, those who disbelieve would almost make you slip with their eyes. This is because the disbelievers wanted to cast the evil eye on the Messenger of God, may God bless him and grant him peace. Some people from Quraysh looked at him and said: We have never seen anyone like him or his arguments.

It was said: The eye was among the Banu Asad until a fat she-camel or cow would pass by one of them and he would examine it and then say: O girl, take the basket and the dirham and bring us some of its meat. So it would not leave until it fell to death and was slaughtered.

Al-Kalbi said: There was an Arab man who would not eat for two or three days, then he would raise the side of his tent and the camels would pass by it and he would say: I have never seen camels or sheep better than these today. They would not go far before a group or several of them would fall. The disbelievers asked this man to cast the evil eye on the Messenger of God, may God bless him and grant him peace, and do the same to him, but God protected His Prophet and revealed: **And indeed, those who disbelieve would almost make you slip with their eyes**, meaning almost. The lam was inserted in *lizalqunak* because of the place of *in*. The people of Medina read *lizalqunak* with a fat-ha on the ya', while the others read it with a damma. They are two dialects. It is said: *zalaquhu yazlquhu zalikan* and *azalaquhu yazlquhu izlaqan*.

Ibn Abbas said: It means: They will carry you out. It is said: The arrow slipped, meaning it passed through.

Al-Suddi said: They strike you with their eyes. Al-Nadr ibn Shumayl said: They aid you. It was also said: They remove you.

Al-Kalbi said: They defeat you. It was also said: They distract you from your mission of conveying the message.

Ibn Qutaybah said: He does not mean that they will strike you with their eyes as the one who casts the evil eye strikes with his eye what pleases him, but rather he means that they will look at you when you recite the Qur'an with intense hostility and hatred, almost to the point of making you fall.

Al-Zajaj said: It means that due to the intensity of their hostility, they almost defeat you with their looks of

hatred. This is used in the speech of the Arabs, as when a speaker says: He looked at me with a look that almost defeats me, or with a look that almost devoured me. Evidence of the correctness of this meaning is that he coupled this look with hearing the Qur'an, as in His statement: **When they heard the message**, and they hated that intensely, so they looked at him with hatred, **and they said, 'Indeed, he is mad,'** meaning they attributed madness to him when they heard him recite the Qur'an.

Tafsir al-Baidawi

51- "And indeed, those who disbelieve would almost make you slip with their eyes. In" is the lightened form and the lam is its evidence. The meaning is: Indeed, due to the intensity of their hostility, they look at you askance to the point that they almost make you slip, or destroy you, as they say, "He looked at me with a look that almost knocks me down," meaning that if he could knock me down with his look, he would have done so, or that they almost cast the evil eye on you. It was narrated that there were some in the Banu Asad who were evil-eyed, so some of them wanted to help the Messenger of God, peace and blessings be upon him, so this was revealed. And in the hadith, "The evil eye can cause a man to slip into a grave and a camel into a cooking pot." Perhaps it is one of the characteristics of some souls. Nafi' read "to slip you **from** to slip **so he slipped like** to grieve" so he grieved. And it was read "to destroy you" meaning to destroy you. "When they heard the message" meaning the Qur'an, meaning their hatred and envy are aroused upon hearing it. "And they say, 'He is mad'" out of confusion about his situation and to alienate him from it.

Surat al-Qalam 68:52

And it is only a reminder to the worlds.

Surat al-Qalam 68:52

And it is only a reminder to the worlds.

Tafsir al-Jalalayn

52 - **And it** the Qur'an **is nothing but a reminder** an admonition **to the worlds** the jinn and mankind. It does not cause madness.

Tafsir al-Suyuti

Tafsir al-Tabari

And it is only a reminder to the worlds. Muhammad is only a reminder through which God reminded the two worlds, the jinn and mankind.

Tafsir al-Qurtubi

God Almighty says: **And it is only a reminder to the worlds.**

The Qur'an is only a reminder to the worlds. It was also said that Muhammad is only a reminder to the worlds by which they are reminded. It was also said that its meaning is honor, meaning the Qur'an. As God Almighty said: **And indeed, it is a reminder for you and your people.** The Prophet, may God bless him and grant him peace, is also an honor to the worlds. They were honored by following him and believing in him, may God bless him and grant him peace.

Tafsir Ibn Kathir

God Almighty says: **So be patient** O Muhammad, with your people's harm to you and their denial, for God will judge you against them and make the outcome for you and your followers in this world and the hereafter. **And do not be like the companion of the fish** meaning Dhul-Nun, who is Jonah, son of Matta, peace be upon him, when he went angry with his people. What happened to him was that he rode into the sea and the fish swallowed him and the fish wandered with him in the seas and the darkness of the deep sea, and he heard the sea and what was in it glorifying the Most High, the Almighty, who does not reject what He has implemented of decree. Then he called out in the darkness, "There is no god except You; glory be to You. Indeed, I was among the wrongdoers." God Almighty said: "So We responded to him and saved him from the distress. And thus do We save the believers." God Almighty said: **And had he not been among those who glorify God, he would have remained inside its belly until the Day they are resurrected.** And He said here: **When he called out while he was distressed.** Ibn Abbas, Mujahid, and As-Suddi said: And he was distressed. Ata' said:

Al-Khurasani and Abu Malik: He was distressed. We have already mentioned in the hadith that when he said: "There is no god but You, glory be to You. Indeed, I was among the wrongdoers," the word came out encircling the throne. The angels said: **O Lord, this is a weak, well-known voice from a strange land.** God, the Blessed and Exalted, said: **Do you not know this?** They said: *No.* He said: **This is Yunus.** They said: **O Lord, Your servant, whose righteous deeds and answered supplications are continually being raised up to Him?** He said: *Yes.* They said: **Will You not have mercy on what he did in times of ease and save him from calamity?** So God commanded the whale to throw him out onto the shore. For this reason, God, the Most High, said: **So his Lord chose him and made him among the righteous.**

Imam Ahmad said: "Waki' narrated to us, Sufyan narrated to us, on the authority of Al-A'mash, on the authority of Abu Wa'il, on the authority of Abdullah, who said: The Messenger of God, peace and blessings be upon him, said: 'It is not appropriate for anyone to say, "I am better than Jonah, son of Matta."' Al-Bukhari narrated it on the authority of Sufyan Al-Thawri, and it is in the two Sahihs on the authority of Abu Hurayrah. God, the Most High, said: **Those who disbelieve would almost make you slip with their eyes,** Ibn Abbas, Mujahid, and others said: **They would almost make you slip** means they would pierce you **with their eyes,** meaning they would envy you with their eyes, because of their hatred for you, were it not for God's protection and safeguarding you from them. This verse is evidence that the evil eye's affliction and effect are real by the command of God, the Almighty, as has been reported in the hadiths narrated through many different chains of narration.

Hadith of Anas bin Malik, may God be pleased with him Abu Dawud said: Sulayman bin Dawud al-Atki told us, Sharik told us *H* and al-Abbas al-Anbari told us, Yazid bin Harun told us, Sharik told us on the authority of al-Abbas bin Dharih on the authority of al-Sha'bi, al-Abbas said on the authority of Anas that he said: The Messenger of God, may God bless him and grant him peace, said: **There is no ruqyah except for the evil eye, a fever, or blood that cannot be stopped.** Al-Abbas did not mention the evil eye, and this is the wording of Sulayman.

The hadith of Buraydah ibn al-Husaib (may God be pleased with him) Abu Abdullah ibn Majah said: Muhammad ibn Abdullah ibn Numayr told us, Ishaq ibn Sulayman told us, on the authority of Abu Ja'far al-Razi, on the authority of Hisayn, on the authority of al-Sha'bi, on the authority of Buraydah ibn al-Husaib, who said: The Messenger of God (blessings and peace of God be upon him) said: **There is no ruqyah except for the evil eye or a fever.** This is how Ibn Majah narrated it. Muslim included it in his Sahih on the authority of Sa'id ibn Mansur, on the authority of Hishayn ibn 'Abd al-Rahman, on the authority of 'Amir al-Sha'bi, on the authority of Buraydah, with a missing chain of transmission, and there is a story in it. Shu'bah narrated it on the authority of Hisayn, on the authority of al-Sha'bi, on the authority of Buraydah. This hadith was narrated by al-Bukhari on the authority

of Muhammad ibn Fadil, Abu Dawud on the authority of Malik ibn Mughul, and al-Tirmidhi on the authority of Sufyan ibn 'Uyaynah, all three of them on the authority of Hisayn, on the authority of 'Amir al-Sha'bi, on the authority of 'Imran ibn Husayn, with a missing chain of transmission: **There is no ruqyah except for the evil eye or a fever.**

Hadith of Abu Dharr Jundub bin Junada, may God be pleased with him Al-Hafiz Abu Ya'la Al-Mawsili said: Ibrahim bin Muhammad bin Arara bin Al-Yazid Al-Sami told us, Daylam bin Ghazwan told us, Wahb bin Abi Dani told us, on the authority of Abu Harb, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: **The evil eye afflicts a man, by God's permission, and he soars high, then falls from it.** Its chain of transmission is strange, and they did not include it.

Hadith of Habis At-Tamimi Imam Ahmad said: Abd Al-Samad told us, Harb told us, Yahya bin Abi Katheer told us, Hayyah bin Habis At-Tamimi told me that his father told him that he heard the Messenger of God (peace and blessings of God be upon him) say: **There is nothing wrong with a squint, and the evil eye is true, and the most truthful omen is an omen.** At-Tirmidhi narrated it on the authority of Amr bin Ali, on the authority of Abu Ghassan Yahya bin Abi Katheer, on the authority of Ali bin Mubarak, on the authority of Yahya bin Abi Katheer, with it, then he said: It is strange. And he said: Sinan narrated on the authority of Yahya bin Abi Katheer, on the authority of Hayyah bin Habis, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet (peace and blessings of God be upon him). I say: Imam Ahmad narrated it in this way on the authority of Hasan bin Musa and Husayn bin Muhammad, on the authority of Shaiban, on the authority of Yahya bin Abi Katheer, on the authority of Hayyah, who told him on the authority of his father, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **There is nothing wrong with a squint, and the evil eye is true, and the most truthful omen is an omen.**

Hadith of Ibn Abbas, may God be pleased with him Imam Ahmad said: Abdullah bin Al-Walid told us, on the authority of Sufyan, on the authority of Duraid, Ismail bin Thauban told me, on the authority of Jabir bin Zaid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **The evil eye is real, the evil eye is real and brings down the witch.** Strange.

Another chain of transmission Muslim said in his Sahih: Abdullah bin Abdul Rahman Al-Darimi told us, Muslim bin Ibrahim told us, Wahib told us, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas, on the authority of the Prophet, peace and blessings be upon him, who said: "The evil eye is real, and if anything could overtake destiny, it would be the evil eye. And when you are asked to wash, then wash." He is the only one who transmitted it, not Al-Bukhari. Abdul Razzaq said, on the authority of Sufyan Ath-Thawri, on the authority of Mansur, on the authority of Al-Minhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Messenger of God, peace and blessings be

upon him and his family, used to seek refuge for Al-Hasan and Al-Husayn, saying: **I seek refuge for you in the perfect words of God from every devil and pest, and from every evil eye.** And he would say: This is how Ibrahim used to seek refuge for Isaac and Ishmael, peace be upon them. Al-Bukhari and the Sunan scholars transmitted it from the hadith of Al-Minhal with it.

Hadith of Abu Umamah As'ad ibn Sahl ibn Hunayf, may God be pleased with him Ibn Majah said: Hisham ibn 'Ammar told us, Sufyan told us, on the authority of Al-Zuhri, on the authority of Abu Umamah As'ad ibn Sahl ibn Hunayf, who said: "Amir ibn Rabi'ah passed by Sahl ibn Hunayf while he was bathing and said: I have never seen anything like today, nor such hideous skin. It was not long before he was struck by a snake, and he was brought to the Messenger of God, may God bless him and grant him peace, and it was said to him: 'He caught Sahl lying dead.' He said: 'Who do you accuse?' They said: 'Amir ibn Rabi'ah.' He said: 'Why would one of you kill his brother? If one of you sees something he likes in his brother, let him pray for blessings for him.' Then he called for water and ordered 'Amir to perform ablution, washing his face and hands up to the elbows, his knees, and the inside of his lower garment, and he ordered him to pour water over himself." Sufyan said: Mu'mar said, on the authority of Al-Zuhri, and he ordered that the vessel be tipped over from behind him. Al-Nasa'i narrated it from the hadith of Sufyan ibn 'Uyaynah and Malik ibn Anas, both of them from Al-Zuhri with it, and from the hadith of Sufyan ibn Uyaynah also narrated it on the authority of Muammar on the authority of Al-Zuhri on the authority of Abu Umamah: **The vessel should be tipped over from behind.** And from the hadith of Ibn Abi Dhi'b on the authority of Al-Zuhri on the authority of Abu Umamah: As'ad ibn Sahl ibn Hanif on the authority of his father on his authority. And from the hadith of Malik also on the authority of Muhammad ibn Abi Umamah ibn Sahl on the authority of his father on his authority.

Hadith of Abu Sa'id Al-Khudri Ibn Majah said: Abu Bakr bin Abi Shaybah told us, Sa'id bin Sulayman told us, 'Ibad told us, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Sa'id Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, used to seek protection from the eyes of the jinn and the eyes of mankind. When the two Mu'awwidhat were revealed, he took them and left everything else. Al-Tirmidhi and Al-Nasa'i narrated it on the authority of Sa'id bin Iyas Abu Mas'ud Al-Jariry, and Al-Tirmidhi said: Hasan.

Another hadith from him Imam Ahmad said: Abd al-Samad ibn Abd al-Warith told us, my father told me, Abd al-Aziz ibn Suhaib told me, Abu Nadrah told me, on the authority of Abu Sa'id, "That Gabriel came to the Prophet, may God bless him and grant him peace, and said: Are you ill, O Muhammad? He said: Yes. He said: In the name of God I perform ruqyah over you from everything that is harming you, and from the evil of every soul and eye that is harming you, and God heals you. In the name of God I perform ruqyah over you." And he narrated it on the authority of Affan on the authority of Abd al-Warith, similarly. Muslim and the people of Sunan, except Abu Dawud, narrated it on the

authority of Abd al-Warith with it.

Imam Ahmad also said: Affan told us, Wahib told us, Dawud told us, on the authority of Abu Nadra, on the authority of Abu Saeed or Jabir ibn Abdullah, "That the Messenger of God, may God bless him and grant him peace, fell ill, so Gabriel came to him and said, 'In the name of God, I perform ruqyah over you from everything that is harming you, from every envier and evil eye, and God will heal you.'" It was also narrated by Muhammad ibn Abd al-Rahman al-Tafawi, on the authority of Dawud ibn Abi Nadra, on the authority of Abu Saeed, on its authority. Abu Zur'ah al-Razi said: Abd al-Samad ibn Abd al-Warith narrated on the authority of his father, on the authority of Abd al-Aziz, on the authority of Abu Nadra, and on the authority of Abd al-Aziz, on the authority of Anas, with a similar meaning, and both are authentic.

Hadith of Abu Hurairah (may God be pleased with him) Imam Ahmad said: Abd al-Razzaq told us, Ma'mar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurairah told us, on the authority of the Messenger of God (peace and blessings be upon him), who said: **The evil eye is real.** Both of them narrated it from the hadith of Abd al-Razzaq. Ibn Majah said: Abu Bakr ibn Abi Shaybah told us, on the authority of Ismail ibn Ulayyah, on the authority of al-Jariry, on the authority of Mudharib ibn Hazn, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: **The evil eye is real.** He was the only one who narrated it. Ahmad narrated it on the authority of Ismail ibn Ulayyah, on the authority of Saeed al-Jariry, and Imam Ahmad said: Ibn Numair told us, Thawr - meaning Ibn Yazid - told us, on the authority of Makhul, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: **The evil eye is real, and Satan and the envy of the sons of Adam attend to it.** Ahmad said: Khalaf ibn al-Walid told us, Abu Ma'shar told us, on the authority of Muhammad ibn Qays: Abu Hurairah was asked: Did you hear the Messenger of God (peace and blessings be upon him) say: "Superstition is in three things: in a dwelling, a horse, and a woman?" He said: I said, then, should I say about the Messenger of God, may God bless him and grant him peace, something he did not say, but I heard the Messenger of God, may God bless him and grant him peace, say, **The most truthful omen is the omen, and the evil eye is true.**

The hadith of Asma bint Umays Imam Ahmad said: Sufyan narrated to us, on the authority of Amr ibn Dinar, on the authority of Urwah ibn Amir, on the authority of Ubayd ibn Rifa'ah az-Zurqi, who said: "Asma said, 'O Messenger of God, the children of Ja'far are afflicted by the evil eye. Should I recite ruqyah for them?' He said, 'Yes, for if anything could overtake destiny, it would be the evil eye.'" This is how it was narrated by at-Tirmidhi and Ibn Majah from the hadith of Sufyan ibn Uyaynah with this chain of transmission. It was also narrated by at-Tirmidhi and an-Nasa'i from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Ayyub, on the authority of Urwah ibn Dinar, on the authority of Urwah ibn Amir, on the authority of Ubayd ibn Rifa'ah,

on the authority of Asma bint Umays with this chain of transmission. At-Tirmidhi said: Hasan saheeh.

Hadith of Aisha (may God be pleased with her) Ibn Majah said: Ali ibn Abi Al-Khasib told us, Wakee' told us, on the authority of Sufyan and Mis'ar, on the authority of Ma'bad ibn Khalid, on the authority of Abdullah ibn Shaddad, on the authority of Aisha **may God be pleased with her** that the Messenger of God (peace and blessings of God be upon him) commanded her to seek protection from the evil eye. Al-Bukhari narrated it on the authority of Muhammad ibn Kathir, on the authority of Sufyan, on the authority of Ma'bad ibn Khalid, and Muslim included it on the authority of Sufyan and Mis'ar, both on the authority of Ma'bad, on his authority. Then Ibn Majah said: Muhammad ibn Bashir told us, Abu Hisham Al-Makhzumi told us, Wahib told us, on the authority of Abu Waqid, on the authority of Abu Salamah ibn Abd Al-Rahman, on the authority of Aisha, who said: The Messenger of God (peace and blessings of God be upon him) said: **Seek refuge in God, for the evil eye is real.** He is the only one who narrated it. Abu Dawud said: Jarir told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Aisha, who said: The one who cast the evil eye would be ordered to perform ablution and wash the one who had been affected by it. I said likewise that Ahmad narrated it on the authority of Hasan bin Musa and Husayn bin Muhammad on the authority of Sinan that Ibn Hasana told him 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, said: **There is no inspiration, and the evil eye is real, and the most truthful omen is the omens.**

Hadith of Sahl ibn Hanif Imam Ahmad said: Husayn ibn Muhammad told us. Abu Uwais told us. Al-Zuhri narrated to us on the authority of Abu Umamah ibn Sahl ibn Hunayf, that his father told him: "The Messenger of God, may God bless him and grant him peace, went out and they walked with him towards Mecca until they reached the ravine of Al-Kharrar in Al-Juhfah. Sahl ibn Hunayf washed himself. He was a white man with a handsome body and skin. Amir ibn Rabi'ah, the brother of Banu 'Adi ibn Ka'b, looked at him while he was washing and said: 'I have never seen anything like today, nor skin as hidden.' Sahl became weak and the Messenger of God, may God bless him and grant him peace, was approached and it was said to him: 'O Messenger of God, what do you think of Sahl? By God, he does not raise his head nor does he recover.' He said: 'Do you accuse anyone of him?' They said: 'Amir ibn Rabi'ah looked at him.' The Messenger of God, may God bless him and grant him peace, called Amir and became angry with him and said: 'Why would one of you kill his brother? Why don't you, when you see something that pleases you, bless him?' Then he said: 'Gaze for him.' He washed his face, hands, elbows, knees, the tips of his feet, and the inside of his lower garment in a cup. Then he poured that water over him. A man poured it over his head and back from behind him, then he poured it over his head and back from behind him. The cup was behind him, so he did that and Sahl went with the people without

any problem."

Hadith of Amir bin Rabi'ah Imam Ahmad said in his Musnad: We were told by Wakee', we were told by my father, we were told by Abdullah bin Isa, on the authority of Umayyah bin Hind bin Sahl bin Hunaif, on the authority of Ubaydullah bin Amir, who said: Amir bin Rabi'ah and Sahl bin Hunaif set out intending to perform ablution. He said: They set out looking for wine. He said: Amir put down the woolen cloak he was wearing, and I looked at him and caught his eye. He went down into the water to bathe. He said: I heard a crackling sound in the water, so I went to him and called out to him three times, but he did not answer me. So I went to the Prophet, may God bless him and grant him peace, and informed him. He said: He came walking and waded into the water, and it was as if I could see the whiteness of his shins. He said: He struck his chest with his hand and then said: O God, turn away from him its heat and its cold and its rain. He said: He stood up, and the Messenger of God, may God bless him and grant him peace, said: If one of you sees something he likes in his brother, in himself, or in his wealth, then let him ask for blessings, for the evil eye is real.

Hadith of Jabir Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Muhammad bin Muammar narrated to us, Abu Dawud narrated to us, Talib bin Habib bin Amr bin Sahl Al-Ansari, who is called Ibn Al-Dajji, the companion of Hamza, may God be pleased with him, narrated to me Abdul Rahman bin Jabir bin Abdullah, on the authority of his father, who said: "The Messenger of God, peace and blessings be upon him, said: 'Most of those who die from my nation after the Book of God, His judgment and decree are because of the souls.'" Al-Bazzar said: He meant the evil eye. He said: We do not know of this hadith being narrated from the Prophet, peace and blessings be upon him, except with this chain of transmission. I said: Rather, it has been narrated from Jabir through another chain of transmission. Al-Hafiz Abu Abdul Rahman Muhammad bin Al-Mundhir Al-Harawi, known as Shukr, said in his book Al-Aja'ib, which contains important and strange benefits: Al-Ramadi narrated to us, Ya'qub bin Muhammad narrated to us, Ali bin Abi Ali Al-Hashemi narrated to us, Muhammad bin Al-Munkadir narrated to us, on the authority of Jabir bin Abdullah, "The Messenger of God, peace and blessings be upon him, said: 'The evil eye is real, for it leads a man to the grave and a camel to the cooking pot. Most of the destruction of my nation is because of the evil eye.'" Then he narrated it on the authority of Shu'ayb ibn Ayoub, on the authority of Mu'awiyah ibn Hisham, on the authority of Sufyan, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **A man may enter the grave with an eye, and a camel may enter the cooking pot.** This chain of transmission is all trustworthy, but it was not included in the Sahih.

Hadith of Abdullah bin Amr Imam Ahmad said: Qutaybah told us, Rashdin bin Saad told us, on the authority of Al-Hasan bin Thauban, on the authority of Hisham bin Abi Ruqayyah, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **There is no**

contagion, no bad omen, no evil eye, no envy, and the evil eye is real. Ahmad alone transmitted it.

Hadith on the authority of Ali Al-Hafiz Ibn Asakir narrated on the authority of Khaithama bin Sulaiman Al-Hafiz, who said: Ubaid bin Muhammad Al-Kashuri told us, Abdullah bin Abdullah bin Abd Rabbih Al-Basri told us on the authority of Abu Raja' on the authority of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, "That Gabriel came to the Prophet, may God bless him and grant him peace, and found him sad, so he said: O Muhammad, what is this sadness that I see on your face? He said: Al-Hasan and Al-Hussain have been afflicted by the evil eye. He said: He spoke the truth about the evil eye, for the evil eye is real, so why don't you protect them with these words? He said: What are they, O Gabriel?" He said: Say: O God, Possessor of the mighty power and the ancient favor, Possessor of the noble face, Possessor of the perfect words and the answered supplications, save al-Hasan and al-Husayn from the souls of the jinn and the eyes of mankind. So the Prophet (peace and blessings of God be upon him) said it, and they stood playing in front of him. The Prophet (peace and blessings of God be upon him) said: Protect yourselves, your women, and your children with this incantation, for no one has ever sought protection with anything like it. Al-Khatib al-Baghdadi said: Abu Raja Muhammad ibn Abdullah al-Hanti from the people of Tustar was the only one who narrated it. Ibn Asakir mentioned him in the biography of Tarad ibn al-Husayn in his history. And the Almighty said: {And they say: He is mad} meaning they look down on him with their eyes and hurt him with their tongues and they say: He is mad, meaning because he came with the Qur'an. God the Almighty said: {And it is not but a reminder to the worlds} [the end of the interpretation of Surah Nun]. And to God be praise and thanks.

Fath al-Qadir

God responded to them by saying: 52- **And it is only a reminder for the worlds.** The sentence is a new sentence, or in the accusative case as a state of the subject of **they say**: meaning that the state is that it is a reminder and clarification of all that they need, or an honor for them, as God the Almighty said: **And indeed, it is a reminder for you and your people.** It was said that the pronoun refers to the Messenger of God (peace and blessings of God be upon him), that he is a reminder for the worlds or an honor for them. Al-Bukhari and others narrated on the authority of Abu Sa'id who said: I heard the Messenger of God (peace and blessings of God be upon him) say: "Our Lord will uncover His shin, and every believing man and woman will prostrate to Him. Whoever used to prostrate in this world for show and to be heard will remain, and he will go to prostrate, but his back will become a single flat surface." This hadith is authenticated through chains of narration in the two Sahih and others, and some of its wording is longer, and it is a famous and well-known hadith. Ibn Mandah narrated on the authority of Abu Hurayrah regarding the verse, he said: God the Almighty will uncover His shin. And Abd al-Razzaq, Abd ibn Humayd and Ibn Mandah narrated on the authority of Ibn Mas'ud regarding the verse, he

Surat al-Qalam 68:52

And it is only a reminder to the worlds.

said: **His shin will be uncovered, Blessed and Exalted be He.** Abu Ya'la, Ibn Jarir, Ibn al-Mundhir, Ibn Mardawayh, and al-Bayhaqi in al-Asma' wa'l-Sifat **The Names of God and His angels** narrated it - and he declared it weak - and Ibn 'Asakir narrated on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, regarding the verse, he said: **From a great light, before which they will fall down in prostration.** Al-Faryabi, Sa'id ibn Mansur, Ibn Mandah and al-Bayhaqi narrated on the authority of Ibrahim al-Nakha'i, on the authority of Ibn 'Abbas regarding the verse, he said: **A great matter will be uncovered.** Then he said: **War has begun over the shin.** He said: Ibn Mas'ud said: **His shin will be uncovered, and every believer will prostrate, and the back of the disbeliever will harden and become a single bone.** Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim and al-Bayhaqi narrated in al-Asma' wa'l-Sifat from Ibn 'Abbas that he was asked about His statement: **The Day the shin will be uncovered,** he said: "If something of the Qur'an is hidden from you, then seek it in poetry, for it is the diwan of the Arabs. Haven't you heard the saying of the poet:

The war started against us

Ibn Abbas said: This is a day of great distress. Something similar to this was narrated from him through other chains of transmission. God Almighty has enriched us in interpreting this verse with what is authentic from the Messenger of God, may God bless him and grant him peace, as you know. This does not require embodiment or likening, for there is nothing like it.

Leave every saying when Muhammad says, for he who believes in his religion is like a risk

Ibn al-Mundhir narrated on the authority of Ibn Abbas, regarding the statement of God, {And they were called to prostration while they were safe}, he said: They are the disbelievers who were called in this world while they were safe, but today they are called while they are afraid. Al-Bayhaqi narrated in Al-Shu'ab on his authority regarding the verse, he said: A man hears the call to prayer but does not respond to the prayer. Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh also narrated on his authority regarding the statement of God, {that they might slip you with their eyes}, he said: They might save you with their eyes.

Tafsir al-Baghawi

Then God Almighty said:

52- "And it," meaning the Qur'an, **is only a reminder to the worlds.** Ibn Abbas said: **An admonition to the believers.** Al-Hasan said: **The cure for the evil eye is for a person to recite this verse.**

Abu Ali Hassan bin Saeed Al-Munai'i told us, Abu Tahir Muhammad bin Muhammad bin Mahmash Al-Ziyadi told us, Abu Bakr Muhammad bin Al-Hussein Al-Qattan told us, Ahmad bin Yusuf Al-Salami told us, Abd Al-Razzaq told us, Muammar told us on the

authority of Hammam bin Munabbih, who said: Abu Hurairah, may God be pleased with him, told us: "I heard the Messenger of God, may God bless him and grant him peace, say: The evil eye is real, and he forbade tattooing."

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Sayyid Abu al-Hasan Muhammad ibn al-Husayn ibn Dawud al-Alawi told us, Abu Nasr ibn Muhammad ibn Hamduyah ibn Sahl al-Marwazi told us, Mahmud ibn Adam al-Marwazi told us, Sufyan ibn Uyaynah told us, on the authority of Amr ibn Dinar, on the authority of Urwah ibn Amir, on the authority of Ubayd ibn Rafa'ah al-Zarqi, that Asma' bint Umays said: O Messenger of God, the children of Ja'far are afflicted by the evil eye. Should I recite ruqyah for them? He said: Yes, for if anything could precede divine decree, it would be the evil eye.

Tafsir al-Baidawi

52- **And it is only a reminder to the worlds.** When they drove him crazy because of the Qur'an, he explained that it is a general reminder that can only be understood and understood by the most perfect of people in mind and the most discerning in opinion.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Qalam, God will give him the reward of those whose morals God has made good.**

Surat al-Haqqah 69:1

Al-Haqqah

Tafsir al-Jalalayn

1 - *Al-Haqqah* The Resurrection in which what was denied of resurrection, accountability, and recompense will be fulfilled, or the manifestation of that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The *Inevitable* Hour in which matters will be decided and rewards for deeds will be required.

Tafsir al-Qurtubi

Surah Al-Haqqah is Meccan according to everyone. It has fifty-one verses.

Abu Al-Zaharia narrated on the authority of Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said: "Whoever recites eleven verses of Surat Al-Haqqah will be protected from the trial of the Antichrist. And whoever recites them will have a light on the Day of Resurrection from the top of his head to his feet."

In the name of God, the Most Gracious, the Most Merciful. God the Almighty says: **The Inevitable * What is the Inevitable?** He means the Day of Resurrection. It was called this because matters will be established in it, as At-Tabari said. It is as if he made it from the root word **night of a sleeper**. It was also said that it was called this because it will be without doubt. It was also said that it was called this because it is certain for the people of Paradise, and certain for the people of Hell. It was also said that it was called this because in it every person will be truly rewarded for his deeds. Al-Azhari said: It is said that he overcame him and defeated him, meaning he overcame him and overcame him. So the Day of Resurrection is this Inevitable because it will establish every false opponent in the religion of God, meaning every disputant. In As-Sahah: **And he overcame him** means he argued with him and each of them claimed the truth, so if he overcame him, his right was claimed. And it is said about a man who argues about small matters: He is a stubborn, stubborn person. And it is said: He has neither right nor right in it, meaning a dispute. And the joining of the dispute. And enforcing: a dispute. Al-Haqqah, Al-Haqqah, and Al-Haqq are three languages with the same meaning. Al-Kisa'i and Al-Muraj said: **The Inevitable Day is the Day of Truth**. The Arabs say: **When he knew the Inevitable from me, he fled**. The first *Inevitable* is raised by the subject, and the predicate is the second subject and its predicate, which is **what is the Inevitable**.

Tafsir Ibn Kathir

Interpretation of Surah Al-Haqqah

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

Al-Haqqah is one of the names of the Day of Resurrection because the promise and the threat will be fulfilled in it. That is why God made it so great, saying: {And what will make you know what is the Inevitable?} Then God mentioned His destruction of the nations who denied it, saying: {As for Thamud, they were destroyed by the Tyrant}, which is the blast that silenced them and the earthquake that stilled them. This is what Qatadah said: *Taghiyah* is the blast, and this is the preferred view of Ibn Jarir. Mujahid said: *Taghiyah* is sins. Ar-Rabi' ibn Anas and Ibn Zayd also said that it means tyranny. Ibn Zayd recited: **Thamud denied it because of their transgression**. As-Suddi said: **They were destroyed by the Tyrant**, meaning the one who hamstrung the she-camel. {As for 'Aad, they were destroyed by a furious wind}, meaning a cold one. Qatadah, As-Suddi, Ar-Rabi' ibn Anas and Ath-Thawri said: *Atyah* means a very strong blowing. Qatadah said: It was violent upon them until it pierced their hearts. Ad-Dahhak said: *Sarsar* is cold and *Atiyah* is violent. It attacked them without mercy or blessing. Ali and others said: It attacked the guards and left without being held to account.

He subjected it to them means He made it subject to them **seven nights and eight days in succession** meaning complete, consecutive, and unlucky. Ibn Mas'ud, Ibn 'Abbas, Mujahid, 'Ikrimah, Ath-Thawri, and others said: **seven consecutive, consecutive**, and from 'Ikrimah and Ar-Rabi' ibn Khathim: **unlucky for them** as in the saying of God the Almighty: **in unlucky days**, Ar-Rabi' said: **The first of them was Friday**, and someone else said: *Wednesday*. It is said that it is what people call *ajaz*, and it is as if people took that from the saying of God the Almighty: **Then you will see the people therein fallen down as if they were hollow trunks of palm trees**, and it is said that it is because it is at the end of winter. It is also called the days of the old woman because an old woman from the people of 'Aad entered a flock and the wind killed her on the eighth day. This was narrated by Al-Baghawi, and God knows best.

Ibn Abbas said: *Empty* is ruined. Another said: *Destroyed*, meaning that the wind would strike one of them to the ground, and he would fall dead on his head. His head would be split open, and his body would remain lifeless, as if it were a palm tree standing upright without branches. It has been proven in the two Sahihis that the Messenger of God, may God bless him and grant him peace, said: **I was aided by the north wind, and the 'Ad were destroyed by the south wind**. Ibn Abi Hatim said: My father told us, Muhammad ibn Yahya ibn al-Durais al-'Abdi told us, Ibn Fadil told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "God did not open to the 'Ad people the wind by which they were destroyed except the place of

a ring. It passed over the people of the desert, and carried them and their livestock and their wealth, and made them fall between the sky and the earth. When the people of the urban areas of 'Ad saw that wind and what was in it, they said, 'This is a cloud bringing us rain.' So it rained on the people of the desert and their livestock on the people of the urban areas." Al-Thawri said, on the authority of Layth, on the authority of Mujahid: The wind has two wings and a tail. **Do you see any remnant of them?** That is, do you sense any of their remnants or those who are related to them? Rather, they perished, to the last one, and God did not grant them a successor.

Then God the Almighty said: **And there came Pharaoh and those before him** The qaf is read with a kasra, meaning those who were with him from among his followers from the infidel Copts at his time. Others read it with a fatha, meaning those who were before him from the nations who resembled him. And God the Almighty said: **And the overturned** They are the nations who denied the messengers **with the sin** which is the denial of what God revealed. Al-Rabi' said: **with the sin** meaning with the transgression. Mujahid said: with the sins. That is why God the Almighty said: **So they disobeyed the Messenger of their Lord** This is a category, meaning every lie that the Messenger of God denied them, as God the Almighty said: **Every lie of the messengers, so the threat is justified.** And whoever denies a messenger has denied all of them, as God the Almighty said: **The people of Noah denied the messengers,** "Aad denied the messengers," **Thamud denied the messengers.** Only one Messenger came to each nation, and that is why He said here: **But they disobeyed the Messenger of their Lord, so He seized them with a mighty grip** meaning a great, severe, and painful one. Mujahid said: a mighty hill. Al-Suddi said: a destructive one.

Then God Almighty said: **When the water overflowed,** meaning it exceeded the limit by God's permission and rose above existence. Ibn Abbas and others said: The water overflowed and became abundant, and that was because of the supplication of Noah, peace be upon him, against his people when they denied him and disobeyed him, so they worshipped other than God, so God answered him and the flood covered the people of the earth except for those who were with Noah in the ship, so all people are from the lineage of Noah and his descendants. Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Abu Sinan Saeed bin Sinan, on the authority of more than one person, on the authority of Ali bin Abi Talib, who said: Not a drop of water descended except by measure at the hands of an angel. Then, on the day of Noah, permission was given to the water without the tank, but the water overflowed the tank and came out. That is why the Almighty said: **When the water overflowed,** meaning it exceeded the limit by God's permission, **We carried you in the moving ship.** And nothing of the wind descended except by measure at the hands of an angel, except on the day of Aad, for he gave it permission without the tank, so it came out. That is why the Almighty said, expressing gratitude to the al-Nas 114: **When the water overflowed, We carried you in the moving ship,** meaning the ship that moves

on the surface of the water, **that We may make it for you a reminder.** The pronoun refers back to the type because the meaning indicates it, meaning, We left for you from its type what you ride on the current of the water in the seas, as He said: **And He made for you of the ships and the grazing livestock that you ride on, that you may mount on their backs and then remember the favor of your Lord when you are mounted on them.**

God the Almighty said: "And a sign for them is that We carried their offspring in the laden ship. And created for them from the like thereof that on which they ride." Qatada said: God kept the ship alive until the first of this nation lived to see it. The former is more evident, and for this reason God the Almighty said: **And a hearing ear will receive it,** meaning, a hearing ear will understand and remember this blessing. Ibn Abbas said: Memorizing and hearing. Qatada said: **A hearing ear** understands from God and benefits from what it hears from the Book of God. Ad-Dahhak said: **And a hearing ear will receive it,** meaning, an ear heard it and understood, meaning, one who has sound hearing and a sound mind. This is general and includes everyone who understands and understands. Ibn Abi Hatim said: Abu Zur'ah al-Dimashqi told us, al-Abbas ibn al-Walid ibn Subaih al-Dimashqi told us, Zaid ibn Yahya told us, Ali ibn Hawshab told us: I heard Makhul say: When the verse **and a hearing ear will receive it** was revealed 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, said: **I asked my Lord to make it the ear of Ali.** Makhul said: Ali used to say: I never heard anything from the Messenger of God, may God bless him and grant him peace, that I forgot. And this is how Ibn Jarir narrated it on the authority of Ali ibn Sahl on the authority of al-Walid ibn Muslim on the authority of Ali ibn Hawshab on the authority of Makhul, and it is a mursal hadith.

Ibn Abi Hatim also said: Ja'far ibn Muhammad ibn 'Aamer told us, Bishr ibn Adam told us, 'Abdullah ibn al-Zubayr Abu Muhammad, meaning the father of Abu Ahmad al-Zubayr, told us, Salih ibn al-Haitham told me: I heard Buraydah al-Aslami say: The Messenger of God, may God bless him and grant him peace, said to 'Ali, **I have been commanded to bring you close and not to drive you away, and to teach you and to understand, and it is your right to understand.** He said: Then this verse was revealed: **And a listening ear will receive it.** Ibn Jarir narrated it on the authority of Muhammad ibn Khalaf on the authority of Bishr ibn Adam with this chain of transmission. Then Ibn Jarir narrated it through another chain of transmission on the authority of Abu Dawud al-A'ma on the authority of Buraydah with this chain of transmission, and it is also not authentic.

Fath al-Qadir

It is fifty-one verses, and it was said fifty-two

It was revealed in Mecca. Al-Qurtubi said: According to everyone's opinion. Ibn Al-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: Surat Al-Haqqah was revealed in Mecca. Ibn Mardawayh narrated

something similar on the authority of Ibn Az-Zubayr. Al-Tabarani narrated on the authority of Abu Barzah that the Prophet (peace and blessings of God be upon him) used to recite Al-Haqqah and similar surahs in the dawn prayer.

His statement: 1- *Al-Haqqah* is the Resurrection, because the matter will be fulfilled in it, and it will be fulfilled in itself without a doubt. Al-Azhari said: It is said: I overcame him, so I overcame him, I defeated him, so I defeated him. The Resurrection is the Haqqah because it will overtake every person who is defeated in the religion of God with falsehood and will bring to account every disputant. In As-Sahah it says: **He will dispute with him over minor matters.** It is also said: **He has no right, no right, and no dispute.** The affiliation of the dispute. Al-Haqqah, Al-Haqqah, and Al-Haqq are three meanings. Al-Wahidi said: It is the Resurrection according to all commentators. It was called thus because it is the one with the inevitable matters, and it is the truthful and necessarily true, and all the rulings of the Resurrection are true and necessarily exist. Al-Kisa'i and Al-Muraj said: Al-Haqqah is the Day of Truth. It was also said that it was called thus because every person on it is deserving of being rewarded for his knowledge. It was also said that it was called Hell for some people, and Paradise for some people.

Tafsir al-Baghawi

1- *Al-Haqqah* means the Day of Resurrection. It is called *Al-Haqqah* because it has come true and there is no lie in it. It was also said that it is because the true facts and realities of matters are in it, and because the reward for deeds is due in it, meaning it is obligatory. It is said: **A thing has come true upon him** if it is obligatory, it is obligatory, it is obligatory. God the Almighty said: **But the word of punishment has come true upon the disbelievers** (al-Zumar 39:71). Al-Kisa'i said: *Al-Haqqah* is the Day of Truth.

Tafsir al-Baidawi

1- *Al-Haqqah* means the hour or state that is certain to occur, or in which matters will be fulfilled, i.e. we will know their reality, or in which the consequences of matters will occur, such as the reckoning and recompense, according to the metaphorical attribution. It is a subject and its predicate is:

Surat al-Haqqah 69:2

What is Al-Haqqah?

Surat al-Haqqah 69:2

What is Al-Haqqah?

Tafsir al-Jalalayn

2 - **What is the Inevitable** is an emphasis on its importance and it is the subject and predicate of the Inevitable.

Tafsir al-Suyuti

Tafsir al-Tabari

What is the Inevitable? He says: What is the Inevitable Hour? It was mentioned that the Arabs say: When he knew the Inevitable when and the Inevitable when, and with the kasra they have the same meaning in the three languages. They also say: The thing has become due to him if it is obligatory, so he has rights. The first Inevitable is raised by the second, because the second is like a metaphor for it, as if he was amazed by it, so he said: The Inevitable, what is it! Just as it is said: Zaid, what is Zaid! The second Inevitable is raised by what, and what means which, and what is raised by the second Inevitable, and similar to it in the Qur'an: **And the companions of the right hand, what are the companions of the right hand?** (al-Waqi'ah 56:27), and **The Calamity * What is the Calamity?** [1-2], so what is in the position of raising by the second Inevitable and the first by the whole speech after it.

And in a similar manner to what we said about His statement, **The Inevitable**, the people of interpretation said.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **The Inevitable**, he said: It is one of the names of the Day of Resurrection. God has made it great and warned His servants about it.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sharik, on the authority of Jabir, on the authority of Ikrimah, who said: **The Inevitable** means the Resurrection.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his saying, **The Inevitable** means the Hour will make every worker's deeds due.

Ibn Abd al-A'la told me: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: *Al-Haqqah* means: The deeds of every people have been made due.

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 Inevitable**, meaning the Resurrection.

Yunus told me, he said: Ibn Wahb told me, he said: Ibn Zayd said, regarding His statement, **The Inevitable - what is the Inevitable? And the Calamity - what is the Calamity? And the Event, and the Tragedy and the Deafening Deafening**. He said: All of this is on the Day of Resurrection, the Hour. And God recited, "Its coming will not be denied. Abasing and raising." (al-Waqi'ah 56:2-3), and the abasing among these also lowered the people of the Fire, and we do not know of anyone lowered than the people of the Fire, nor more humiliated or disgraced. And it raised the people of Paradise, and we do not know of anyone more noble or more honorable than the people of Paradise.

Tafsir al-Qurtubi

What is the Inevitable? because it means what is it. The word is an interrogative, meaning to glorify and magnify his status, as you say: Zaid, what Zaid! to glorify his status.

Tafsir Ibn Kathir

Al-Haqqah is one of the names of the Day of Resurrection because the promise and the threat will be fulfilled in it. That is why God made it so great, saying: **And what will make you know what is the Inevitable?** Then God mentioned His destruction of the nations who denied it, saying: **As for Thamud, they were destroyed by the Tyrant**, meaning the blast that silenced them and the earthquake that stilled them. This is what Qatada said: **Taghiyah is the blast**, and this is the preferred choice of Ibn Jarir. Mujahid said: **Taghiyah is sins**. Ar-Rabi' ibn Anas and Ibn Zayd also said that it means tyranny. Ibn Zayd read: **Thamud denied it because of their transgression**. As-Suddi said: **They were destroyed by the Tyrant**, meaning the one who hamstrung the she-camel. **As for 'Aad, they were destroyed by a furious wind**, meaning a cold one. Qatada, As-Suddi, Ar-Rabi' ibn Anas, and Ath-Thawri said: *Atyah* means a strong blowing wind. Qatada said: It was violent upon them until it pierced their hearts. Ad-Dahhak said: *Sarsar* is cold and *Atiyah* is violent. It attacked them without mercy or blessing. Ali and others said: It attacked the guards and left without being held to account.

He subjected it to them means He made it subject to them **seven nights and eight days in succession** meaning complete, consecutive, and unlucky. Ibn Mas'ud, Ibn 'Abbas, Mujahid, 'Ikrimah, Ath-Thawri, and others said: **seven consecutive, consecutive**, and from 'Ikrimah and Ar-Rabi' ibn Khathim: **unlucky for them** as in the saying of God the Almighty: **in unlucky days**, Ar-Rabi' said: **The first of them was Friday**, and someone else said: *Wednesday*. It is said that it is what people call *ajaz*, and it is as if people took that from the saying of God the Almighty: **Then you will see the people therein fallen down as if they were hollow**

trunks of palm trees, and it is said that it is because it is at the end of winter. It is also called the days of the old woman because an old woman from the people of 'Aad entered a flock and the wind killed her on the eighth day. This was narrated by Al-Baghawi, and God knows best.

Ibn Abbas said: *Empty* is ruined. Another said: *Destroyed*, meaning that the wind would strike one of them to the ground, and he would fall dead on his head. His head would be split open, and his body would remain lifeless, as if it were a palm tree standing upright without branches. It has been proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: **I was aided by the north wind, and the 'Ad were destroyed by the south wind.** Ibn Abi Hatim said: My father told us, Muhammad ibn Yahya ibn al-Durais al-'Abdi told us, Ibn Fadil told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "God did not open to the 'Ad people the wind by which they were destroyed except the place of a ring. It passed over the people of the desert, and carried them and their livestock and their wealth, and made them fall between the sky and the earth. When the people of the urban areas of 'Ad saw that wind and what was in it, they said, 'This is a cloud bringing us rain.' So it rained on the people of the desert and their livestock on the people of the urban areas." Al-Thawri said, on the authority of Layth, on the authority of Mujahid: The wind has two wings and a tail. **Do you see any remnant of them?** That is, do you sense any of their remnants or those who are related to them? Rather, they perished, to the last one, and God did not grant them a successor.

Then God the Almighty said: **And there came Pharaoh and those before him** The qaf is read with a kasra, meaning those who were with him from among his followers from the infidel Copts at his time. Others read it with a fatha, meaning those who were before him from the nations who resembled him. And God the Almighty said: **And the overturned** They are the nations who denied the messengers **with the sin** which is the denial of what God revealed. Al-Rabi' said: **with the sin** meaning with the transgression. Mujahid said: with the sins. That is why God the Almighty said: **So they disobeyed the Messenger of their Lord** This is a category, meaning every lie that the Messenger of God denied them, as God the Almighty said: **Every lie of the messengers, so the threat is justified.** And whoever denies a messenger has denied all of them, as God the Almighty said: **The people of Noah denied the messengers,** "Aad denied the messengers," **Thamud denied the messengers.** Only one Messenger came to each nation, and that is why He said here: **But they disobeyed the Messenger of their Lord, so He seized them with a mighty grip** meaning a great, severe, and painful one. Mujahid said: a mighty hill. Al-Suddi said: a destructive one.

Then God Almighty said: **When the water overflowed**, meaning it exceeded the limit by God's permission and rose above existence. Ibn Abbas and others said: The water overflowed and became abundant, and that was because of the supplication of Noah, peace be upon him, against his people when they denied him and

disobeyed him, so they worshipped other than God, so God answered him and the flood covered the people of the earth except for those who were with Noah in the ship, so all people are from the lineage of Noah and his descendants. Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Abu Sinan Saeed bin Sinan, on the authority of more than one person, on the authority of Ali bin Abi Talib, who said: Not a drop of water descended except by measure at the hands of an angel. Then, on the day of Noah, permission was given to the water without the tank, but the water overflowed the tank and came out. That is why the Almighty said: **When the water overflowed**, meaning it exceeded the limit by God's permission, **We carried you in the moving ship.** And nothing of the wind descended except by measure at the hands of an angel, except on the day of Aad, for he gave it permission without the tank, so it came out. That is why the Almighty said, expressing gratitude to the al-Nas 114: **When the water overflowed, We carried you in the moving ship**, meaning the ship that moves on the surface of the water, **that We may make it for you a reminder.** The pronoun refers back to the type because the meaning indicates it, meaning, We left for you from its type what you ride on the current of the water in the seas, as He said: **And He made for you of the ships and the grazing livestock that you ride on, that you may mount on their backs and then remember the favor of your Lord when you are mounted on them.**

God the Almighty said: "And a sign for them is that We carried their offspring in the laden ship. And created for them from the like thereof that on which they ride." Qatada said: God kept the ship alive until the first of this nation lived to see it. The former is more evident, and for this reason God the Almighty said: **And a hearing ear will receive it**, meaning, a hearing ear will understand and remember this blessing. Ibn Abbas said: Memorizing and hearing. Qatada said: **A hearing ear** understands from God and benefits from what it hears from the Book of God. Ad-Dahhak said: **And a hearing ear will receive it**, meaning, an ear heard it and understood, meaning, one who has sound hearing and a sound mind. This is general and includes everyone who understands and understands. Ibn Abi Hatim said: Abu Zur'ah al-Dimashqi told us, al-Abbas ibn al-Walid ibn Subaih al-Dimashqi told us, Zaid ibn Yahya told us, Ali ibn Hawshab told us: I heard Makhul say: When the verse **and a hearing ear will receive it** was revealed 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, said: **I asked my Lord to make it the ear of Ali.** Makhul said: Ali used to say: I never heard anything from the Messenger of God, may God bless him and grant him peace, that I forgot. And this is how Ibn Jarir narrated it on the authority of Ali ibn Sahl on the authority of al-Walid ibn Muslim on the authority of Ali ibn Hawshab on the authority of Makhul, and it is a mursial hadith.

Ibn Abi Hatim also said: Ja'far ibn Muhammad ibn 'Aamer told us, Bishr ibn Adam told us, 'Abdullah ibn al-Zubayr Abu Muhammad, meaning the father of Abu Ahmad al-Zubayr, told us, Salih ibn al-Haitham told me: I heard Buraydah al-Aslami say: The Messenger of God, may God bless him and grant him peace, said to 'Ali, **I have been commanded to bring you close and not to drive you away, and to teach you and to**

Surat al-Haqqah 69:2

What is Al-Haqqah?

understand, and it is your right to understand. He said: Then this verse was revealed: **And a listening ear will receive it.** Ibn Jarir narrated it on the authority of Muhammad ibn Khalaf on the authority of Bishr ibn Adam with this chain of transmission. Then Ibn Jarir narrated it through another chain of transmission on the authority of Abu Dawud al-A'ma on the authority of Buraydah with this chain of transmission, and it is also not authentic.

Fath al-Qadir

It is a subject and its predicate is his saying: 2- **What is the Inevitable?** The interrogative *what* is a second subject and its predicate is **the Inevitable**, and the sentence is the predicate of the first subject, and the meaning is: what is it in its state or its characteristics? It was said that the interrogative *what* is the predicate of what comes after it, and this sentence, even if its wording is the wording of an interrogative, its meaning is to glorify and magnify its status, as you say: Zayd, what Zayd? We have already explained this meaning in Surat Al-Waqi'ah.

Tafsir al-Baghawi

2- **What is the Inevitable Event?** This is a question that means to magnify its importance, just as one says: **Zayd, what Zayd**, to magnify his importance.

Tafsir al-Baidawi

2- **What is the Inevitable Event?** Its root is **what is it**, meaning: what is it, to magnify its importance and to make it more frightening. So the apparent was placed in place of the pronoun because it is more frightening for it.

Surat al-Haqqah 69:3

And what can make you know what is the Inevitable?

Tafsir al-Jalalayn

3 - **And what will make you know** I will teach you **what is the Inevitable** to increase the importance of it. So the first *what* is the subject and what comes after it is its predicate. And the second *what* and its predicate are in the place of the second object of **I know**.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And what will make you know what the Inevitable is?** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: What will make you know what the Inevitable is?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, who said: What is in the Qur'an and what makes you know, he did not inform him of it, and what was and what makes you know, he informed him of it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And what will make you know what the Inevitable is?** is a glorification of the Day of Resurrection, as you hear.

Tafsir al-Qurtubi

And what will make you know what the Inevitable is? is also a question, meaning, what will make you know what that Day is? The Prophet (peace and blessings of God be upon him) knew about the Resurrection, but the description. So it was said, to emphasize its importance: **And what will make you know what it is?** As if you do not know it since you have not witnessed it. Yahya ibn Salam said: I have been informed that everything in the Qur'an is **And what will make you know**, meaning it has made it known and taught it. And everything in which it says **And what will make you know** is something that he did not know. Sufyan ibn Uyaynah said: Everything in which it says **And what will make you know** means it has informed about it, and everything in which it says **And what will make you know** means it has not informed about it.

Tafsir Ibn Kathir

Al-Haqqah is one of the names of the Day of Resurrection because the promise and the threat will be fulfilled in it. That is why God made it so great, saying: **And what will make you know what is the Inevitable?** Then God mentioned His destruction of the nations who denied it, saying: **As for Thamud, they were destroyed by the Tyrant**, meaning the blast that silenced them and the earthquake that stilled them.

This is what Qatada said: **Taghiyah is the blast**, and this is the preferred choice of Ibn Jarir. Mujahid said: **Taghiyah is sins**. Ar-Rabi' ibn Anas and Ibn Zayd also said that it means tyranny. Ibn Zayd read: **Thamud denied it because of their transgression**. As-Suddi said: **They were destroyed by the Tyrant**, meaning the one who hamstringed the she-camel. **As for 'Aad, they were destroyed by a furious wind**, meaning a cold one. Qatada, As-Suddi, Ar-Rabi' ibn Anas, and Ath-Thawri said: **Atyah** means a strong blowing wind. Qatada said: It was violent upon them until it pierced their hearts. Ad-Dahhak said: **Sarsar** is cold and **Atiyah** is violent. It attacked them without mercy or blessing. Ali and others said: It attacked the guards and left without being held to account.

He subjected it to them means He made it subject to them **seven nights and eight days in succession** meaning complete, consecutive, and unlucky. Ibn Mas'ud, Ibn 'Abbas, Mujahid, 'Ikrimah, Ath-Thawri, and others said: **seven consecutive, consecutive**, and from 'Ikrimah and Ar-Rabi' ibn Khathim: **unlucky for them** as in the saying of God the Almighty: **in unlucky days**, Ar-Rabi' said: **The first of them was Friday**, and someone else said: **Wednesday**. It is said that it is what people call *ajaz*, and it is as if people took that from the saying of God the Almighty: **Then you will see the people therein fallen down as if they were hollow trunks of palm trees**, and it is said that it is because it is at the end of winter. It is also called the days of the old woman because an old woman from the people of 'Aad entered a flock and the wind killed her on the eighth day. This was narrated by Al-Baghawi, and God knows best.

Ibn Abbas said: *Empty* is ruined. Another said: *Destroyed*, meaning that the wind would strike one of them to the ground, and he would fall dead on his head. His head would be split open, and his body would remain lifeless, as if it were a palm tree standing upright without branches. It has been proven in the two Sahihis that the Messenger of God, may God bless him and grant him peace, said: **I was aided by the north wind, and the 'Ad were destroyed by the south wind**. Ibn Abi Hatim said: My father told us, Muhammad ibn Yahya ibn al-Durais al-'Abdi told us, Ibn Fadil told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "God did not open to the 'Ad people the wind by which they were destroyed except the place of a ring. It passed over the people of the desert, and carried them and their livestock and their wealth, and made them fall between the sky and the earth. When the people of the urban areas of 'Ad saw that wind and what was in it, they said, 'This is a cloud bringing us rain.' So it rained on the people of the desert and their livestock on the people of the urban areas." Al-Thawri said, on the authority of Layth, on the authority of Mujahid: The wind has two wings and a tail. **Do you see any remnant of them?** That is, do you sense any of their remnants or those who are related to them? Rather, they perished, to the last one, and God did not grant them a successor.

Then God the Almighty said: **And there came Pharaoh and those before him** The qaf is read with a kasra, meaning those who were with him from among his

followers from the infidel Copts at his time. Others read it with a fatha, meaning those who were before him from the nations who resembled him. And God the Almighty said: **And the overturned** They are the nations who denied the messengers **with the sin** which is the denial of what God revealed. Al-Rabi' said: **with the sin** meaning with the transgression. Mujahid said: with the sins. That is why God the Almighty said: **So they disobeyed the Messenger of their Lord** This is a category, meaning every lie that the Messenger of God denied them, as God the Almighty said: **Every lie of the messengers, so the threat is justified.** And whoever denies a messenger has denied all of them, as God the Almighty said: **The people of Noah denied the messengers,** "Aad denied the messengers," **Thamud denied the messengers.** Only one Messenger came to each nation, and that is why He said here: **But they disobeyed the Messenger of their Lord, so He seized them with a mighty grip** meaning a great, severe, and painful one. Mujahid said: a mighty hill. Al-Suddi said: a destructive one.

Then God Almighty said: **When the water overflowed,** meaning it exceeded the limit by God's permission and rose above existence. Ibn Abbas and others said: The water overflowed and became abundant, and that was because of the supplication of Noah, peace be upon him, against his people when they denied him and disobeyed him, so they worshipped other than God, so God answered him and the flood covered the people of the earth except for those who were with Noah in the ship, so all people are from the lineage of Noah and his descendants. Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Abu Sinan Saeed bin Sinan, on the authority of more than one person, on the authority of Ali bin Abi Talib, who said: Not a drop of water descended except by measure at the hands of an angel. Then, on the day of Noah, permission was given to the water without the tank, but the water overflowed the tank and came out. That is why the Almighty said: **When the water overflowed,** meaning it exceeded the limit by God's permission, **We carried you in the moving ship.** And nothing of the wind descended except by measure at the hands of an angel, except on the day of Aad, for he gave it permission without the tank, so it came out. That is why the Almighty said, expressing gratitude to the al-Nas 114: **When the water overflowed, We carried you in the moving ship,** meaning the ship that moves on the surface of the water, **that We may make it for you a reminder.** The pronoun refers back to the type because the meaning indicates it, meaning, We left for you from its type what you ride on the current of the water in the seas, as He said: **And He made for you of the ships and the grazing livestock that you ride on, that you may mount on their backs and then remember the favor of your Lord when you are mounted on them.**

God the Almighty said: "And a sign for them is that We carried their offspring in the laden ship. And created for them from the like thereof that on which they ride." Qatada said: God kept the ship alive until the first of this nation lived to see it. The former is more evident, and for this reason God the Almighty said: **And a hearing ear will receive it,** meaning, a hearing ear will understand and remember this blessing. Ibn Abbas

said: Memorizing and hearing. Qatada said: **A hearing ear** understands from God and benefits from what it hears from the Book of God. Ad-Dahhak said: **And a hearing ear will receive it,** meaning, an ear heard it and understood, meaning, one who has sound hearing and a sound mind. This is general and includes everyone who understands and understands. Ibn Abi Hatim said: Abu Zur'ah al-Dimashqi told us, al-Abbas ibn al-Walid ibn Subaih al-Dimashqi told us, Zaid ibn Yahya told us, Ali ibn Hawshab told us: I heard Makhul say: When the verse **and a hearing ear will receive it** was revealed 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, said: **I asked my Lord to make it the ear of Ali.** Makhul said: Ali used to say: I never heard anything from the Messenger of God, may God bless him and grant him peace, that I forgot. And this is how Ibn Jarir narrated it on the authority of Ali ibn Sahl on the authority of al-Walid ibn Muslim on the authority of Ali ibn Hawshab on the authority of Makhul, and it is a mursul hadith.

Ibn Abi Hatim also said: Ja'far ibn Muhammad ibn 'Aamer told us, Bishr ibn Adam told us, 'Abdullah ibn al-Zubayr Abu Muhammad, meaning the father of Abu Ahmad al-Zubayr, told us, Salih ibn al-Haitham told me: I heard Buraydah al-Aslami say: The Messenger of God, may God bless him and grant him peace, said to 'Ali, **I have been commanded to bring you close and not to drive you away, and to teach you and to understand, and it is your right to understand.** He said: Then this verse was revealed: **And a listening ear will receive it.** Ibn Jarir narrated it on the authority of Muhammad ibn Khalaf on the authority of Bishr ibn Adam with this chain of transmission. Then Ibn Jarir narrated it through another chain of transmission on the authority of Abu Dawud al-A'ma on the authority of Buraydah with this chain of transmission, and it is also not authentic.

Fath al-Qadir

Then the Almighty increased in magnifying its matter, glorifying its status, and terrifying its condition, saying: 3- **And what will make you know what is the Inevitable?** That is, what will make you know what it is? It is as if you do not know it if you do not witness it and see the horrors in it, as if it is outside the circle of the knowledge of created beings. Yahya bin Salam said: It came to my attention that everything in the Quran is **and what will make you know?** He made Him know it and taught it, and everything He said in it **and what will make you know** He informed him of it. *What* is the subject, and its predicate is *perception*. "What is the Inevitable is a sentence consisting of a subject and a predicate, and its position is in the accusative case by dropping the preposition, because I know **takes the second object with the letter ya**" as in His statement: "nor do I make you know it." So when the interrogative sentence is attached to it, it is in the position of the second object. Without the hamza, it takes one object with the letter "ba **like** I knew about such and such." But if it means knowledge, it takes two objects. The sentence "and what will make you know is **conjoined with the sentence** What is the Inevitable.

Tafsir al-Baghawi

**3- And what will make you know what the Inevitable is?
That is, you will not know it because you have not
witnessed it or seen the horrors it contains.**

Tafsir al-Baidawi

**3- And what will make you know what the Inevitable
is?" And what can make you know what it is? That is,
you do not know its essence, for it is greater than
anyone else can comprehend. "What **is the subject**
and perception" is its predicate.**

Surat al-Haqqah 69:4

Thamud and Aad denied the Calamity.

Surat al-Haqqah 69:4

Thamud and Aad denied the Calamity.

Tafsir al-Jalalayn

4 - **Thamud and Aad denied the terrible calamity** the Resurrection because it strikes hearts with its horrors.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Thamud and Aad denied the terrible calamity**. God Almighty says: Thamud, the people of Salih, and Aad, the people of Hud, denied the hour in which the hearts of the servants would be struck by its attack upon them.

Al-Qari'ah is also one of the names of the Day of Resurrection.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Thamud and Aad denied the calamity**, meaning the Hour.

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, **Thamud and Aad denied the terrible calamity**. He said: The terrible calamity is the Day of Resurrection.

Tafsir al-Qurtubi

God Almighty said: **Thamud and Aad denied the terrible calamity**.

Mention of those who deny the Resurrection. The Qari'ah is the Resurrection, and it was named thus because it strikes people with its terrors. It is said: the calamities of time struck them, meaning its terrors and hardships. We seek refuge in God from the calamities of so-and-so, his stings, and the stings of his tongue, the plural of Qari'ah, which is a hurtful word. The Qari'ah of the Qur'an: the verses that a person recites when frightened by jinn or humans, such as the Throne Verse, as if it strikes the devil. It was said: The Qari'ah is taken from the word qara'ah, which refers to the elevation of some people and the debasement of others, as stated by Al-Mubarrad. It was also said: He meant by the Qari'ah the torment that befell them in this world, and their prophet would frighten them with that so they would deny him. And Thamud and the people of Salih, and their homes were in Al-Hijr between Ash-Sham and Al-Hijaz. Muhammad ibn

Ishaq said: It is Wadi Al-Qura, and they were Arabs. As for 'Ad, they were the people of Hud, and their homes were in Al-Ahqaf. Al-Ahqaf is the sand dunes between Oman, Hadhramaut, and all of Yemen, and they were Arabs with good manners and simplicity, mentioned by Muhammad ibn Ishaq.

It has been presented.

Tafsir Ibn Kathir

Al-Haqqah is one of the names of the Day of Resurrection because the promise and the threat will be fulfilled in it. That is why God made it so great, saying: **And what will make you know what is the Inevitable?** Then God mentioned His destruction of the nations who denied it, saying: **As for Thamud, they were destroyed by the Tyrant**, meaning the blast that silenced them and the earthquake that stilled them. This is what Qatada said: **Taghiyah is the blast**, and this is the preferred choice of Ibn Jarir. Mujahid said: **Taghiyah is sins**. Ar-Rabi' ibn Anas and Ibn Zayd also said that it means tyranny. Ibn Zayd read: **Thamud denied it because of their transgression**. As-Suddi said: **They were destroyed by the Tyrant**, meaning the one who hamstrung the she-camel. **As for 'Aad, they were destroyed by a furious wind**, meaning a cold one. Qatada, As-Suddi, Ar-Rabi' ibn Anas, and Ath-Thawri said: *Atyah* means a strong blowing wind. Qatada said: It was violent upon them until it pierced their hearts. Ad-Dahhak said: *Sarsar* is cold and *Atiyah* is violent. It attacked them without mercy or blessing. Ali and others said: It attacked the guards and left without being held to account.

He subjected it to them means He made it subject to them **seven nights and eight days in succession** meaning complete, consecutive, and unlucky. Ibn Mas'ud, Ibn 'Abbas, Mujahid, 'Ikrimah, Ath-Thawri, and others said: **seven consecutive, consecutive**, and from 'Ikrimah and Ar-Rabi' ibn Khathim: **unlucky for them** as in the saying of God the Almighty: **in unlucky days**, Ar-Rabi' said: **The first of them was Friday**, and someone else said: *Wednesday*. It is said that it is what people call *ajaz*, and it is as if people took that from the saying of God the Almighty: **Then you will see the people therein fallen down as if they were hollow trunks of palm trees**, and it is said that it is because it is at the end of winter. It is also called the days of the old woman because an old woman from the people of 'Aad entered a flock and the wind killed her on the eighth day. This was narrated by Al-Baghawi, and God knows best.

Ibn Abbas said: *Empty* is ruined. Another said: *Destroyed*, meaning that the wind would strike one of them to the ground, and he would fall dead on his head. His head would be split open, and his body would remain lifeless, as if it were a palm tree standing upright without branches. It has been proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: **I was aided by the north**

wind, and the 'Ad were destroyed by the south wind.

Ibn Abi Hatim said: My father told us, Muhammad ibn Yahya ibn al-Durais al-'Abdi told us, Ibn Fadil told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "God did not open to the 'Ad people the wind by which they were destroyed except the place of a ring. It passed over the people of the desert, and carried them and their livestock and their wealth, and made them fall between the sky and the earth. When the people of the urban areas of 'Ad saw that wind and what was in it, they said, 'This is a cloud bringing us rain.' So it rained on the people of the desert and their livestock on the people of the urban areas." Al-Thawri said, on the authority of Layth, on the authority of Mujahid: The wind has two wings and a tail. **Do you see any remnant of them?** That is, do you sense any of their remnants or those who are related to them? Rather, they perished, to the last one, and God did not grant them a successor.

Then God the Almighty said: **And there came Pharaoh and those before him** The qaf is read with a kasra, meaning those who were with him from among his followers from the infidel Copts at his time. Others read it with a fatha, meaning those who were before him from the nations who resembled him. And God the Almighty said: **And the overturned** They are the nations who denied the messengers **with the sin** which is the denial of what God revealed. Al-Rabi' said: **with the sin** meaning with the transgression. Mujahid said: with the sins. That is why God the Almighty said: **So they disobeyed the Messenger of their Lord** This is a category, meaning every lie that the Messenger of God denied them, as God the Almighty said: **Every lie of the messengers, so the threat is justified.** And whoever denies a messenger has denied all of them, as God the Almighty said: **The people of Noah denied the messengers,** "Aad denied the messengers," **Thamud denied the messengers.** Only one Messenger came to each nation, and that is why He said here: **But they disobeyed the Messenger of their Lord, so He seized them with a mighty grip** meaning a great, severe, and painful one. Mujahid said: a mighty hill. Al-Suddi said: a destructive one.

Then God Almighty said: **When the water overflowed,** meaning it exceeded the limit by God's permission and rose above existence. Ibn Abbas and others said: The water overflowed and became abundant, and that was because of the supplication of Noah, peace be upon him, against his people when they denied him and disobeyed him, so they worshipped other than God, so God answered him and the flood covered the people of the earth except for those who were with Noah in the ship, so all people are from the lineage of Noah and his descendants. Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Abu Sinan Saeed bin Sinan, on the authority of more than one person, on the authority of Ali bin Abi Talib, who said: Not a drop of water descended except by measure at the hands of an angel. Then, on the day of Noah, permission was given to the water without the tank, but the water overflowed the tank and came out. That is why the Almighty said: **When the water overflowed,** meaning it exceeded the limit by God's permission, **We carried you in the moving ship.** And nothing of the

wind descended except by measure at the hands of an angel, except on the day of Aad, for he gave it permission without the tank, so it came out. That is why the Almighty said, expressing gratitude to the al-Nas 114: **When the water overflowed, We carried you in the moving ship,** meaning the ship that moves on the surface of the water, **that We may make it for you a reminder.** The pronoun refers back to the type because the meaning indicates it, meaning, We left for you from its type what you ride on the current of the water in the seas, as He said: **And He made for you of the ships and the grazing livestock that you ride on, that you may mount on their backs and then remember the favor of your Lord when you are mounted on them.**

God the Almighty said: "And a sign for them is that We carried their offspring in the laden ship. And created for them from the like thereof that on which they ride." Qatada said: God kept the ship alive until the first of this nation lived to see it. The former is more evident, and for this reason God the Almighty said: **And a hearing ear will receive it,** meaning, a hearing ear will understand and remember this blessing. Ibn Abbas said: Memorizing and hearing. Qatada said: **A hearing ear** understands from God and benefits from what it hears from the Book of God. Ad-Dahhak said: **And a hearing ear will receive it,** meaning, an ear heard it and understood, meaning, one who has sound hearing and a sound mind. This is general and includes everyone who understands and understands. Ibn Abi Hatim said: Abu Zur'ah al-Dimashqi told us, al-Abbas ibn al-Walid ibn Subaih al-Dimashqi told us, Zaid ibn Yahya told us, Ali ibn Hawshab told us: I heard Makhul say: When the verse **and a hearing ear will receive it** was revealed 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, said: **I asked my Lord to make it the ear of Ali.** Makhul said: Ali used to say: I never heard anything from the Messenger of God, may God bless him and grant him peace, that I forgot. And this is how Ibn Jarir narrated it on the authority of Ali ibn Sahl on the authority of al-Walid ibn Muslim on the authority of Ali ibn Hawshab on the authority of Makhul, and it is a mursal hadith.

Ibn Abi Hatim also said: Ja'far ibn Muhammad ibn 'Aamer told us, Bishr ibn Adam told us, 'Abdullah ibn al-Zubayr Abu Muhammad, meaning the father of Abu Ahmad al-Zubayr, told us, Salih ibn al-Haitham told me: I heard Buraydah al-Aslami say: The Messenger of God, may God bless him and grant him peace, said to 'Ali, **I have been commanded to bring you close and not to drive you away, and to teach you and to understand, and it is your right to understand.** He said: Then this verse was revealed: **And a listening ear will receive it.** Ibn Jarir narrated it on the authority of Muhammad ibn Khalaf on the authority of Bishr ibn Adam with this chain of transmission. Then Ibn Jarir narrated it through another chain of transmission on the authority of Abu Dawud al-A'ma on the authority of Buraydah with this chain of transmission, and it is also not authentic.

Fath al-Qadir

4- **Thamud and Aad denied the Calamity,** meaning the Resurrection. It was called thus because it will strike

Surat al-Haqqah 69:4

Thamud and Aad denied the Calamity.

people with its terrors. Al-Mubarrad said: **By the Calamity he meant the Quran that was revealed to their prophets in this world, and they used to frighten them with it so they would lie about them.** It was also said that the Calamity is derived from the word *Qar'ah* because it elevates some people and brings down others, but the first is more correct. The Calamity would be placed in place of the pronoun of *Al-Haqqah* to indicate the enormity of its terror and the awfulness of its condition. The sentence is a new sentence to explain some of the conditions of Al-Haqqah.

Tafsir al-Baghawi

4- **Thamud and Aad denied the Calamity.** Ibn Abbas and Qatadah said: The Resurrection was called the Calamity because it strikes fear into the hearts of the servants. It was also said: They denied the punishment that their Prophet had threatened them with until it descended upon them and struck their hearts.

Tafsir al-Baidawi

4- **Thamud and Aad denied the calamity** in the state in which people are struck by terror and bodies are torn apart and scattered. It was placed in the place of the pronoun **the inevitability** to further describe its severity.

Surat al-Haqqah 69:5

As for Thamud, they were destroyed by the tyrant.

Tafsir al-Jalalayn

5 - **As for Thamud, they were destroyed by the overwhelming** by the shout that exceeded the limit in severity.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **As for Thamud**, the people of Salih, God destroyed them with tyranny.

The people of interpretation differed about the meaning of the tyranny with which God destroyed the Thamud. Some of them said: It is their tyranny and disbelief in God.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **So they were destroyed by the tyrant**, he said: by sins.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **As for Thamud, they were destroyed by their transgression**, then he recited the statement of God, **Thamud denied it because of their transgression** (Ash-Shams: 11), and he said: This transgression is their transgression and their disbelief in the signs of God, the transgression is their transgression in which they transgressed in disobeying God and opposing the Book of God.

Others said: Rather, the meaning of this is: They were destroyed by the shout that exceeded the limits of shouting and overwhelmed it.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **As for Thamud, they were destroyed by the transgressor**, God sent a blast upon them that destroyed them.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **By the tyrant**, he said: God sent a single blast upon them that destroyed them.

The first of the two opinions on this matter is the correct opinion of the one who said: The meaning of this is: So they were destroyed by the overwhelming blast.

We say this is more correct, because God only spoke about Thamud in the sense that He destroyed them, just as He spoke about 'Ad in the sense that He destroyed them. He said: **And as for 'Ad, they were destroyed by a furious, violent wind**. If the speech

about Thamud had been about the reason for which He destroyed them, then the speech about 'Ad would also have been likewise, since it was in one context. And in His following that with His speech about 'Ad that their destruction was by the wind, there is clear evidence that His speech about Thamud is what I have explained.

Tafsir al-Qurtubi

God Almighty said: **As for Thamud, they were destroyed by the oppressor**.

It contains an implied meaning, that is, by the overwhelming action. Qatada said: That is, by the overwhelming shout, that is, exceeding the limit, that is, the limit of shouts of terror. As He said: **Indeed, We sent upon them a single shout, and at once they were like dry stubble** (al-Qamar 54:31). And tyranny means exceeding the limit. From this, **Indeed, when the water overflowed** (al-Haqqah 69:11), that is, it exceeded the limit. Al-Kalbi said: By the overwhelming thunderbolt. Mujahid said: By sins. Al-Hasan said: By tyranny, so it is a verbal noun like the lie, the consequence, and the well-being. That is, they were destroyed by their tyranny and disbelief. It was said: The tyrant hamstrung the she-camel, as Ibn Zayd said. That is, they were destroyed by what their tyrant did in hamstringing the she-camel. It was only one person, but they all perished because they were satisfied with his action and complied with him. He was called a tyrant, just as one says: So-and-so is a narrator of poetry, a shrewd person, a scholar, and a genealogist.

Tafsir Ibn Kathir

Al-Haqqah is one of the names of the Day of Resurrection because the promise and the threat will be fulfilled in it. That is why God made it so great, saying: **And what will make you know what is the Inevitable?** Then God mentioned His destruction of the nations who denied it, saying: **As for Thamud, they were destroyed by the Tyrant**, meaning the blast that silenced them and the earthquake that stilled them. This is what Qatada said: **Taghiyah is the blast**, and this is the preferred choice of Ibn Jarir. Mujahid said: **Taghiyah is sins**. Ar-Rabi' ibn Anas and Ibn Zayd also said that it means tyranny. Ibn Zayd read: **Thamud denied it because of their transgression**. As-Suddi said: **They were destroyed by the Tyrant**, meaning the one who hamstrung the she-camel. **As for 'Aad, they were destroyed by a furious wind**, meaning a cold one. Qatada, As-Suddi, Ar-Rabi' ibn Anas, and Ath-Thawri said: *Atyah* means a strong blowing wind. Qatada said: It was violent upon them until it pierced their hearts. Ad-Dahhak said: *Sarsar* is cold and *Atiyah* is violent. It attacked them without mercy or blessing. Ali and others said: It attacked the guards and left without being held to account.

He subjected it to them means He made it subject to them **seven nights and eight days in succession** meaning complete, consecutive, and unlucky. Ibn Mas'ud, Ibn 'Abbas, Mujahid, 'Ikrimah, Ath-Thawri,

As for Thamud, they were destroyed by the tyrant.

and others said: **seven consecutive, consecutive**, and from 'Ikrimah and Ar-Rabi' ibn Khathim: **unlucky for them** as in the saying of God the Almighty: **in unlucky days**, Ar-Rabi' said: **The first of them was Friday**, and someone else said: *Wednesday*. It is said that it is what people call *ajaz*, and it is as if people took that from the saying of God the Almighty: **Then you will see the people therein fallen down as if they were hollow trunks of palm trees**, and it is said that it is because it is at the end of winter. It is also called the days of the old woman because an old woman from the people of 'Aad entered a flock and the wind killed her on the eighth day. This was narrated by Al-Baghawi, and God knows best.

Ibn Abbas said: *Empty* is ruined. Another said: *Destroyed*, meaning that the wind would strike one of them to the ground, and he would fall dead on his head. His head would be split open, and his body would remain lifeless, as if it were a palm tree standing upright without branches. It has been proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: **I was aided by the north wind, and the 'Ad were destroyed by the south wind**. Ibn Abi Hatim said: My father told us, Muhammad ibn Yahya ibn al-Durais al-'Abdi told us, Ibn Fadil told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "God did not open to the 'Ad people the place by which they were destroyed except the place of a ring. It passed over the people of the desert, and carried them and their livestock and their wealth, and made them fall between the sky and the earth. When the people of the urban areas of 'Ad saw that wind and what was in it, they said, 'This is a cloud bringing us rain.' So it rained on the people of the desert and their livestock on the people of the urban areas." Al-Thawri said, on the authority of Layth, on the authority of Mujahid: The wind has two wings and a tail. **Do you see any remnant of them?** That is, do you sense any of their remnants or those who are related to them? Rather, they perished, to the last one, and God did not grant them a successor.

Then God the Almighty said: **And there came Pharaoh and those before him** The qaf is read with a kasra, meaning those who were with him from among his followers from the infidel Copts at his time. Others read it with a fatha, meaning those who were before him from the nations who resembled him. And God the Almighty said: **And the overturned** They are the nations who denied the messengers **with the sin** which is the denial of what God revealed. Al-Rabi' said: **with the sin** meaning with the transgression. Mujahid said: with the sins. That is why God the Almighty said: **So they disobeyed the Messenger of their Lord** This is a category, meaning every lie that the Messenger of God denied them, as God the Almighty said: **Every lie of the messengers, so the threat is justified**. And whoever denies a messenger has denied all of them, as God the Almighty said: **The people of Noah denied the messengers**, "Aad denied the messengers," **Thamud denied the messengers**. Only one Messenger came to each nation, and that is why He said here: **But they disobeyed the Messenger of their Lord, so He**

seized them with a mighty grip meaning a great, severe, and painful one. Mujahid said: a mighty hill. Al-Suddi said: a destructive one.

Then God Almighty said: **When the water overflowed**, meaning it exceeded the limit by God's permission and rose above existence. Ibn Abbas and others said: The water overflowed and became abundant, and that was because of the supplication of Noah, peace be upon him, against his people when they denied him and disobeyed him, so they worshipped other than God, so God answered him and the flood covered the people of the earth except for those who were with Noah in the ship, so all people are from the lineage of Noah and his descendants. Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Abu Sinan Saeed bin Sinan, on the authority of more than one person, on the authority of Ali bin Abi Talib, who said: Not a drop of water descended except by measure at the hands of an angel. Then, on the day of Noah, permission was given to the water without the tank, but the water overflowed the tank and came out. That is why the Almighty said: **When the water overflowed**, meaning it exceeded the limit by God's permission, **We carried you in the moving ship**. And nothing of the wind descended except by measure at the hands of an angel, except on the day of Aad, for he gave it permission without the tank, so it came out. That is why the Almighty said, expressing gratitude to the al-Nas 114: **When the water overflowed, We carried you in the moving ship**, meaning the ship that moves on the surface of the water, **that We may make it for you a reminder**. The pronoun refers back to the type because the meaning indicates it, meaning, We left for you from its type what you ride on the current of the water in the seas, as He said: **And He made for you of the ships and the grazing livestock that you ride on, that you may mount on their backs and then remember the favor of your Lord when you are mounted on them**.

God the Almighty said: "And a sign for them is that We carried their offspring in the laden ship. And created for them from the like thereof that on which they ride." Qatada said: God kept the ship alive until the first of this nation lived to see it. The former is more evident, and for this reason God the Almighty said: **And a hearing ear will receive it**, meaning, a hearing ear will understand and remember this blessing. Ibn Abbas said: Memorizing and hearing. Qatada said: **A hearing ear** understands from God and benefits from what it hears from the Book of God. Ad-Dahhak said: **And a hearing ear will receive it**, meaning, an ear heard it and understood, meaning, one who has sound hearing and a sound mind. This is general and includes everyone who understands and understands. Ibn Abi Hatim said: Abu Zur'ah al-Dimashqi told us, al-Abbas ibn al-Walid ibn Subaih al-Dimashqi told us, Zaid ibn Yahya told us, Ali ibn Hawshab told us: I heard Makhul say: When the verse **and a hearing ear will receive it** was revealed 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, said: **I asked my Lord to make it the ear of Ali**. Makhul said: Ali used to say: I never heard anything from the Messenger of God, may God bless him and grant him peace, that I forgot. And this is how Ibn Jarir narrated it on the

authority of Ali ibn Sahl on the authority of al-Walid ibn Muslim on the authority of Ali ibn Hawshab on the authority of Makhul, and it is a mursal hadith.

Ibn Abi Hatim also said: Ja'far ibn Muhammad ibn `Aamer told us, Bishr ibn Adam told us, `Abdullah ibn al-Zubayr Abu Muhammad, meaning the father of Abu Ahmad al-Zubayr, told us, Salih ibn al-Haitham told me: I heard Buraydah al-Aslami say: The Messenger of God, may God bless him and grant him peace, said to `Ali, **I have been commanded to bring you close and not to drive you away, and to teach you and to understand, and it is your right to understand.** He said: Then this verse was revealed: **And a listening ear will receive it.** Ibn Jarir narrated it on the authority of Muhammad ibn Khalaf on the authority of Bishr ibn Adam with this chain of transmission. Then Ibn Jarir narrated it through another chain of transmission on the authority of Abu Dawud al-A'ma on the authority of Buraydah with this chain of transmission, and it is also not authentic.

Fath al-Qadir

5- As for Thamud, they were destroyed by the transgressor. Thamud were the people of Salih. This was explained in more than one place, as was their homes and where they were. The transgressor is the cry that exceeded the limit. It was said that it was due to their transgression and disbelief. The root of transgression is exceeding the limit.

Tafsir al-Baghawi

5- As for Thamud, they were destroyed by the transgression, meaning by their transgression and disbelief. It was said: It is a verbal noun, and it was said: It is an adjective, meaning by their transgression, and this is the meaning of the statement of Mujahid, as he said: **Thamud denied it because of their transgression** (Ash-Shams: 11). Qatada said: By the transgressing cry, which is the one that exceeded the limits of a cry and destroyed them. It was said: It overwhelmed the treasurers, so they had no way to control it, and they did not know how much of it came out, just as the water overwhelmed the people of Noah.

Tafsir al-Baidawi

5- As for Thamud, they were destroyed by the overwhelming force by the event that exceeded the limit in severity, which is the shout, or by a tremor due to their denial. **by the Calamity**, or because of their tyranny in denial and other things, as it is a source like the consequence, and it does not agree with his saying:

Surat al-Haqqah 69:6

And as for the 'Ad, they were destroyed by a furious, violent wind.

Surat al-Haqqah 69:6

And as for the 'Ad, they were destroyed by a furious, violent wind.

Tafsir al-Jalalayn

6 - **And as for Aad, they were destroyed by a furious wind** very loud *violent* very strong and violent against Aad despite their strength and power.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And as for 'Ad, they were destroyed by a furious, violent wind.** God Almighty says: As for 'Ad, the people of Hud, God destroyed them by a furious, violent wind, which is a very strong and violent wind with intense cold. *Violent* means: it was violent towards its treasurers in the blowing, so it exceeded in intensity and violentness its known amount of blowing and cold.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **And as for 'Aad, they were destroyed by a furious, violent wind,** meaning: by a cold, destructive wind that raged against them without mercy or blessing, constant and never easing.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And as for 'Ad, they were destroyed by a violent, furious wind.** The violent, cold wind lashed at them until it pierced their hearts.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Musa ibn al-Musayyab, on the authority of Shahr ibn Hawshab, on the authority of Ibn Abbas, who said: God never sent a wind except by a measure, nor did He ever send down a drop except by a mithqal, except on the day of Noah and the day of Aad. The water on the day of Noah overflowed its reservoirs, and they had no way to reach it. Then he recited: **Indeed, when the water overflowed, We carried you in the floating ship** (al-Haqqah 69:11), and the wind overpowered its reservoirs, and they had no way to reach it. Then he recited: **by a furious, violent wind.**

Ibn Hamid told us: Mihran told us: Abu Sinan told us, on the authority of more than one person, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: Not a drop of water came down except by measure at the hands of an angel. Then, on the day of Noah, permission was given to the water without the reservoirs, so the water overflowed the mountains and

came out. That is what God said: **When the water overflowed, We carried you in the floating ship.** And nothing came down from the wind except by measure at the hands of an angel except on the day of Aad, for he gave them permission without the reservoirs, so it came out. That is what God said: **A furious, violent wind** that overcame the reservoirs.

Yunus told me: Ibn Wahb told us: Ibn Zayd said, regarding His statement, **with a violent, furious wind,** he said: **The violent wind** means the severe wind, and **the violent wind** means the oppressive wind that overcame them and subdued them.

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

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, **with a violent wind,** meaning: a cold, violent wind that struck them without mercy or blessing.

Tafsir al-Qurtubi

God the Almighty said: **And as for 'Aad, they were destroyed by a furious wind** meaning a cold one that pierces with its coldness like the burning of fire. It is derived from *sar* which means cold, as Ad-Dahhak said. It was also said that it refers to a loud sound. Mujahid said: a very poisonous wind. *Overpowering* means it rebelled against its storehouses and did not obey them, and they could not bear it because of the severity of its blowing. It became angry for the sake of God's anger. It was also said that it rebelled against 'Aad and subdued them. Sufyan al-Thawri narrated on the authority of Musa ibn al-Musayyab on the authority of Shahr ibn Hawshab on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'God did not send a breeze except by measure, nor a drop of water except by measure, except on the Day of 'Aad and the Day of Noah. For the water on the Day of Noah overflowed the storehouses, and they had no way to reach it.' Then he recited: 'Indeed, when the water overflowed, We carried you in the floating ship.' (al-Haqqah 69:11) And the wind on the Day of 'Aad overcame the storehouses, and they had no way to reach it. Then he recited: 'by a furious, violent wind.'"

Tafsir Ibn Kathir

Al-Haqqah is one of the names of the Day of Resurrection because the promise and the threat will be fulfilled in it. That is why God made it so great, saying: **And what will make you know what is the inevitable?** Then God mentioned His destruction of the nations who denied it, saying: **As for Thamud, they**

were destroyed by the Tyrant, meaning the blast that silenced them and the earthquake that stilled them. This is what Qatada said: **Taghiyah is the blast**, and this is the preferred choice of Ibn Jarir. Mujahid said: **Taghiyah is sins**. Ar-Rabi' ibn Anas and Ibn Zayd also said that it means tyranny. Ibn Zayd read: **Thamud denied it because of their transgression**. As-Suddi said: **They were destroyed by the Tyrant**, meaning the one who hamstrung the she-camel. **As for 'Aad, they were destroyed by a furious wind**, meaning a cold one. Qatada, As-Suddi, Ar-Rabi' ibn Anas, and Ath-Thawri said: *Atyah* means a strong blowing wind. Qatada said: It was violent upon them until it pierced their hearts. Ad-Dahhak said: *Sarsar* is cold and *Atiyah* is violent. It attacked them without mercy or blessing. Ali and others said: It attacked the guards and left without being held to account.

He subjected it to them means He made it subject to them **seven nights and eight days in succession** meaning complete, consecutive, and unlucky. Ibn Mas'ud, Ibn 'Abbas, Mujahid, 'Ikrimah, Ath-Thawri, and others said: **seven consecutive, consecutive**, and from 'Ikrimah and Ar-Rabi' ibn Khathim: **unlucky for them** as in the saying of God the Almighty: **in unlucky days**, Ar-Rabi' said: **The first of them was Friday**, and someone else said: *Wednesday*. It is said that it is what people call *ajaz*, and it is as if people took that from the saying of God the Almighty: **Then you will see the people therein fallen down as if they were hollow trunks of palm trees**, and it is said that it is because it is at the end of winter. It is also called the days of the old woman because an old woman from the people of 'Aad entered a flock and the wind killed her on the eighth day. This was narrated by Al-Baghawi, and God knows best.

Ibn Abbas said: *Empty* is ruined. Another said: *Destroyed*, meaning that the wind would strike one of them to the ground, and he would fall dead on his head. His head would be split open, and his body would remain lifeless, as if it were a palm tree standing upright without branches. It has been proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: **I was aided by the north wind, and the 'Ad were destroyed by the south wind**. Ibn Abi Hatim said: My father told us, Muhammad ibn Yahya ibn al-Durais al-'Abdi told us, Ibn Fadil told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "God did not open to the 'Ad people the wind by which they were destroyed except the place of a ring. It passed over the people of the desert, and carried them and their livestock and their wealth, and made them fall between the sky and the earth. When the people of the urban areas of 'Ad saw that wind and what was in it, they said, 'This is a cloud bringing us rain.' So it rained on the people of the desert and their livestock on the people of the urban areas." Al-Thawri said, on the authority of Layth, on the authority of Mujahid: The wind has two wings and a tail. **Do you see any remnant of them?** That is, do you sense any of their remnants or those who are related to them? Rather, they perished, to the last one, and God did not grant them a successor.

Then God the Almighty said: **And there came Pharaoh**

and those before him The qaf is read with a kasra, meaning those who were with him from among his followers from the infidel Copts at his time. Others read it with a fatha, meaning those who were before him from the nations who resembled him. And God the Almighty said: **And the overturned** They are the nations who denied the messengers **with the sin** which is the denial of what God revealed. Al-Rabi' said: **with the sin** meaning with the transgression. Mujahid said: with the sins. That is why God the Almighty said: **So they disobeyed the Messenger of their Lord** This is a category, meaning every lie that the Messenger of God denied them, as God the Almighty said: **Every lie of the messengers, so the threat is justified**. And whoever denies a messenger has denied all of them, as God the Almighty said: **The people of Noah denied the messengers**, "Aad denied the messengers," **Thamud denied the messengers**. Only one Messenger came to each nation, and that is why He said here: **But they disobeyed the Messenger of their Lord, so He seized them with a mighty grip** meaning a great, severe, and painful one. Mujahid said: a mighty hill. Al-Suddi said: a destructive one.

Then God Almighty said: **When the water overflowed**, meaning it exceeded the limit by God's permission and rose above existence. Ibn Abbas and others said: The water overflowed and became abundant, and that was because of the supplication of Noah, peace be upon him, against his people when they denied him and disobeyed him, so they worshipped other than God, so God answered him and the flood covered the people of the earth except for those who were with Noah in the ship, so all people are from the lineage of Noah and his descendants. Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Abu Sinan Saeed bin Sinan, on the authority of more than one person, on the authority of Ali bin Abi Talib, who said: Not a drop of water descended except by measure at the hands of an angel. Then, on the day of Noah, permission was given to the water without the tank, but the water overflowed the tank and came out. That is why the Almighty said: **When the water overflowed**, meaning it exceeded the limit by God's permission, **We carried you in the moving ship**. And nothing of the wind descended except by measure at the hands of an angel, except on the day of Aad, for he gave it permission without the tank, so it came out. That is why the Almighty said, expressing gratitude to the al-Nas 114: **When the water overflowed, We carried you in the moving ship**, meaning the ship that moves on the surface of the water, **that We may make it for you a reminder**. The pronoun refers back to the type because the meaning indicates it, meaning, We left for you from its type what you ride on the current of the water in the seas, as He said: **And He made for you of the ships and the grazing livestock that you ride on, that you may mount on their backs and then remember the favor of your Lord when you are mounted on them**.

God the Almighty said: "And a sign for them is that We carried their offspring in the laden ship. And created for them from the like thereof that on which they ride." Qatada said: God kept the ship alive until the first of this nation lived to see it. The former is more evident, and for this reason God the Almighty said: **And a hearing ear will receive it**, meaning, a hearing ear will understand and remember this blessing. Ibn Abbas

Surat al-Haqqah 69:6

And as for the 'Ad, they were destroyed by a furious, violent wind.

said: Memorizing and hearing. Qatada said: **A hearing ear** understands from God and benefits from what it hears from the Book of God. Ad-Dahhak said: **And a hearing ear will receive it**, meaning, an ear heard it and understood, meaning, one who has sound hearing and a sound mind. This is general and includes everyone who understands and understands. Ibn Abi Hatim said: Abu Zur'ah al-Dimashqi told us, al-Abbas ibn al-Walid ibn Subaih al-Dimashqi told us, Zaid ibn Yahya told us, Ali ibn Hawshab told us: I heard Makhul say: When the verse **and a hearing ear will receive it** was revealed 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, said: **I asked my Lord to make it the ear of Ali**. Makhul said: Ali used to say: I never heard anything from the Messenger of God, may God bless him and grant him peace, that I forgot. And this is how Ibn Jarir narrated it on the authority of Ali ibn Sahl on the authority of al-Walid ibn Muslim on the authority of Ali ibn Hawshab on the authority of Makhul, and it is a mursal hadith.

Ibn Abi Hatim also said: Ja'far ibn Muhammad ibn 'Aamer told us, Bishr ibn Adam told us, 'Abdullah ibn al-Zubayr Abu Muhammad, meaning the father of Abu Ahmad al-Zubayr, told us, Salih ibn al-Haitham told me: I heard Buraydah al-Aslami say: The Messenger of God, may God bless him and grant him peace, said to 'Ali, **I have been commanded to bring you close and not to drive you away, and to teach you and to understand, and it is your right to understand**. He said: Then this verse was revealed: **And a listening ear will receive it**. Ibn Jarir narrated it on the authority of Muhammad ibn Khalaf on the authority of Bishr ibn Adam with this chain of transmission. Then Ibn Jarir narrated it through another chain of transmission on the authority of Abu Dawud al-A'ma on the authority of Buraydah with this chain of transmission, and it is also not authentic.

Fath al-Qadir

6- **And as for 'Aad, they were destroyed by a furious wind**. 'Aad were the people of Hud. This was explained before, and their homes and where they were were mentioned in more than one place. The furious wind is the one with intense cold. It is taken from *sar* which means cold. It was also said that it is a very loud wind. Mujahid said: The very poisonous, and the violent one that was stubborn about obedience, as if it rebelled against its treasurers, so it did not obey them and they were not able to repel it due to its fierce blowing, or it rebelled against 'Aad, so they were not able to repel it. Rather, it destroyed them.

Tafsir al-Baghawi

6- **As for 'Aad, they were destroyed by a furious, violent wind**. It attacked its treasurers, so they did not obey them and they had no power over it. It exceeded the limit, so they did not know how much came out of it.

Tafsir al-Baidawi

6- **And as for 'Aad, they were destroyed by a furious wind** in Al-Waqi'ah, meaning very loud or cold from *sarr* or *sarr*. "Violent" means very stormy, as if it had attacked its keeper so they could not control it, or 'Aad so they could not repel it.

Surat al-Haqqah 69:7

He subjected it to them for seven nights and eight days in succession, so you would see the people therein fallen down as if they were hollow trunks of palm trees.

Tafsir al-Jalalayn

7 - **He subjected it** He sent it by force **upon them for seven nights and eight days** the first of which was from the morning of Wednesday until the eighth of Shawwal, and it was in the last part of winter *decisive* consecutive, likened to the successive action of the decisive one in re-cauterizing the disease one time after another until it is resolved **and you will see the people therein fallen down** thrown down, perishing **as if they were trunks of palm trees** fallen and empty.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **He subjected them to them for seven nights and eight days in succession**, God Almighty says, **He subjected those winds to the 'Ad people for seven nights and eight days in succession**. Some of them said: He meant by that in succession.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **and eight days in succession**, meaning: in succession.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, *decisive*, he said: successive.

Ibn Hamid told us: Hakam, on the authority of Amr, on the authority of Mansour, on the authority of Abu Muammar, on the authority of Ibn Masoud: **And eight consecutive days**. He said: Consecutive.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Abu Muammar, on the authority of Abdullah bin Masoud, similar to the hadith of Muhammad bin Amr.

Ibn Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Abu Muammar, on the authority of Abdullah, *Hasuma* he said: successively.

He said: Yahya bin Saeed Al-Qattan told us, he said: Sufyan told us, on the authority of Samak bin Harb, on the authority of Ikrimah, regarding his statement: *decisive*, he said: successively.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Samak Ibn Harb, on the authority of Ikrimah, that he said regarding this verse, **And eight consecutive days**, he said:

consecutive.

Nasr bin Ali told us, he said: My father told us, he said: Khalid bin Qais told us, on the authority of Qatada, **And eight consecutive days**, he said: consecutive, with no break.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And eight consecutive days**, he said: consecutive, with no slackening in them.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, *decisive*, he said: permanent.

Ibn Hamid told us: Mihran told us, on the authority of Mansour, on the authority of Mujahid, on the authority of Abu Muammar Abdullah bin Sakhbara, on the authority of Ibn Masoud: **Days of judgment**. He said: Consecutive.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, he said: Mujahid said: **Days decisive** he said: successively.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, **Days of judgment**, he said: successive, **in days of misfortune** (Fussilat 41:16), he said: unlucky.

Others said: What he meant by his saying, *decisive* is the wind, and that it cuts off everything that harms anyone, and he made this decisiveness an attribute of the wind.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **And eight decisive days**, he said: It decided them and did not leave a single one of them. He said: That decisive is like the one who says: Decide this matter. He said: And there were eight of them who had a characteristic that would take them in every direction. He said: Musa bin Uqbah said: So when the punishment came to them, they said: Arise, let us repel this punishment from our people. He said: So they stood up and lined up in the valley, and God inspired the angel of the wind to uproot one of them every day, and he recited the statement of God, **He subjected it to them for seven nights and eight days in succession**, until he reached **empty palm trees**. He said: So the wind would pass by the caravan and turn it and its load around, then it would carry them away in the sky, then it would throw them down on their heads. He recited the statement of God, **So when they saw it as a cloud approaching their valleys, they said, 'This is a cloud bringing us rain'** (al-Ahqaf 46:24). He said: And the rain had been withheld from them, so he recited until he reached, **Palmyra will destroy all of it**. "A thing by the command of her Lord" (al-Ahqaf 46:25). He said: And the wind did not take off from those eight every day except one. He said: So when God punished the people of Aad, God left one to warn the people. He said: A woman had seen her people, and they said to her: You too? She said: I moved away on the mountain. He said: And it was said to her afterward: You have submitted and you have seen, so how can you not see the punishment of God? She said: I do not know anything except that I submit one night,

Surat al-Haqqah 69:7

He subjected it to them for seven nights and eight days in succession, so you would see the people therein fallen down as if they were hollow trunks of palm trees.

a night with no wind.

The more correct of the two opinions on this, in my opinion, is the opinion of the one who said: What he meant by his saying *hasoum* is successive, due to the consensus of the jurists among the people of interpretation on that. Some of the people of Arabic used to say: *hasoom* means succession, if something is successive and its beginning is not cut off from its end, it is called *hasoum*. He said: And it was taken, and God knows best, from *hasamah al-da'a*: if its owner is cauterized, because it is flesh that is cauterized with an iron, then it is continued on it.

And his saying, **Then you will see the people therein fallen down**, means: So you will see, O Muhammad, the people of Ad in those seven decisive nights and eight days fallen down, having perished. **As if they were hollow trunks of palm trees**, meaning: As if they were the roots of palm trees that had been destroyed.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **As if they were hollow trunks of palm trees**, meaning the roots of palm trees.

Tafsir al-Qurtubi

He subjected it to them meaning He sent it down to them in the middle. Subjugation means using something with power. **Seven nights and eight days in succession** meaning consecutively, without slackening or interruption, according to Ibn Abbas, Ibn Masoud and others. Al-Farra' said: Al-Hasoom means succession, from the root word *hasam* which means to cauterize the patient, because he cauterizes with an iron and then continues doing that to him. Abdul Aziz bin Zararah Al-Kalabi said:

A time has separated them, in which years of decisiveness have followed one another.

Al-Mubarrad said: It is from the saying **he hasamt** something if you cut it off from something else. It was also said: *Hassam* means extermination. The sword is called *Husam* because it stops the enemy from what he wants to achieve in his enmity. The poet said:

Hussam, if you stand up supported by him, it is enough to return from him. The beginning is not a support.

Meaning: It has decisively cut them off, that is, it has cut them off and eliminated them. It is the cutter with the torment of extermination. Abu Zaid said: It has decisively cut them off and left not a single one of them. It is also reported that it has decisively cut off the nights and days until it has completely covered them, because it begins with sunrise on the first day and ends with sunset on the last day. Al-Layth said: Al-Hasum is the ominous. It is said: These are the nights of Al-Hasum, meaning it cuts off good from its people, and this is what is stated in Al-Sahah. Ikrimah and Al-Rabi' bin Anas said: They are ominous, the evidence for which is the statement of God the

Almighty: {in days of ill omen} Fussilat 41:16 Atiyyah Al-Awfi: *Hasuman* means it has cut off good from its people. There is disagreement about its beginning, some said: Wednesday morning, said Al-Suddi. It is said: Friday morning, said Al-Rabi' bin Anas. It is said: Wednesday morning, said Yahya bin Salam Wahb bin Munabbih. Wahb said: These days are what the Arabs call the days of the old woman, with strong cold and wind. The first of them was on Wednesday, and the last of them was on Wednesday. They were named after the old woman because an old woman from Aad entered a flock and the wind followed her and killed her on the eighth day. It was said: They were called the days of the old woman because they fell in the last part of winter. It is in March, one of the Syriac months. It has famous names, and the poet Ibn Ahmar said about it:

Winter broke in seven days, and we were stricken with grief during the month.

When her days have passed and she has gone, like a sun and a sapphire with the fur

And by order and his brother, the conference and the reason and the extinguisher of the coals

Winter has gone away quickly, and the sun has come to you, blazing from the sky.

And *Hasuman* is in the accusative case as a state. It was also said that it is in the verbal noun. Al-Zajaj said: That is, He cast them out, *hasuman*, meaning He banished them, and it is a confirmed verbal noun. It may also be an object for it, meaning He subjected it to them for this period of time for the purpose of extermination, meaning to cut them off and uproot them. It may also be the plural of *hasim*. Al-Suddi read *Hasuman* with a fat-ha, as a state of the wind, meaning He subjected it to them, uprooting it.

God the Almighty says: **You will see the people therein** meaning in those nights and days. **Struck down** is the plural of *sari'*, meaning dead. It was also said: **In it**, meaning in the wind. **As if they were trunks** meaning roots. **Empty palm trees** meaning worn out, as Abu Tufayl said. It was also said: empty of the hollows, nothing in them. Palm trees are both masculine and feminine. God the Almighty said in another place: **As if they were trunks of palm trees hollowed out** (al-Qamar 54:20). It is possible that they were likened to palm trees that were struck down from their roots, which is a description of the enormity of their bodies. It is also possible that what is meant by it is the roots and not the trunks, meaning that the wind cut them down until they became like the hollow roots of palm trees. That is, the wind would enter their stomachs and strike them down like a palm tree with an empty cavity. Ibn Shajarah said: The wind would enter their mouths and bring out what was in their stomachs of stuffing from their backsides, so they became like empty palm trees. Yahya ibn Salam said, **He said, 'empty' because their bodies were empty of their souls, like empty palm trees**. It is possible that the meaning is that they were like the trunks of palm trees empty of their roots in the ground, as God Almighty said, **Those are their houses**,

empty (al-Naml 27:52), meaning ruined and without inhabitants. It is possible that *empty* means worn out, as we mentioned, because when it decays, its interior becomes empty. So, after they perish, they were likened to empty palm trees.

Tafsir Ibn Kathir

Al-Haqqah is one of the names of the Day of Resurrection because the promise and the threat will be fulfilled in it. That is why God made it so great, saying: **And what will make you know what is the Inevitable?** Then God mentioned His destruction of the nations who denied it, saying: **As for Thamud, they were destroyed by the Tyrant**, meaning the blast that silenced them and the earthquake that stilled them. This is what Qatada said: **Taghiyah is the blast**, and this is the preferred choice of Ibn Jarir. Mujahid said: **Taghiyah is sins**. Ar-Rabi' ibn Anas and Ibn Zayd also said that it means tyranny. Ibn Zayd read: **Thamud denied it because of their transgression**. As-Suddi said: **They were destroyed by the Tyrant**, meaning the one who hamstringing the she-camel. **As for 'Aad, they were destroyed by a furious wind**, meaning a cold one. Qatada, As-Suddi, Ar-Rabi' ibn Anas, and Ath-Thawri said: *Atyah* means a strong blowing wind. Qatada said: It was violent upon them until it pierced their hearts. Ad-Dahhak said: *Sarsar* is cold and *Atyah* is violent. It attacked them without mercy or blessing. Ali and others said: It attacked the guards and left without being held to account.

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wind by which they were destroyed except the place of a ring. It passed over the people of the desert, and carried them and their livestock and their wealth, and made them fall between the sky and the earth. When the people of the urban areas of 'Ad saw that wind and what was in it, they said, 'This is a cloud bringing us rain.' So it rained on the people of the desert and their livestock on the people of the urban areas." Al-Thawri said, on the authority of Layth, on the authority of Mujahid: The wind has two wings and a tail. **Do you see any remnant of them?** That is, do you sense any of their remnants or those who are related to them? Rather, they perished, to the last one, and God did not grant them a successor.

Then God the Almighty said: **And there came Pharaoh and those before him** The qaf is read with a kasra, meaning those who were with him from among his followers from the infidel Copts at his time. Others read it with a fatha, meaning those who were before him from the nations who resembled him. And God the Almighty said: **And the overturned** They are the nations who denied the messengers **with the sin** which is the denial of what God revealed. Al-Rabi' said: **with the sin** meaning with the transgression. Mujahid said: with the sins. That is why God the Almighty said: **So they disobeyed the Messenger of their Lord** This is a category, meaning every lie that the Messenger of God denied them, as God the Almighty said: **Every lie of the messengers, so the threat is justified**. And whoever denies a messenger has denied all of them, as God the Almighty said: **The people of Noah denied the messengers**, "Aad denied the messengers," **Thamud denied the messengers**. Only one Messenger came to each nation, and that is why He said here: **But they disobeyed the Messenger of their Lord, so He seized them with a mighty grip** meaning a great, severe, and painful one. Mujahid said: a mighty hill. Al-Suddi said: a destructive one.

Then God Almighty said: **When the water overflowed**, meaning it exceeded the limit by God's permission and rose above existence. Ibn Abbas and others said: The water overflowed and became abundant, and that was because of the supplication of Noah, peace be upon him, against his people when they denied him and disobeyed him, so they worshipped other than God, so God answered him and the flood covered the people of the earth except for those who were with Noah in the ship, so all people are from the lineage of Noah and his descendants. Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Abu Sinan Saeed bin Sinan, on the authority of more than one person, on the authority of Ali bin Abi Talib, who said: Not a drop of water descended except by measure at the hands of an angel. Then, on the day of Noah, permission was given to the water without the tank, but the water overflowed the tank and came out. That is why the Almighty said: **When the water overflowed**, meaning it exceeded the limit by God's permission, **We carried you in the moving ship**. And nothing of the wind descended except by measure at the hands of an angel, except on the day of Aad, for he gave it permission without the tank, so it came out. That is why the Almighty said, expressing gratitude to the al-Nas 114: **When the water overflowed, We carried you in the moving ship**, meaning the ship that moves on the surface of the water, **that We may make it for**

Surat al-Haqqah 69:7

He subjected it to them for seven nights and eight days in succession, so you would see the people therein fallen down as if they were hollow trunks of palm trees.

you a reminder. The pronoun refers back to the type because the meaning indicates it, meaning, We left for you from its type what you ride on the current of the water in the seas, as He said: **And He made for you of the ships and the grazing livestock that you ride on, that you may mount on their backs and then remember the favor of your Lord when you are mounted on them.**

God the Almighty said: "And a sign for them is that We carried their offspring in the laden ship. And created for them from the like thereof that on which they ride." Qatada said: God kept the ship alive until the first of this nation lived to see it. The former is more evident, and for this reason God the Almighty said: **And a hearing ear will receive it**, meaning, a hearing ear will understand and remember this blessing. Ibn Abbas said: Memorizing and hearing. Qatada said: **A hearing ear** understands from God and benefits from what it hears from the Book of God. Ad-Dahhak said: **And a hearing ear will receive it**, meaning, an ear heard it and understood, meaning, one who has sound hearing and a sound mind. This is general and includes everyone who understands and understands. Ibn Abi Hatim said: Abu Zur'ah al-Dimashqi told us, al-Abbas ibn al-Walid ibn Subaih al-Dimashqi told us, Zaid ibn Yahya told us, Ali ibn Hawshab told us: I heard Makhul say: When the verse **and a hearing ear will receive it** was revealed 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, said: **I asked my Lord to make it the ear of Ali.** Makhul said: Ali used to say: I never heard anything from the Messenger of God, may God bless him and grant him peace, that I forgot. And this is how Ibn Jarir narrated it on the authority of Ali ibn Sahl on the authority of al-Walid ibn Muslim on the authority of Ali ibn Hawshab on the authority of Makhul, and it is a mursal hadith.

Ibn Abi Hatim also said: Ja'far ibn Muhammad ibn 'Aamer told us, Bishr ibn Adam told us, 'Abdullah ibn al-Zubayr Abu Muhammad, meaning the father of Abu Ahmad al-Zubayr, told us, Salih ibn al-Haitham told me: I heard Buraydah al-Aslami say: The Messenger of God, may God bless him and grant him peace, said to 'Ali, **I have been commanded to bring you close and not to drive you away, and to teach you and to understand, and it is your right to understand.** He said: Then this verse was revealed: **And a listening ear will receive it.** Ibn Jarir narrated it on the authority of Muhammad ibn Khalaf on the authority of Bishr ibn Adam with this chain of transmission. Then Ibn Jarir narrated it through another chain of transmission on the authority of Abu Dawud al-A' ma on the authority of Buraydah with this chain of transmission, and it is also not authentic.

Fath al-Qadir

7- **He subjected it to them for seven nights.** This sentence is a new sentence to explain how they were destroyed. The meaning of **He subjected it** is to set it in power, as Muqatil said, and it is also said that He sent it. Al-Zajjaj said: He established it upon them as He willed. Subjugation is the use of something with power.

It is possible that this sentence is an attribute of a wind, or it is a state of it to specify it with the attribute, or of the pronoun in *intense*. "And eight days **is conjoined with seven nights, and the accusative of decisive**" is in the state: meaning of decisiveness, or in the source with an implied verb: meaning it decisively destroys them, or as a direct object. Decisiveness is succession, so if something is consecutive and its beginning is not cut off from its end, it is called decisiveness. Al-Zajjaj said: What the language requires in the meaning of his saying decisively: meaning it decisively destroys them, annihilating them and eliminating them. Al-Nadr ibn Shumayl said: I severed them and destroyed them. Al-Farra' said: Al-Hasoom is following, from the root hasaam al-da', which means a large disease, because its owner is cauterized with an iron, then that is continued on him. From this is the saying of Abu Dawud:

A long time separates them, during which decisive years follow one another.

Al-Mubarrad said: It is from your saying **hasamat al-shay'** meaning you cut it off and separate it from something else. It was said that *hasam* means extermination, and the sword is called *husam* because it stops the enemy from what he wants to achieve in his enmity. The meaning is: that it *hasama* them, meaning it cut them off and made them go away. From this comes the saying of the poet:

Then He sent a scorching, barren wind that swirled around them and was decisive.

Ibn Zayd said: That is, He finished them off and did not leave a single one of them. It was narrated that he said: He finished the days and nights until He completed them, because they began with the rising of the sun on the first day and ended with the setting of the sun on the last day. Al-Layth said: Al-Hasum is bad luck, that is, it cuts off goodness from its people, like his saying, **in unlucky days.**

There is a difference of opinion as to when it began. Some say it was Sunday morning, some say Friday morning, and some say Wednesday morning. Wahb said: These days are what the Arabs call the days of the old woman. They were very cold and had a strong wind. The first day was Wednesday and the last day was Wednesday. **Then you will see the people therein fallen down.** The address is to whoever is suitable for it, assuming that if he had been present at that time he would have seen that. The pronoun in *therein* refers to the nights and days. Some say it refers to the violent wind, but the former is more appropriate. **Falling down** is the plural of **fallen down**, meaning dead. **As if they were hollow trunks of palm trees.** That is, fallen or decayed palm tree roots. It is also said that they are empty, with no cavity in them. Palm trees are both masculine and feminine. Similar to this is His statement: **As if they were hollow trunks of palm trees.** The explanation of this has already been given, and it is to describe the enormity of their bodies. Yahya ibn Salam said: He only said *empty* because their bodies were devoid of their spirits, like hollow palm trees.

Tafsir al-Baghawi

7- "He subjected it to them," meaning He sent it upon them. Muqatil said: He made it unleashed upon them, "seven nights and eight days." Wahb said: These are the days that the Arabs call the days of the old woman, with cold and strong winds. It was said: They were called old women because they were in the last stages of winter. It was also said: They were called that because an old woman from the tribe of Aad entered a flock and the wind followed her and killed her on the eighth day of the punishment and the punishment stopped. "Hasman," Mujahid and Qatadah said: Consecutive with no break. Based on this, it is from the word "hasam" *cauterization*, which is to continue to apply an iron to the site of the disease until it heals. Then everything that is continued is called "hasam **hesam, and its plural is hasum hesoom, like shahid witness and shahoud**" *witnesses*. Al-Kalbi and Muqatil said: Permanent "hasman." An-Nadr ibn Shumayl said: "I have cut them off and destroyed them. Hasam **means cutting and preventing, and from it is hasam al-da'a**." Al-Zajaj said: What the verse requires is in the sense that it is "hasam" *hesoom* that annihilates and eliminates them. Attia said: It is decisive as if it has decided the goodness from its people, **and you see the people in it**, meaning in those nights and days, **fallen dead**, perished is the plural of *fallen*, "as if they were hollow palm trunks," fallen, and it was said: empty of hollows.

Tafsir al-Baidawi

7- "He subjected it to them" He made it prevail over them with His power, and it is a resumption or an attribute that was brought to deny what is imagined that they are astronomical connections, because if they were, He would have been the one who determined them and the cause. "Seven nights and eight days decisive" consecutive, plural of decisive from the animal hasamt if you follow between cauterizing it, or unlucky ones that decisively decided and eradicated all good, or cutters that cut off their roots, and it is possible that it is a source erected on the cause meaning cutting, or the source of its action that is estimated as a state, meaning that it decisively determined them "decisive" and the reading with the fat-ha supports it, and it was the days of the old woman from the morning of Wednesday until sunset of the next Wednesday, and it was called an old woman because she was the incapacity of winter, or because an old woman from Ad hid in a flock and the wind snatched her on the eighth and destroyed her. **You will see the people** if you are present **in it** in its majesty or in the nights and days **fallen down** dead, plural of **fallen down** "as if they were palm trunks" palm tree roots *empty* with their hollows eaten away.

Surat al-Haqqah 69:8

Do you see any remnant of them?

Surat al-Haqqah 69:8

Do you see any remnant of them?

Tafsir al-Jalalayn

8 - **Do you see any remnant of them?** An attribute of the self that is understood, or the ta' is for emphasis, meaning any remnant that does not remain.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Do you see any remnant of them?** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **Do you see, O Muhammad, any remnant of the people of Hud?** It was said: What was meant by that was: **Do you see any remnant of them?** Some of the people of Basra who were knowledgeable in the speech of the Arabs said: The meaning of that is: **Do you see any remnant of them?** And he said: Its metaphor is the metaphor of the tyrant, a source.

Tafsir al-Qurtubi

God Almighty says: **Do you see any remnant of them?**

Any remaining groups or remaining soul. It was said: from remnant. It was said: from survival. Fa'ilah with the meaning of a verbal noun, like consequence and well-being. It is permissible for it to be a noun, meaning do you find anyone remaining for them? Ibn Jurayj said: They were alive for seven nights and eight days in the torment of God from the wind, then when they reached the evening on the eighth day they died, so the wind carried them and threw them into the sea. This is what God the Almighty said: **Then do you see any remaining for them?** And His Almighty said: **So in the morning nothing could be seen except their dwellings.** al-Ahqaf 46:25.

Tafsir Ibn Kathir

Al-Haqqah is one of the names of the Day of Resurrection because the promise and the threat will be fulfilled in it. That is why God made it so great, saying: **And what will make you know what is the Inevitable?** Then God mentioned His destruction of the nations who denied it, saying: **As for Thamud, they were destroyed by the Tyrant,** meaning the blast that silenced them and the earthquake that stilled them. This is what Qatada said: **Taghiyah is the blast,** and this is the preferred choice of Ibn Jarir. Mujahid said: **Taghiyah is sins.** Ar-Rabi' ibn Anas and Ibn Zayd also said that it means tyranny. Ibn Zayd read: **Thamud denied it because of their transgression.** As-Suddi said:

They were destroyed by the Tyrant, meaning the one who hamstrung the she-camel. **As for 'Aad, they were destroyed by a furious wind,** meaning a cold one. Qatada, As-Suddi, Ar-Rabi' ibn Anas, and Ath-Thawri said: *Atyah* means a strong blowing wind. Qatada said: It was violent upon them until it pierced their hearts. Ad-Dahhak said: *Sarsar* is cold and *Atiyah* is violent. It attacked them without mercy or blessing. Ali and others said: It attacked the guards and left without being held to account.

He subjected it to them means He made it subject to them **seven nights and eight days in succession** meaning complete, consecutive, and unlucky. Ibn Mas'ud, Ibn 'Abbas, Mujahid, 'Ikrimah, Ath-Thawri, and others said: **seven consecutive, consecutive,** and from 'Ikrimah and Ar-Rabi' ibn Khathim: **unlucky for them** as in the saying of God the Almighty: **in unlucky days,** Ar-Rabi' said: **The first of them was Friday,** and someone else said: *Wednesday*. It is said that it is what people call *ajaz*, and it is as if people took that from the saying of God the Almighty: **Then you will see the people therein fallen down as if they were hollow trunks of palm trees,** and it is said that it is because it is at the end of winter. It is also called the days of the old woman because an old woman from the people of 'Aad entered a flock and the wind killed her on the eighth day. This was narrated by Al-Baghawi, and God knows best.

Ibn Abbas said: *Empty* is ruined. Another said: *Destroyed*, meaning that the wind would strike one of them to the ground, and he would fall dead on his head. His head would be split open, and his body would remain lifeless, as if it were a palm tree standing upright without branches. It has been proven in the two Sahih's that the Messenger of God, may God bless him and grant him peace, said: **I was aided by the north wind, and the 'Ad were destroyed by the south wind.** Ibn Abi Hatim said: My father told us, Muhammad ibn Yahya ibn al-Durais al-'Abdi told us, Ibn Fadil told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "God did not open to the 'Ad people the wind by which they were destroyed except the place of a ring. It passed over the people of the desert, and carried them and their livestock and their wealth, and made them fall between the sky and the earth. When the people of the urban areas of 'Ad saw that wind and what was in it, they said, 'This is a cloud bringing us rain.' So it rained on the people of the desert and their livestock on the people of the urban areas." Al-Thawri said, on the authority of Layth, on the authority of Mujahid: The wind has two wings and a tail. **Do you see any remnant of them?** That is, do you sense any of their remnants or those who are related to them? Rather, they perished, to the last one, and God did not grant them a successor.

Then God the Almighty said: **And there came Pharaoh and those before him** The qaf is read with a kasra, meaning those who were with him from among his followers from the infidel Copts at his time. Others read it with a fatha, meaning those who were before him from the nations who resembled him. And God the

Almighty said: **And the overturned** They are the nations who denied the messengers **with the sin** which is the denial of what God revealed. Al-Rabi' said: **with the sin** meaning with the transgression. Mujahid said: with the sins. That is why God the Almighty said: **So they disobeyed the Messenger of their Lord** This is a category, meaning every lie that the Messenger of God denied them, as God the Almighty said: **Every lie of the messengers, so the threat is justified.** And whoever denies a messenger has denied all of them, as God the Almighty said: **The people of Noah denied the messengers,** "Aad denied the messengers," **Thamud denied the messengers.** Only one Messenger came to each nation, and that is why He said here: **But they disobeyed the Messenger of their Lord, so He seized them with a mighty grip** meaning a great, severe, and painful one. Mujahid said: a mighty hill. Al-Suddi said: a destructive one.

Then God Almighty said: **When the water overflowed,** meaning it exceeded the limit by God's permission and rose above existence. Ibn Abbas and others said: The water overflowed and became abundant, and that was because of the supplication of Noah, peace be upon him, against his people when they denied him and disobeyed him, so they worshipped other than God, so God answered him and the flood covered the people of the earth except for those who were with Noah in the ship, so all people are from the lineage of Noah and his descendants. Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Abu Sinan Saeed bin Sinan, on the authority of more than one person, on the authority of Ali bin Abi Talib, who said: Not a drop of water descended except by measure at the hands of an angel. Then, on the day of Noah, permission was given to the water without the tank, but the water overflowed the tank and came out. That is why the Almighty said: **When the water overflowed,** meaning it exceeded the limit by God's permission, **We carried you in the moving ship.** And nothing of the wind descended except by measure at the hands of an angel, except on the day of Aad, for he gave it permission without the tank, so it came out. That is why the Almighty said, expressing gratitude to the al-Nas 114: **When the water overflowed, We carried you in the moving ship,** meaning the ship that moves on the surface of the water, **that We may make it for you a reminder.** The pronoun refers back to the type because the meaning indicates it, meaning, We left for you from its type what you ride on the current of the water in the seas, as He said: **And He made for you of the ships and the grazing livestock that you ride on, that you may mount on their backs and then remember the favor of your Lord when you are mounted on them.**

God the Almighty said: "And a sign for them is that We carried their offspring in the laden ship. And created for them from the like thereof that on which they ride." Qatada said: God kept the ship alive until the first of this nation lived to see it. The former is more evident, and for this reason God the Almighty said: **And a hearing ear will receive it,** meaning, a hearing ear will understand and remember this blessing. Ibn Abbas said: Memorizing and hearing. Qatada said: **A hearing ear** understands from God and benefits from what it hears from the Book of God. Ad-Dahhak said: **And a hearing ear will receive it,** meaning, an ear heard it and understood, meaning, one who has sound hearing

and a sound mind. This is general and includes everyone who understands and understands. Ibn Abi Hatim said: Abu Zur'ah al-Dimashqi told us, al-Abbas ibn al-Walid ibn Subaih al-Dimashqi told us, Zaid ibn Yahya told us, Ali ibn Hawshab told us: I heard Makhul say: When the verse **and a hearing ear will receive it** was revealed 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, said: **I asked my Lord to make it the ear of Ali.** Makhul said: Ali used to say: I never heard anything from the Messenger of God, may God bless him and grant him peace, that I forgot. And this is how Ibn Jarir narrated it on the authority of Ali ibn Sahl on the authority of al-Walid ibn Muslim on the authority of Ali ibn Hawshab on the authority of Makhul, and it is a mursal hadith.

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Fath al-Qadir

8- Do you see any remnant of them? That is, any remaining group, or any remaining soul, or any remnant, with the word *remnant* being a verbal noun like *consequence* and *well-being*. Ibn Jurayj said: They remained alive for seven nights and eight days in the torment of the wind, and when they reached evening on the eighth day, they died, and the wind carried them and threw them into the sea.

Tafsir al-Baghawi

8- Do you see any remnant of them? That is, any remaining soul, meaning: not one of them remains.

Tafsir al-Baidawi

8-Do you see any remnant of them? Any remnant or remaining soul, or survival.

Surat al-Haqqah 69:9

And Pharaoh and those before him and the overturned cities committed the wrong.

Surat al-Haqqah 69:9

And Pharaoh and those before him and the overturned cities committed the wrong.

Tafsir al-Jalalayn

9 - **And Pharaoh and those before him** his followers, and in a reading with the opening of the qaf and the sukoon of the ba', meaning those who came before him from the disbelieving nations **and the overturned cities** their people, which are the villages of the people of Lot **with sinful** with the actions of sin.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And Pharaoh came** to Egypt. The reciters differed in their recitation of His statement, **And before him**. The majority of the reciters of Medina, Kufa, and Mecca, except for Al-Kisa'i, read it as **And before him** with a fat-ha on the qaf and a sukoon on the ba', meaning: And there came before Pharaoh from the nations who denied the signs of God, such as the people of Noah, Aad, Thamud, and the people of Lot with their sin. The majority of the reciters of Basra and Al-Kisa'i read it as **And before him** with a kasra on the qaf and a fat-ha on the ba', meaning: And there came with Pharaoh from the people of his country, Egypt, from the Copts.

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

His saying, **And the villages that were destroyed by sin**, means: And the villages that were destroyed by their work, so that their top became their bottom. **By sin**, meaning by sin, and their sin was: their coming to men from behind.

And in a similar manner to what we said about the meaning of His statement, **and the overturned ones**, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And Pharaoh and those before him and the overturned cities came** refers to the village of Lot. In some readings, **And Pharaoh and those with him came**.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And Pharaoh and those before him and the overturned cities brought the sinful thing**, he said: The overturned cities are the people of Lot, their city and their crops. And about His statement, **And the overturned cities He caused to fall** (al-Najm 53:53), he said: He caused them to fall from the sky: He threw them from the sky. God inspired Gabriel, peace be

upon him, so he uprooted them from the earth, along with their city, then he threw them to the sky, then he turned them to the ground, then he followed them with rocks, stones, as God said, **Stones of hard clay, layered, marked** (Hud 11:82-83). He said: The marked ones are those prepared for punishment.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **And Pharaoh and those before him and the overturned cities brought the wrongdoing**, meaning the deniers.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the overturned ones** are the people of Lut, whose land was overturned.

And what we said about his saying **with the wrong one** was said by the people of interpretation.

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, **with the sin** he said: the mistakes.

Tafsir al-Qurtubi

God the Almighty says: **And there came Pharaoh and those before him**. Umar and Al-Kisa'i read it with a kasra on the qaf and a fatha on the ba', meaning those with him and those who followed him from his soldiers. Abu Ubaid and Abu Hatim chose this based on the reading of Abdullah, Ubayy and those with him. Abu Musa Al-Ash'ari read it with a fatha on the qaf and a sukoon on the ba', meaning those who came before him from the past generations and nations. **And the overturned** means the people of the towns of Lot. The general reading is with an alif. Al-Hasan and Al-Jahdary read it with the singular form. Qatada said: The towns of the people of Lot were called overturned because they were overturned, i.e., they were turned upside down. Al-Tabari reported on the authority of Muhammad ibn Ka'b Al-Qurazi who said: Five towns: Sab'ah, Sa'rah, Amrah, Duma, and Sodom, which is the largest town. **By the sinful act** means by the sinful act, which is disobedience and disbelief. Mujahid said: By the sins that they used to commit. Al-Jurjani said: meaning a great mistake, so the mistake is a source.

Tafsir Ibn Kathir

Al-Haqqah is one of the names of the Day of Resurrection because the promise and the threat will be fulfilled in it. That is why God made it so great, saying: **And what will make you know what is the Inevitable?** Then God mentioned His destruction of the nations who denied it, saying: **As for Thamud, they were destroyed by the Tyrant**, meaning the blast that silenced them and the earthquake that stilled them. This is what Qatada said: **Taghiyah is the blast**, and

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Then God the Almighty said: **And there came Pharaoh and those before him** The qaf is read with a kasra, meaning those who were with him from among his followers from the infidel Copts at his time. Others

read it with a fatha, meaning those who were before him from the nations who resembled him. And God the Almighty said: **And the overturned** They are the nations who denied the messengers **with the sin** which is the denial of what God revealed. Al-Rabi' said: **with the sin** meaning with the transgression. Mujahid said: with the sins. That is why God the Almighty said: **So they disobeyed the Messenger of their Lord** This is a category, meaning every lie that the Messenger of God denied them, as God the Almighty said: **Every lie of the messengers, so the threat is justified.** And whoever denies a messenger has denied all of them, as God the Almighty said: **The people of Noah denied the messengers,** "Aad denied the messengers," **Thamud denied the messengers.** Only one Messenger came to each nation, and that is why He said here: **But they disobeyed the Messenger of their Lord, so He seized them with a mighty grip** meaning a great, severe, and painful one. Mujahid said: a mighty hill. Al-Suddi said: a destructive one.

Then God Almighty said: **When the water overflowed,** meaning it exceeded the limit by God's permission and rose above existence. Ibn Abbas and others said: The water overflowed and became abundant, and that was because of the supplication of Noah, peace be upon him, against his people when they denied him and disobeyed him, so they worshipped other than God, so God answered him and the flood covered the people of the earth except for those who were with Noah in the ship, so all people are from the lineage of Noah and his descendants. Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Abu Sinan Saeed bin Sinan, on the authority of more than one person, on the authority of Ali bin Abi Talib, who said: Not a drop of water descended except by measure at the hands of an angel. Then, on the day of Noah, permission was given to the water without the tank, but the water overflowed the tank and came out. That is why the Almighty said: **When the water overflowed,** meaning it exceeded the limit by God's permission, **We carried you in the moving ship.** And nothing of the wind descended except by measure at the hands of an angel, except on the day of Aad, for he gave it permission without the tank, so it came out. That is why the Almighty said, expressing gratitude to the al-Nas 114: **When the water overflowed, We carried you in the moving ship,** meaning the ship that moves on the surface of the water, **that We may make it for you a reminder.** The pronoun refers back to the type because the meaning indicates it, meaning, We left for you from its type what you ride on the current of the water in the seas, as He said: **And He made for you of the ships and the grazing livestock that you ride on, that you may mount on their backs and then remember the favor of your Lord when you are mounted on them.**

God the Almighty said: "And a sign for them is that We carried their offspring in the laden ship. And created for them from the like thereof that on which they ride." Qatada said: God kept the ship alive until the first of this nation lived to see it. The former is more evident, and for this reason God the Almighty said: **And a hearing ear will receive it,** meaning, a hearing ear will understand and remember this blessing. Ibn Abbas said: Memorizing and hearing. Qatada said: **A hearing ear** understands from God and benefits from what it hears from the Book of God. Ad-Dahhak said: **And a**

Surat al-Haqqah 69:9

And Pharaoh and those before him and the overturned cities committed the wrong.

hearing ear will receive it, meaning, an ear heard it and understood, meaning, one who has sound hearing and a sound mind. This is general and includes everyone who understands and understands. Ibn Abi Hatim said: Abu Zur'ah al-Dimashqi told us, al-Abbas ibn al-Walid ibn Subaih al-Dimashqi told us, Zaid ibn Yahya told us, Ali ibn Hawshab told us: I heard Makhul say: When the verse **and a hearing ear will receive it** was revealed 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, said: **I asked my Lord to make it the ear of Ali**. Makhul said: Ali used to say: I never heard anything from the Messenger of God, may God bless him and grant him peace, that I forgot. And this is how Ibn Jarir narrated it on the authority of Ali ibn Sahl on the authority of al-Walid ibn Muslim on the authority of Ali ibn Hawshab on the authority of Makhul, and it is a mursal hadith.

Ibn Abi Hatim also said: Ja'far ibn Muhammad ibn 'Aamer told us, Bishr ibn Adam told us, 'Abdullah ibn al-Zubayr Abu Muhammad, meaning the father of Abu Ahmad al-Zubayr, told us, Salih ibn al-Haitham told me: I heard Buraydah al-Aslami say: The Messenger of God, may God bless him and grant him peace, said to 'Ali, **I have been commanded to bring you close and not to drive you away, and to teach you and to understand, and it is your right to understand**. He said: Then this verse was revealed: **And a listening ear will receive it**. Ibn Jarir narrated it on the authority of Muhammad ibn Khalaf on the authority of Bishr ibn Adam with this chain of transmission. Then Ibn Jarir narrated it through another chain of transmission on the authority of Abu Dawud al-A'ma on the authority of Buraydah with this chain of transmission, and it is also not authentic.

Fath al-Qadir

9- **And Pharaoh came and those before him** meaning from the disbelieving nations. The majority read **before him** with a fatha on the qaf and a sukoon on the ba: meaning and those who came before him from the past centuries and the bygone nations. Abu Amr and Al-Kisa'i read it with a kasra on the qaf and a fatha on the ba: meaning and those who are on his side from his followers. Abu Hatim and Abu Ubaid chose the second reading based on the reading of Ibn Mas'ud and Ubayy and those with him, and based on the reading of Abu Musa and those who meet him. **And the overturned** The majority read *al-mu'taffikat* in the plural and they are the cities of the people of Lot. Al-Hasan and Al-Jahdary read *al-mu'taffika* in the singular, and the lam is for the genus, so it is in the meaning of *afla* plural, and the meaning is: And the overturned came **with the sinful** meaning with the sinful action, or the mistake as a verbal noun. What is meant is that it came with polytheism and sins. Mujahid said: with sins. Al-Jurjani said: with the great mistake.

people of Basra and Al-Kisa'i read it with a kasra on the qaf and a fatha on the ba', meaning and those with him from his soldiers and followers. The others read it with a fatha on the qaf and a sukoon on the ba', meaning and those before him from the disbelieving nations, **and the overturned**, meaning: the cities of the people of Lot, meaning: the people of the overturned. It was said that he means the nations who were overturned by their sin, meaning they were destroyed by their transgressions, **by the sinful**, meaning by the sin and disobedience, which is polytheism.

Tafsir al-Baidawi

9- **And Pharaoh came, and those before him** and those who preceded him. The two Basrans and Al-Kisa'i read **and those before him** meaning those who were with him of his followers. This is indicated by the fact that it was read **and those with him**. "And the overturned" are the cities of the people of Lot, meaning their people. "By mistake" by mistake or by action, or actions that involve mistake.

Tafsir al-Baghawi

9- **And Pharaoh came and those before him**, the

Surat al-Haqqah 69:10

But they disobeyed the Messenger of their Lord, so He seized them with a severe seizure.

Tafsir al-Jalalayn

10 - **So they disobeyed the Messenger of their Lord** Lot and others **so He seized them with a severe seizure** more severe than others

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **So they disobeyed the Messenger of their Lord**, God Almighty says: So these people whom God mentioned, namely Pharaoh and those before him and the overturned cities, disobeyed the Messenger of their Lord.

His statement, **So He seized them with a severe seizure**, means: So their Lord seized them because of their denial of His messengers with a severe seizure, meaning an increasing, severe seizure, from their saying, *Arbait*, if he increased what he gave in interest. It is said, *Arbait*, so interest has increased you. Silver and gold have increased.

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

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, **A severe seizure**. He said: Severe.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **So He seized them with a severe seizure**, meaning a severe seizure.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about the statement of God, **So He seized them with a mighty grip**, he said: Just as there is a hill in goodness, so there is a hill in evil. He said: He raised them up: He increased them up. And he recited the statement of God, the Almighty, the Majestic: **Those who disbelieved and averted from the way of God - We will increase for them punishment over the punishment** (al-Nahl 16:88). And he recited the statement of God, the Almighty, the Majestic: **And those who were guided - He increased them in guidance and gave them their righteousness** (Muhammad 47:17). He said: A hill for these people is good and for those people is evil.

Tafsir al-Qurtubi

The Almighty said: **But they disobeyed the Messenger**

of their Lord. Al-Kalbi said: It is Moses. It was also said: It is Lot because that is closer. It was also said: He meant Moses and Lot, peace be upon them, as the Almighty said: **Then say, 'Indeed, we are messengers of the Lord of the worlds.'** (Ash-Shu'ara': 16). It was also said: Messenger means message. The message may be expressed by the word messenger. The poet said:

The informers lied. I did not tell them my secret, nor did I send them a messenger.

So He seized them with a severe seizure, meaning a high seizure, in addition to the seizures and punishment of the nations. Usury is derived from this word when someone takes more in gold and silver than he gave. It is said: The thing increased and multiplied. Mujahid said: severe, as if he meant an increase in severity.

Tafsir Ibn Kathir

Al-Haqqah is one of the names of the Day of Resurrection because the promise and the threat will be fulfilled in it. That is why God made it so great, saying: **And what will make you know what is the Inevitable?** Then God mentioned His destruction of the nations who denied it, saying: **As for Thamud, they were destroyed by the Tyrant**, meaning the blast that silenced them and the earthquake that stilled them. This is what Qatada said: **Taghiyah is the blast**, and this is the preferred choice of Ibn Jarir. Mujahid said: **Taghiyah is sins**. Ar-Rabi' ibn Anas and Ibn Zayd also said that it means tyranny. Ibn Zayd read: **Thamud denied it because of their transgression**. As-Suddi said: **They were destroyed by the Tyrant**, meaning the one who hamstrung the she-camel. **As for 'Aad, they were destroyed by a furious wind**, meaning a cold one. Qatada, As-Suddi, Ar-Rabi' ibn Anas, and Ath-Thawri said: *Atyah* means a strong blowing wind. Qatada said: It was violent upon them until it pierced their hearts. Ad-Dahhak said: *Sarsar* is cold and *Atiyah* is violent. It attacked them without mercy or blessing. Ali and others said: It attacked the guards and left without being held to account.

He subjected it to them means He made it subject to them **seven nights and eight days in succession** meaning complete, consecutive, and unlucky. Ibn Mas'ud, Ibn 'Abbas, Mujahid, 'Ikrimah, Ath-Thawri, and others said: **seven consecutive, consecutive**, and from 'Ikrimah and Ar-Rabi' ibn Khathim: **unlucky for them** as in the saying of God the Almighty: **in unlucky days**, Ar-Rabi' said: **The first of them was Friday**, and someone else said: *Wednesday*. It is said that it is what people call *ajaz*, and it is as if people took that from the saying of God the Almighty: **Then you will see the people therein fallen down as if they were hollow trunks of palm trees**, and it is said that it is because it is at the end of winter. It is also called the days of the old woman because an old woman from the people of 'Aad entered a flock and the wind killed her on the eighth day. This was narrated by Al-Baghawi, and God knows best.

Ibn Abbas said: *Empty* is ruined. Another said:

But they disobeyed the Messenger of their Lord, so He seized them with a severe seizure.

Destroyed, meaning that the wind would strike one of them to the ground, and he would fall dead on his head. His head would be split open, and his body would remain lifeless, as if it were a palm tree standing upright without branches. It has been proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: **I was aided by the north wind, and the 'Ad were destroyed by the south wind.** Ibn Abi Hatim said: My father told us, Muhammad ibn Yahya ibn al-Durais al-'Abdi told us, Ibn Fadil told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "God did not open to the 'Ad people the wind by which they were destroyed except the place of a ring. It passed over the people of the desert, and carried them and their livestock and their wealth, and made them fall between the sky and the earth. When the people of the urban areas of 'Ad saw that wind and what was in it, they said, 'This is a cloud bringing us rain.' So it rained on the people of the desert and their livestock on the people of the urban areas." Al-Thawri said, on the authority of Layth, on the authority of Mujahid: The wind has two wings and a tail. **Do you see any remnant of them?** That is, do you sense any of their remnants or those who are related to them? Rather, they perished, to the last one, and God did not grant them a successor.

Then God the Almighty said: **And there came Pharaoh and those before him** The qaf is read with a kasra, meaning those who were with him from among his followers from the infidel Copts at his time. Others read it with a fatha, meaning those who were before him from the nations who resembled him. And God the Almighty said: **And the overturned** They are the nations who denied the messengers **with the sin** which is the denial of what God revealed. Al-Rabi' said: **with the sin** meaning with the transgression. Mujahid said: with the sins. That is why God the Almighty said: **So they disobeyed the Messenger of their Lord** This is a category, meaning every lie that the Messenger of God denied them, as God the Almighty said: **Every lie of the messengers, so the threat is justified.** And whoever denies a messenger has denied all of them, as God the Almighty said: **The people of Noah denied the messengers,** "Aad denied the messengers," **Thamud denied the messengers.** Only one Messenger came to each nation, and that is why He said here: **But they disobeyed the Messenger of their Lord, so He seized them with a mighty grip** meaning a great, severe, and painful one. Mujahid said: a mighty hill. Al-Suddi said: a destructive one.

Then God Almighty said: **When the water overflowed,** meaning it exceeded the limit by God's permission and rose above existence. Ibn Abbas and others said: The water overflowed and became abundant, and that was because of the supplication of Noah, peace be upon him, against his people when they denied him and disobeyed him, so they worshipped other than God, so God answered him and the flood covered the people of the earth except for those who were with Noah in the ship, so all people are from the lineage of Noah and his descendants. Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Abu Sinan Saeed

bin Sinan, on the authority of more than one person, on the authority of Ali bin Abi Talib, who said: Not a drop of water descended except by measure at the hands of an angel. Then, on the day of Noah, permission was given to the water without the tank, but the water overflowed the tank and came out. That is why the Almighty said: **When the water overflowed,** meaning it exceeded the limit by God's permission, **We carried you in the moving ship.** And nothing of the wind descended except by measure at the hands of an angel, except on the day of Aad, for he gave it permission without the tank, so it came out. That is why the Almighty said, expressing gratitude to the al-Nas 114: **When the water overflowed, We carried you in the moving ship,** meaning the ship that moves on the surface of the water, **that We may make it for you a reminder.** The pronoun refers back to the type because the meaning indicates it, meaning, We left for you from its type what you ride on the current of the water in the seas, as He said: **And He made for you of the ships and the grazing livestock that you ride on, that you may mount on their backs and then remember the favor of your Lord when you are mounted on them.**

God the Almighty said: "And a sign for them is that We carried their offspring in the laden ship. And created for them from the like thereof that on which they ride." Qatada said: God kept the ship alive until the first of this nation lived to see it. The former is more evident, and for this reason God the Almighty said: **And a hearing ear will receive it,** meaning, a hearing ear will understand and remember this blessing. Ibn Abbas said: Memorizing and hearing. Qatada said: **A hearing ear** understands from God and benefits from what it hears from the Book of God. Ad-Dahhak said: **And a hearing ear will receive it,** meaning, an ear heard it and understood, meaning, one who has sound hearing and a sound mind. This is general and includes everyone who understands and understands. Ibn Abi Hatim said: Abu Zur'ah al-Dimashqi told us, al-Abbas ibn al-Walid ibn Subaih al-Dimashqi told us, Zaid ibn Yahya told us, Ali ibn Hawshab told us: I heard Makhul say: When the verse **and a hearing ear will receive it** was revealed 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, said: **I asked my Lord to make it the ear of Ali.** Makhul said: Ali used to say: I never heard anything from the Messenger of God, may God bless him and grant him peace, that I forgot. And this is how Ibn Jarir narrated it on the authority of Ali ibn Sahl on the authority of al-Walid ibn Muslim on the authority of Ali ibn Hawshab on the authority of Makhul, and it is a mursal hadith.

Ibn Abi Hatim also said: Ja'far ibn Muhammad ibn 'Aamer told us, Bishr ibn Adam told us, 'Abdullah ibn al-Zubayr Abu Muhammad, meaning the father of Abu Ahmad al-Zubayr, told us, Salih ibn al-Haitham told me: I heard Buraydah al-Aslami say: The Messenger of God, may God bless him and grant him peace, said to 'Ali, **I have been commanded to bring you close and not to drive you away, and to teach you and to understand, and it is your right to understand.** He said: Then this verse was revealed: **And a listening ear will receive it.** Ibn Jarir narrated it on the authority of Muhammad ibn Khalaf on the authority of Bishr ibn

Adam with this chain of transmission. Then Ibn Jarir narrated it through another chain of transmission on the authority of Abu Dawud al-A'ma on the authority of Buraydah with this chain of transmission, and it is also not authentic.

Fath al-Qadir

10- **So they disobeyed the Messenger of their Lord** meaning every nation disobeyed the Messenger sent to it. Al-Kalbi said: It was Moses, and it was said Lot because that is closer. It was said that Messenger here means message, and from this is the saying of the poet:

The informers lied. I did not reveal any secret to them, nor did I send them a messenger.

That is, with the message, **So He seized them with a severe seizure**, meaning that God seized them with a severe seizure, greater than the seizures of other nations. The meaning is that it was extremely severe. It is said, **My Lord, something grows**: if it increases and multiplies. Al-Zajaj said: It exceeds the seizures. Mujahid said: Severe.

Tafsir al-Baghawi

10- **So they disobeyed the Messenger of their Lord**, meaning Lot and Moses, **so He seized them with a severe seizure**, meaning a growing one. Ibn Abbas, may God be pleased with him, said: severe. It was also said: in addition to the punishment of the nations.

Tafsir al-Baidawi

10- **So they disobeyed the Messenger of their Lord**. That is, every nation disobeyed its Messenger. **So He seized them with a severe seizure**. Increasing in severity, their actions became more ugly.

Surat al-Haqqah 69:11

Indeed, when the water surged, We carried you in the floating ship.

Surat al-Haqqah 69:11

Indeed, when the water surged, We carried you in the floating ship.

Tafsir al-Jalalayn

11 - **When the water surged** it rose above everything, including mountains and other things, at the time of the flood **We carried you** meaning your fathers, since you were in their loins **in the ship** that Noah built, and he and those who were with him in it were saved, while the others drowned.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **When the water overflowed, We carried you in the moving ship.** God Almighty says: When the water increased and exceeded its known limit, it was for him, and that was during the time of the flood.

It was said that it actually increased above everything by fifteen cubits.

Mention who said that, and who said about his saying **he transgressed** like what we said.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **When the water overflowed**, he said: We were informed that it overflowed fifteen cubits above everything.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **When the water overflowed, We carried you in the moving ship.** That was during the time of Noah, the water overflowed everything, fifteen cubits, the extent of everything.

Ibn Hamid told us: Yaqub al-Qummi told us, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, that when the water overflowed, it became angry with God's anger, so it overflowed the reservoirs, and something came out that they did not know what it was.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **When the water overflowed, We carried you in the moving ship**, he only says: when it increased.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **When the water overflowed**, meaning the water increased on the nights when God drowned the people of Noah.

Muhammad ibn Amr told me, he said: Abu Asim told

us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **When the water overflowed, We carried you.** Muhammad ibn Amr said in his hadith: it overflowed, and Al-Harith said: it appeared.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd narrated to us, on the authority of Al-Dahhak, regarding his statement, **when the water overflowed**, meaning it increased and rose.

His saying, **We carried you in the ship**, means: We carried you in the ship that sails in the water.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **We carried you in the ship.** The ship is the ship.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **We carried you in the ship**, and the ship is the ship of Noah in which you were carried. It was also said: We carried you, so He addressed those about whom the Qur'an was revealed, and their ancestors carried Noah and his children, because those who were addressed with that were the children of those who were carried in the ship, so the carrying of those who were carried in it from the ancestors was for their offspring, as we have explained of similar examples in many places in this book of ours.

Tafsir al-Qurtubi

The Almighty says: **When the water overflowed** meaning it rose high. **Ali may God be pleased with him** said: It overflowed its angelic keepers out of anger for his Lord, so they were unable to hold it back. Qatadah said: It increased over everything by fifteen cubits. Ibn Abbas said: The water overflowed during the time of Noah and its keepers became so numerous that they did not know how much had come out. Not a single drop of water descends before or after it except by a known measure, except on that day. This was mentioned as being lifted up at the beginning of the Surah. The purpose of the stories of these nations and the mention of the punishment that befell them is to deter this nation from following their example in disobeying the Messenger. Then He bestowed upon them a favor by making them the descendants of those who were saved from drowning, by saying: **We carried you** meaning We carried your fathers while you were in their loins. **In the moving ship** means in the moving ships. And those carried in the moving ship are Noah and his children, and everyone on the face of the earth is from the descendants of those.

Tafsir Ibn Kathir

Al-Haqqah is one of the names of the Day of Resurrection because the promise and the threat will be fulfilled in it. That is why God made it so great, saying: **And what will make you know what is the Inevitable?** Then God mentioned His destruction of the nations who denied it, saying: **As for Thamud, they were destroyed by the Tyrant**, meaning the blast that silenced them and the earthquake that stilled them. This is what Qatada said: **Taghiyah is the blast**, and this is the preferred choice of Ibn Jarir. Mujahid said: **Taghiyah is sins**. Ar-Rabi' ibn Anas and Ibn Zayd also said that it means tyranny. Ibn Zayd read: **Thamud denied it because of their transgression**. As-Suddi said: **They were destroyed by the Tyrant**, meaning the one who hamstrung the she-camel. **As for 'Aad, they were destroyed by a furious wind**, meaning a cold one. Qatada, As-Suddi, Ar-Rabi' ibn Anas, and Ath-Thawri said: *Atyah* means a strong blowing wind. Qatada said: It was violent upon them until it pierced their hearts. Ad-Dahhak said: *Sarsar* is cold and *Atiyah* is violent. It attacked them without mercy or blessing. Ali and others said: It attacked the guards and left without being held to account.

He subjected it to them means He made it subject to them **seven nights and eight days in succession** meaning complete, consecutive, and unlucky. Ibn Mas'ud, Ibn 'Abbas, Mujahid, 'Ikrimah, Ath-Thawri, and others said: **seven consecutive, consecutive**, and from 'Ikrimah and Ar-Rabi' ibn Khathim: **unlucky for them** as in the saying of God the Almighty: **in unlucky days**, Ar-Rabi' said: **The first of them was Friday**, and someone else said: *Wednesday*. It is said that it is what people call *ajaz*, and it is as if people took that from the saying of God the Almighty: **Then you will see the people therein fallen down as if they were hollow trunks of palm trees**, and it is said that it is because it is at the end of winter. It is also called the days of the old woman because an old woman from the people of 'Aad entered a flock and the wind killed her on the eighth day. This was narrated by Al-Baghawi, and God knows best.

Ibn Abbas said: *Empty* is ruined. Another said: *Destroyed*, meaning that the wind would strike one of them to the ground, and he would fall dead on his head. His head would be split open, and his body would remain lifeless, as if it were a palm tree standing upright without branches. It has been proven in the two Sahih's that the Messenger of God, may God bless him and grant him peace, said: **I was aided by the north wind, and the 'Ad were destroyed by the south wind**. Ibn Abi Hatim said: My father told us, Muhammad ibn Yahya ibn al-Durais al-'Abdi told us, Ibn Fadil told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "God did not open to the 'Ad people the wind by which they were destroyed except the place of a ring. It passed over the people of the desert, and carried them and their livestock and their wealth, and made them fall between the sky and the earth. When the people of the urban areas of 'Ad saw that wind and what was in it, they said, 'This is a cloud bringing us rain.' So it rained on the people of the desert and their livestock on the people of the urban areas." Al-Thawri

said, on the authority of Layth, on the authority of Mujahid: The wind has two wings and a tail. **Do you see any remnant of them?** That is, do you sense any of their remnants or those who are related to them? Rather, they perished, to the last one, and God did not grant them a successor.

Then God the Almighty said: **And there came Pharaoh and those before him** The qaf is read with a kasra, meaning those who were with him from among his followers from the infidel Copts at his time. Others read it with a fatha, meaning those who were before him from the nations who resembled him. And God the Almighty said: **And the overturned** They are the nations who denied the messengers **with the sin** which is the denial of what God revealed. Al-Rabi' said: **with the sin** meaning with the transgression. Mujahid said: with the sins. That is why God the Almighty said: **So they disobeyed the Messenger of their Lord** This is a category, meaning every lie that the Messenger of God denied them, as God the Almighty said: **Every lie of the messengers, so the threat is justified**. And whoever denies a messenger has denied all of them, as God the Almighty said: **The people of Noah denied the messengers**, "Aad denied the messengers," **Thamud denied the messengers**. Only one Messenger came to each nation, and that is why He said here: **But they disobeyed the Messenger of their Lord, so He seized them with a mighty grip** meaning a great, severe, and painful one. Mujahid said: a mighty hill. Al-Suddi said: a destructive one.

Then God Almighty said: **When the water overflowed**, meaning it exceeded the limit by God's permission and rose above existence. Ibn Abbas and others said: The water overflowed and became abundant, and that was because of the supplication of Noah, peace be upon him, against his people when they denied him and disobeyed him, so they worshipped other than God, so God answered him and the flood covered the people of the earth except for those who were with Noah in the ship, so all people are from the lineage of Noah and his descendants. Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Abu Sinan Saeed bin Sinan, on the authority of more than one person, on the authority of Ali bin Abi Talib, who said: Not a drop of water descended except by measure at the hands of an angel. Then, on the day of Noah, permission was given to the water without the tank, but the water overflowed the tank and came out. That is why the Almighty said: **When the water overflowed**, meaning it exceeded the limit by God's permission, **We carried you in the moving ship**. And nothing of the wind descended except by measure at the hands of an angel, except on the day of Aad, for he gave it permission without the tank, so it came out. That is why the Almighty said, expressing gratitude to the al-Nas 114: **When the water overflowed, We carried you in the moving ship**, meaning the ship that moves on the surface of the water, **that We may make it for you a reminder**. The pronoun refers back to the type because the meaning indicates it, meaning, We left for you from its type what you ride on the current of the water in the seas, as He said: **And He made for you of the ships and the grazing livestock that you ride on, that you may mount on their backs and then remember the favor of your Lord when you are mounted on them**.

Surat al-Haqqah 69:11

Indeed, when the water surged, We carried you in the floating ship.

God the Almighty said: "And a sign for them is that We carried their offspring in the laden ship. And created for them from the like thereof that on which they ride." Qatada said: God kept the ship alive until the first of this nation lived to see it. The former is more evident, and for this reason God the Almighty said: **And a hearing ear will receive it**, meaning, a hearing ear will understand and remember this blessing. Ibn Abbas said: Memorizing and hearing. Qatada said: **A hearing ear** understands from God and benefits from what it hears from the Book of God. Ad-Dahhak said: **And a hearing ear will receive it**, meaning, an ear heard it and understood, meaning, one who has sound hearing and a sound mind. This is general and includes everyone who understands and understands. Ibn Abi Hatim said: Abu Zur'ah al-Dimashqi told us, al-Abbas ibn al-Walid ibn Subaih al-Dimashqi told us, Zaid ibn Yahya told us, Ali ibn Hawshab told us: I heard Makhul say: When the verse **and a hearing ear will receive it** was revealed 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, said: **I asked my Lord to make it the ear of Ali**. Makhul said: Ali used to say: I never heard anything from the Messenger of God, may God bless him and grant him peace, that I forgot. And this is how Ibn Jarir narrated it on the authority of Ali ibn Sahl on the authority of al-Walid ibn Muslim on the authority of Ali ibn Hawshab on the authority of Makhul, and it is a mursul hadith.

Ibn Abi Hatim also said: Ja'far ibn Muhammad ibn `Aamer told us, Bishr ibn Adam told us, `Abdullah ibn al-Zubayr Abu Muhammad, meaning the father of Abu Ahmad al-Zubayr, told us, Salih ibn al-Haitham told me: I heard Buraydah al-Aslami say: The Messenger of God, may God bless him and grant him peace, said to `Ali, **I have been commanded to bring you close and not to drive you away, and to teach you and to understand, and it is your right to understand**. He said: Then this verse was revealed: **And a listening ear will receive it**. Ibn Jarir narrated it on the authority of Muhammad ibn Khalaf on the authority of Bishr ibn Adam with this chain of transmission. Then Ibn Jarir narrated it through another chain of transmission on the authority of Abu Dawud al-A'ma on the authority of Buraydah with this chain of transmission, and it is also not authentic.

Fath al-Qadir

11- **When the water overflowed** meaning it exceeded its limit in height and height, and that was in the time of Noah when his people persisted in disbelief and denied him. It was also said that it overflowed his guardian angels out of anger for his Lord and they were unable to hold it back. Qatada said: It exceeded everything by fifteen cubits. **We carried you in the ship** meaning in the loins of your fathers, or We carried them and We carried you in their loins, giving precedence to those addressed over those absent. The ship is Noah's ark, and it was called a ship because it flowed in the water. The place of **in the ship** is the accusative case as a state: meaning We raised you above the water while you were in the ship.

Tafsir al-Baghawi

11- **When the water rose**, that is, it became violent and exceeded its limits until it rose above everything and was elevated above it, meaning the time of Noah, peace be upon him, **We carried you**, that is, We carried your fathers while you were in their loins, **in the moving ship**, in the ship that moves in the water.

Tafsir al-Baidawi

11- **When the water overflowed** exceeded its usual limit, or overcame its reservoir, and that was in the flood, and it was supported by those before it. **We carried you** meaning your fathers while you were in their loins **in the moving ship** in the ship of Noah, peace be upon him.

Surat al-Haqqah 69:12

That We may make it a reminder for you, and that a hearing ear may receive it.

Tafsir al-Jalalayn

12 - **We will make it** this action, which is the salvation of the believers and the destruction of the disbelievers **a reminder for you** a sermon **and that a listening ear may remember it** that retains what it hears.

Tafsir al-Suyuti

Ibn Jarir, Ibn Abi Hatim, and Al-Wahidi narrated on the authority of Buraydah that the Messenger of God, may God bless him and grant him peace, said to Ali ibn Abi Talib, **I have been commanded to bring you close and not to keep you away, and to teach you and to understand, and it is your right to understand.** He said, **So this verse was revealed, and a listening ear understands it.** It is not correct.

Tafsir al-Tabari

And His statement, **That We may make it a reminder for you**, means: That We may make the sailing ship in which We carried you a reminder for you, meaning a lesson and an admonition from which you may learn.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **So that We may make it a reminder for you**, so God kept it as a reminder, a lesson, and a sign until the first of this nation looked at it. How many ships there were after the ship of Noah that turned to ashes.

His saying, **And a hearing ear receives it**, means a memory that understands what it hears from God.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And a hearing ear will receive it**, meaning: a memorizer.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And a hearing ear will receive it**, meaning: hearing, and that is the announcement.

Who said that?

Nasr bin Ali told us, he said: My father told us, he said: Khalid bin Qais told us, on the authority of Qatada: **And a hearing ear receives it.** He said: An ear that understands from God.

Bishr told us, he said: Yazid told us, he said: Saeed

told us, on the authority of Qatada, his statement, **and a hearing ear receives it**, an ear that understands from God, so it benefits from what it hears from the Book of God.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A listening ear** means: an ear that heard and understood what it heard.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: Al-Dahhak says regarding His statement, **And a hearing ear will receive it**, "An ear heard it and it will receive it."

Ali bin Sahl told us: Al-Walid bin Muslim told us, on the authority of Ali bin Hawshab, who said: I heard Makhul say: "The Messenger of God, may God bless him and grant him peace, recited: 'And a listening ear will retain it.' Then he turned to Ali and said: 'I asked God to make it your ear.' Ali, may God be pleased with him, said: 'So I did not hear anything from the Messenger of God, may God bless him and grant him peace, that I forgot.'"

Muhammad bin Khalaf told me, he said: Bishr bin Adam told me, he said: Abdullah bin Al-Zubayr told us, he said: Abdullah bin Rustum told me, he said: "I heard Buraydah say: I heard the Messenger of God, may God bless him and grant him peace, say to Ali: O Ali, God has commanded me to bring you close and not to keep you away, and to teach you and for you to understand, and it is God's right that you understand. He said: Then the verse 'and a listening ear will receive it' was revealed."

Muhammad bin Khalaf told me, he said: Al-Hasan bin Hammad told us, he said: Ismail bin Ibrahim Abu Yahya Al-Taimi told us, on the authority of Fadil bin Abdullah, on the authority of Abu Dawud, on the authority of Buraidah Al-Aslami, he said: I heard the Messenger of God, may God bless him and grant him peace, say to Ali: God has commanded me to teach you and to bring you close and not to be harsh with you or to keep you away, then he mentioned something similar.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And a hearing ear receives it**, he said: A hearing ear who is wary of God's sins lest God punish them for them, as He punished those who came before them. It hears it and it receives it. Rather, the hearts receive what the ears hear of good and evil by way of awareness.

Tafsir al-Qurtubi

That We may make it a reminder for you refers to the Ark of Noah, peace be upon him. God made it a reminder and an admonition for this nation until its first inhabitants reached it, according to Qatada. Ibn Jurayj said: Its planks were on Mount Judi. The meaning is: Those planks were left for you so that you may remember what happened to the people of Noah, and how God saved your forefathers. How many ships perished and turned to dust, nothing remaining of them.

That We may make it a reminder for you, and that a hearing ear may receive it.

It was also said: That We may make that action of drowning the people of Noah and saving those who believed with him an admonition for you. For this reason God the Almighty said: **And a hearing ear will receive it** meaning that an ear that retains what came from God will memorize it and hear it. The Ark cannot be described as such. Al-Zajjaj said: It is said, **I memorized such and such**, meaning I memorized it in my soul, I memorized it. I memorized knowledge, and I memorized what I said, all mean the same thing. And I stored the goods in the vessel. Al-Zajjaj said: It is said of everything that you have memorized other than in your heart: **I have retained it** with an alif, and when you have memorized it in your heart, you have memorized it without an alif. Talhah, Hamid, and Al-A'raj read *wa'tihyya* with a sukoon on the 'ayn. Similar to the words of God the Almighty: **And a listening ear retains it**, "Indeed in that is a reminder for whoever has a heart" (Qaf: 37). Qatada said: The listening ear is an ear that understands from God the Almighty and benefits from what it hears from the Book of God the Almighty. Makhul narrated that the Prophet (peace and blessings of God be upon him) said when this verse was revealed: **I asked my Lord to make it the ear of Ali**. Makhul said: "Ali may God be pleased with him used to say: I never heard anything from the Messenger of God (peace and blessings of God be upon him) and forgot it without memorizing it." Al-Mawardi mentioned this. Al-Hasan narrated something similar, and Al-Tha'labi mentioned it: "When the verse: 'And a listening ear retains it,' was revealed, the Prophet (peace and blessings of God be upon him) said: **I asked my Lord to make it your ear, O Ali**. Ali said: **By God, I have not forgotten anything after that, and it was not for me to forget**. Abu Barzah Al-Aslami said: "The Prophet, may God bless him and grant him peace, said to Ali: 'O Ali, God has commanded me to listen to you and not to turn you away, and to teach you and to understand, and it is God's right that you understand.'"

Tafsir Ibn Kathir

Al-Haqqah is one of the names of the Day of Resurrection because the promise and the threat will be fulfilled in it. That is why God made it so great, saying: **And what will make you know what is the Inevitable?** Then God mentioned His destruction of the nations who denied it, saying: **As for Thamud, they were destroyed by the Tyrant**, meaning the blast that silenced them and the earthquake that stilled them. This is what Qatada said: **Taghiyah is the blast**, and this is the preferred choice of Ibn Jarir. Mujahid said: **Taghiyah is sins**. Ar-Rabi' ibn Anas and Ibn Zayd also said that it means tyranny. Ibn Zayd read: **Thamud denied it because of their transgression**. As-Suddi said: **They were destroyed by the Tyrant**, meaning the one who hamstrung the she-camel. **As for 'Aad, they were destroyed by a furious wind**, meaning a cold one. Qatada, As-Suddi, Ar-Rabi' ibn Anas, and Ath-Thawri said: *Atyah* means a strong blowing wind. Qatada said: It was violent upon them until it pierced their hearts. Ad-Dahhak said: *Sarsar* is cold and *Atiyah* is violent. It attacked them without mercy or blessing. Ali and

others said: It attacked the guards and left without being held to account.

He subjected it to them means He made it subject to them **seven nights and eight days in succession** meaning complete, consecutive, and unlucky. Ibn Mas'ud, Ibn 'Abbas, Mujahid, 'Ikrimah, Ath-Thawri, and others said: **seven consecutive, consecutive**, and from 'Ikrimah and Ar-Rabi' ibn Khathim: **unlucky for them** as in the saying of God the Almighty: **in unlucky days**, Ar-Rabi' said: **The first of them was Friday**, and someone else said: *Wednesday*. It is said that it is what people call *ajaz*, and it is as if people took that from the saying of God the Almighty: **Then you will see the people therein fallen down as if they were hollow trunks of palm trees**, and it is said that it is because it is at the end of winter. It is also called the days of the old woman because an old woman from the people of 'Aad entered a flock and the wind killed her on the eighth day. This was narrated by Al-Baghawi, and God knows best.

Ibn Abbas said: *Empty* is ruined. Another said: *Destroyed*, meaning that the wind would strike one of them to the ground, and he would fall dead on his head. His head would be split open, and his body would remain lifeless, as if it were a palm tree standing upright without branches. It has been proven in the two Sahihis that the Messenger of God, may God bless him and grant him peace, said: **I was aided by the north wind, and the 'Ad were destroyed by the south wind**. Ibn Abi Hatim said: My father told us, Muhammad ibn Yahya ibn al-Durais al-'Abdi told us, Ibn Fadil told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "God did not open to the 'Ad people the wind by which they were destroyed except the place of a ring. It passed over the people of the desert, and carried them and their livestock and their wealth, and made them fall between the sky and the earth. When the people of the urban areas of 'Ad saw that wind and what was in it, they said, 'This is a cloud bringing us rain.' So it rained on the people of the desert and their livestock on the people of the urban areas." Al-Thawri said, on the authority of Layth, on the authority of Mujahid: The wind has two wings and a tail. **Do you see any remnant of them?** That is, do you sense any of their remnants or those who are related to them? Rather, they perished, to the last one, and God did not grant them a successor.

Then God the Almighty said: **And there came Pharaoh and those before him** The qaf is read with a kasra, meaning those who were with him from among his followers from the infidel Copts at his time. Others read it with a fatha, meaning those who were before him from the nations who resembled him. And God the Almighty said: **And the overturned** They are the nations who denied the messengers **with the sin** which is the denial of what God revealed. Al-Rabi' said: **with the sin** meaning with the transgression. Mujahid said: with the sins. That is why God the Almighty said: **So they disobeyed the Messenger of their Lord** This is a category, meaning every lie that the Messenger of God denied them, as God the Almighty said: **Every lie**

of the messengers, so the threat is justified. And whoever denies a messenger has denied all of them, as God the Almighty said: **The people of Noah denied the messengers**, "Aad denied the messengers," **Thamud denied the messengers**. Only one Messenger came to each nation, and that is why He said here: **But they disobeyed the Messenger of their Lord, so He seized them with a mighty grip** meaning a great, severe, and painful one. Mujahid said: a mighty hill. Al-Suddi said: a destructive one.

Then God Almighty said: **When the water overflowed**, meaning it exceeded the limit by God's permission and rose above existence. Ibn Abbas and others said: The water overflowed and became abundant, and that was because of the supplication of Noah, peace be upon him, against his people when they denied him and disobeyed him, so they worshipped other than God, so God answered him and the flood covered the people of the earth except for those who were with Noah in the ship, so all people are from the lineage of Noah and his descendants. Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Abu Sinan Saeed bin Sinan, on the authority of more than one person, on the authority of Ali bin Abi Talib, who said: Not a drop of water descended except by measure at the hands of an angel. Then, on the day of Noah, permission was given to the water without the tank, but the water overflowed the tank and came out. That is why the Almighty said: **When the water overflowed**, meaning it exceeded the limit by God's permission, **We carried you in the moving ship**. And nothing of the wind descended except by measure at the hands of an angel, except on the day of Aad, for he gave it permission without the tank, so it came out. That is why the Almighty said, expressing gratitude to the al-Nas 114: **When the water overflowed, We carried you in the moving ship**, meaning the ship that moves on the surface of the water, **that We may make it for you a reminder**. The pronoun refers back to the type because the meaning indicates it, meaning, We left for you from its type what you ride on the current of the water in the seas, as He said: **And He made for you of the ships and the grazing livestock that you ride on, that you may mount on their backs and then remember the favor of your Lord when you are mounted on them**.

God the Almighty said: "And a sign for them is that We carried their offspring in the laden ship. And created for them from the like thereof that on which they ride." Qatada said: God kept the ship alive until the first of this nation lived to see it. The former is more evident, and for this reason God the Almighty said: **And a hearing ear will receive it**, meaning, a hearing ear will understand and remember this blessing. Ibn Abbas said: Memorizing and hearing. Qatada said: **A hearing ear** understands from God and benefits from what it hears from the Book of God. Ad-Dahhak said: **And a hearing ear will receive it**, meaning, an ear heard it and understood, meaning, one who has sound hearing and a sound mind. This is general and includes everyone who understands and understands. Ibn Abi Hatim said: Abu Zur'ah al-Dimashqi told us, al-Abbas ibn al-Walid ibn Subaih al-Dimashqi told us, Zaid ibn Yahya told us, Ali ibn Hawshab told us: I heard Makhul say: When the verse **and a hearing ear will receive it** was revealed 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, said: **I asked my Lord to make it the ear of Ali**. Makhul said: Ali used to say: I never heard anything from the Messenger of God, may God bless him and grant him peace, that I forgot. And this is how Ibn Jarir narrated it on the authority of Ali ibn Sahl on the authority of al-Walid ibn Muslim on the authority of Ali ibn Hawshab on the authority of Makhul, and it is a mursal hadith.

Ibn Abi Hatim also said: Ja'far ibn Muhammad ibn 'Aamer told us, Bishr ibn Adam told us, 'Abdullah ibn al-Zubayr Abu Muhammad, meaning the father of Abu Ahmad al-Zubayr, told us, Salih ibn al-Haitham told me: I heard Buraydah al-Aslami say: The Messenger of God, may God bless him and grant him peace, said to 'Ali, **I have been commanded to bring you close and not to drive you away, and to teach you and to understand, and it is your right to understand**. He said: Then this verse was revealed: **And a listening ear will receive it**. Ibn Jarir narrated it on the authority of Muhammad ibn Khalaf on the authority of Bishr ibn Adam with this chain of transmission. Then Ibn Jarir narrated it through another chain of transmission on the authority of Abu Dawud al-A'ma on the authority of Buraydah with this chain of transmission, and it is also not authentic.

Fath al-Qadir

Since the purpose of mentioning the stories of the nations and the punishment that befell them was to deter this nation from following their example in disobeying the Messenger, He said: 12- **That We may make it a reminder for you**, meaning, Let us make these matters mentioned to you, O nation of Muhammad, a lesson and an admonition by which you may prove the great power of God and the wonder of His creation, or Let us make this action, which is the saving of the believers and the drowning of the disbelievers, a reminder for you. **And a retentive ear will retain it**, meaning, an ear that has retained what it heard will memorize it after hearing it. Al-Zajaj said: It is said, **I memorized such-and-such**, meaning, I memorized it in my soul, I memorized it, and I memorized the knowledge and I memorized what I said, all in one meaning, and I stored the goods in the vessel. And everything that you memorize in something other than your soul is said, **I memorized it**, with an alif, and when you memorize it in your soul, you memorized it without an alif. Qatadah said in his interpretation of the verse: An ear that heard and understood what it heard. Al-Farra' said: The meaning is for every ear to memorize it as an admonition for whoever comes after. The majority read **memorized it** with a kasra on the 'ayn. Talha bin Masraf, Hamid Al-A'raj, and Abu Amr, in a narration from him, read the word with a sukoon on the 'ayn, likening this word to womb *womb* and witness *witness*, even though it is not one of those words. Al-Razi said: It was narrated from Ibn Kathir with a sukoon on the 'ayn, making the letter of the present tense with what follows it as one word, so he lightened it and made it sukoon, just as the middle letter of thigh *thigh*, liver *liver* and shoulder *shoulder* was made sukoon. The first is more appropriate, as this is from the category of making the connection run like the pause, as in the reading of the one who read **and what makes you feel** with a sukoon

Surat al-Haqqah 69:12

That We may make it a reminder for you, and that a hearing ear may receive it.

on the ra'. Al-Qurtubi said: There was a difference in the reading of Asim and Ibn Kathir: meaning you understand it.

Tafsir al-Baghawi

12- **That We may make it**, that is, that We may make that action which We did, of drowning the people of Noah and saving those We carried with him, **for you a reminder**, a lesson and an admonition, **and that you may remember it**, Al-Qawwas read it on the authority of Ibn Kathir and Sulaym on the authority of Hamza, by stealing the 'ayn, while the others read it by breaking it, meaning that you may memorize it, **a listening ear**, that is, a memorizer of what came from God. Qatada said: an ear that heard and understood what it heard. Al-Farra' said: so that every ear may memorize it so that it may be a lesson and admonition for those who come after.

Tafsir al-Baidawi

12- **To make it for you** To make the action, which is the salvation of the believers and the drowning of the disbelievers. **A reminder** A lesson and evidence of the Creator's power, wisdom, perfect dominance and mercy. **And to remember it** And to preserve it. Ibn Kathir said, **To remember it** with a sukoon on the 'ayn, likening it to a shoulder. Awareness means that you preserve something in yourself, and retention means that you preserve it in someone else. **A receptive ear** Its nature is to preserve what must be preserved by remembering it, spreading it, thinking about it, and acting upon it. The indefiniteness is to indicate its smallness, and that someone of this nature, despite its smallness, is a cause for the salvation of the great multitude and the continuation of their offspring. Nafi' read *adhan* with a light *adhan*.

Surat al-Haqqah 69:13

Then when the Trumpet is blown with a single blast

Tafsir al-Jalalayn

13 - **Then when the Trumpet is blown with a single blast** to separate the creatures, which is the second.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then when the Trumpet is blown** Israfil **with a single blast** which is the first blast.

Tafsir al-Qurtubi

God Almighty says: **Then when the Trumpet is blown with a single blast.**

Ibn Abbas said: It is the first blast of the Hour, and no one will remain who has not died. It is permissible to make *blow* masculine because the feminine of *blow* is not real. It was said: This blow is the last. He said: **One blow** meaning it cannot be repeated. Al-Akhfash said: The verb falls on the blow since there was no raised noun before it, so it was said: a blow. It is permissible to make *blow* accusative as a verbal noun. Abu Al-Samal read it this way. Or it can be said: It is limited to reporting the action, as you say: he struck a striking. Al-Zajaj said: In the trumpet, it takes the place of what the agent is not named.

Tafsir Ibn Kathir

God Almighty says, informing us of the horrors of the Day of Resurrection, the first of which is the blast of terror, followed by the blast of the stunner when everyone in the heavens and the earth will be stunned except whom God wills. Then after that is the blast of the rising of the Lord of the Worlds, the resurrection, and this is the blast. He emphasized it here as one because the command of God cannot be contradicted or prevented and does not need repetition or confirmation. Al-Rabi' said: It is the last blast, and what we have said is apparent. For this reason, He said here: **And the earth and the mountains will be borne away and crushed with a single crushing**, meaning they will be stretched out like the stretching of a hide and the earth will be replaced by another earth. **On that Day the Event will occur**, meaning the Resurrection will take place. **And the heaven will be split open, and on that Day it will be frail**. Samak said, on the authority of a sheikh from Banu Asad, on the authority of Ali, who said: The heaven will be split open from the galaxy. Narrated by Ibn Abi Hatim. Ibn Jurayj said: It is like His saying: **And the heaven will be opened and will become gates**. Ibn Abbas said: Torn open and the throne will be next to it. **And the angels**

will be over... Its corners" The angel is a generic name, meaning the angels are on the corners of the sky. Ibn Abbas said: on what is not on it, meaning its edges. Saeed bin Jubayr and Al-Awza'i said the same. Ad-Dahhak said: its edges. Al-Hasan Al-Basri said: its doors. Ar-Rabi' bin Anas said regarding his statement: **and the angels are on its corners**, he said: on what is narrow in the sky, looking at the people of the earth.

God the Almighty said: **And the Throne of your Lord will be borne above them that Day by eight** meaning on the Day of Resurrection the Throne will be borne by eight angels. It is possible that what is meant by this great Throne is the Throne that will be placed on the earth on the Day of Resurrection to separate judgments, and God knows best. In the hadith of Abdullah bin Umair, on the authority of Al-Ahnaf bin Qais, on the authority of Al-Abbas bin Abdul Muttalib, mentioning the bearers of the Throne, they are eight mountain goats. Ibn Abi Hatim said: Abu Saeed Yahya bin Saeed told us, Zaid bin Al-Hubab told us, Abu Al-Samh Al-Basri told me, Abu Qabil Huyayy bin Hani' told us that he heard Abdullah bin Amr say: The bearers of the Throne are eight, and between the place where one of them stands and the back of his eye is a journey of one hundred years. Ibn Abi Hatim said: My father told us: Ahmad ibn Hafs ibn Abdullah al-Naysaburi wrote to me, my father told me, Ibrahim ibn Tahman told us, on the authority of Musa ibn Uqba, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **I have been given permission to tell you about an angel from among the bearers of the Throne, that the distance between his earlobe and his neck is a flight of seven hundred years.** This is a good chain of transmission, all of whose men are trustworthy. Abu Dawud narrated it in the Book of the Sunnah of his Sunan. Ahmad ibn Hafs ibn Abdullah told us, my father told us, Ibrahim ibn Tahman told us, on the authority of Musa ibn Uqba, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah, that the Messenger of God, may God bless him and grant him peace, said: **I have been given permission to tell you about an angel from among the bearers of the Throne, that the distance between his earlobe and his shoulder is a journey of seven hundred years.** This is the wording of Abu Dawud.

Ibn Abi Hatim said: Abu Zur'ah told us, Yahya bin Al-Mughira told us, Jarir told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, regarding the words of God Almighty: **And eight will bear the Throne of your Lord above them that Day**, he said: Eight rows of angels. He said: And something similar was narrated on the authority of Al-Sha'bi, Ikrimah, Al-Dahhak and Ibn Jurayj, and Al-Suddi narrated on the authority of Abu Malik, on the authority of Ibn Abbas: Eight rows, and Al-Awfi narrated on his authority as well, and Al-Dahhak said on the authority of Ibn Abbas: The Cherubim are eight parts, each part equal to the number of humans, jinn, devils and angels. God the Almighty says: **On that Day you will be exposed, nothing of you will be hidden.** That is, you will be exposed to the Knower of secrets and whispers, from whom nothing of your affairs is hidden. Rather, He knows the outward, the hidden, and the professed. For this reason, God the Almighty

Surat al-Haqqah 69:13

Then when the Trumpet is blown with a single blast

says: **Nothing of you will be hidden.** Ibn Abi Al-Dunya said: Ishaq bin Ismail told us, Sufyan bin Uyaynah told us, on the authority of Ja'far bin Burqan, on the authority of Thabit bin Al-Hajjaj, who said: Umar bin Al-Khattab, may God be pleased with him, said: "Call to account before you are called to account and weigh yourselves before you are weighed, for it will be easier for you in the reckoning tomorrow if you call to account today and adorn yourself for the greater exposure. "On that Day you will be exposed, nothing of you will be hidden."

Imam Ahmad said: Wakee' narrated to us, Ali ibn Rifa'ah narrated to us, on the authority of al-Hasan, on the authority of Abu Musa, who said: The Messenger of God, may God bless him and grant him peace, said: "People will be presented on the Day of Resurrection three times. Two of them will be arguments and excuses. As for the third, at that time the pages will fly into the hands, so I will take them with my right hand and take them with my left." Ibn Majah narrated it on the authority of Abu Bakr ibn Abi Shaybah on the authority of Wakee' with this chain of transmission. At-Tirmidhi narrated it on the authority of Abu Kurayb on the authority of Ali ibn Ali ibn al-Hasan on the authority of Abu Hurayrah with this chain of transmission. Ibn Jarir narrated it on the authority of Mujahid ibn Musa on the authority of Yazid ibn Sulayman ibn Hayyan on the authority of Marwan al-Asghar on the authority of Abu Wa'il on the authority of Abdullah, who said: "People will be presented on the Day of Resurrection three times: two of them will be arguments and disputes. The third time the pages will fly into the hands, so I will take them with my right hand and take them with my left." Sa'id ibn Abi 'Aruba narrated it on the authority of Qatadah, with a similar mursals chain of transmission.

Fath al-Qadir

13- And when the Trumpet is blown with a single blast

This is the beginning of explaining the Inevitable Event and how it will happen after explaining the matter of the destruction of the deniers. Ata' said: He means the first blast. Al-Kalbi and Muqatil said he means the last blast. The majority of scholars read **a single blast** in the nominative case in both of them, on the basis that the blast is raised as a substitute, and *one* is to emphasize it, and it is good to make the verb masculine because of the separation. Abu Al-Sammak read them in the accusative case, on the basis that the substitute is the preposition and noun. Al-Zajaj said: His statement **in the Trumpet** takes the place of something whose agent is not named.

Tafsir al-Baghawi

13- **Then when the trumpet is blown with a single blast,** which is the first blast.

Tafsir al-Baidawi

13- And when the trumpet is blown with a single blast

When he exaggerated in the terror of the Resurrection and mentioned the fate of those who deny it, magnifying its importance and drawing attention to its place, he returned to explaining it. Rather, it was good to attribute the verb to the source because of its restriction and the goodness of its being a reminder of the separation. And it was read **a blast** in the accusative case, attributing the verb to the preposition and the noun, and what is meant by it is the first blast at which the world will be destroyed.

Surat al-Haqqah 69:14

And the earth and the mountains will be lifted up and crushed with a single crushing.

Tafsir al-Jalalayn

14 - **And carried** lifted **the earth and the mountains and they were crushed** with a single crushing *crunch*

Tafsir al-Suyuti

Tafsir al-Tabari

And the earth and the mountains were lifted up and crushed with a single crushing. He says: They were shaken with a single earthquake.

Ibn Zayd used to say about this:

Yunus told me that Ibn Wahb told us that Ibn Zayd said, regarding His statement, **And the earth and the mountains were borne away and were crushed with a single crushing**, he said: They became dust. It was also said: **They were crushed**, and he mentioned before the mountains and the earth, and they are a group, and he did not say: They were crushed, because he made the mountains like a single thing, as the poet said:

They are two masters who claim to be our masters, but they will only rule us if their sheep are wealthy.

And as it was said: **The heavens and the earth were joined together** (al-Anbiya 21:30).

Tafsir al-Qurtubi

The Almighty's saying: **And the earth and the mountains were lifted up**. The general reading is with a soft m, meaning they were lifted up from their places. *Fadakta* means they were crumbled and broken. **A single crushing** The only accusative case for *Fadakta* is the accusative case because the pronoun in *Dakta* is in the accusative case. Al-Farra' said: He did not say *Fadakkan* because he made all the mountains as one sentence, and the earth as one sentence. Similar to it is: **That the heavens and the earth were joined together** (Al-Anbiya': 30) and He did not say *Kun*. This crushing is like an earthquake, as God Almighty said: **When the earth is shaken with its [final] earthquake** (al-Zalzalah 99:1). It was also said: *Fadakta* means they were spread out once, and from this comes the camel's hump when it spreads out on its back. This has been discussed in Surat Al-A'raf. Abdul Hamid read on the authority of Ibn Amir, **And the earth and the mountains were lifted up** with a shaddah, attributing the action to the second object. It is as if it was originally **Our power or one of Our angels carried the earth and the mountains**, then the action was attributed to the second object and was constructed for it. If the first object had been used, the action would have been attributed to it, so it is as if he said: **Our**

power carried the earth. It is also permissible to construct it for the second object by way of inversion, so it is said: **The earth carried the angel**, like you say: **Zaid dressed the cloak**, and I **dressed the cloak for Zaid**.

Tafsir Ibn Kathir

God Almighty says, informing us of the horrors of the Day of Resurrection, the first of which is the blast of terror, followed by the blast of the stunner when everyone in the heavens and the earth will be stunned except whom God wills. Then after that is the blast of the rising of the Lord of the Worlds, the resurrection, and this is the blast. He emphasized it here as one because the command of God cannot be contradicted or prevented and does not need repetition or confirmation. Al-Rabi' said: It is the last blast, and what we have said is apparent. For this reason, He said here: **And the earth and the mountains will be borne away and crushed with a single crushing**, meaning they will be stretched out like the stretching of a hide and the earth will be replaced by another earth. **On that Day the Event will occur**, meaning the Resurrection will take place. **And the heaven will be split open, and on that Day it will be frail**. Samak said, on the authority of a sheikh from Banu Asad, on the authority of Ali, who said: The heaven will be split open from the galaxy. Narrated by Ibn Abi Hatim. Ibn Jurayj said: It is like His saying: **And the heaven will be opened and will become gates**. Ibn Abbas said: Torn open and the throne will be next to it. **And the angels will be over...** Its corners" The angel is a generic name, meaning the angels are on the corners of the sky. Ibn Abbas said: on what is not on it, meaning its edges. Saeed bin Jubayr and Al-Awza'i said the same. Ad-Dahhak said: its edges. Al-Hasan Al-Basri said: its doors. Ar-Rabi' bin Anas said regarding his statement: **and the angels are on its corners**, he said: on what is narrow in the sky, looking at the people of the earth.

God the Almighty said: **And the Throne of your Lord will be borne above them that Day by eight** meaning on the Day of Resurrection the Throne will be borne by eight angels. It is possible that what is meant by this great Throne is the Throne that will be placed on the earth on the Day of Resurrection to separate judgments, and God knows best. In the hadith of Abdullah bin Umair, on the authority of Al-Ahnaf bin Qais, on the authority of Al-Abbas bin Abdul Muttalib, mentioning the bearers of the Throne, they are eight mountain goats. Ibn Abi Hatim said: Abu Saeed Yahya bin Saeed told us, Zaid bin Al-Hubab told us, Abu Al-Samh Al-Basri told me, Abu Qabil Huyayy bin Hani' told us that he heard Abdullah bin Amr say: The bearers of the Throne are eight, and between the place where one of them stands and the back of his eye is a journey of one hundred years. Ibn Abi Hatim said: My father told us: Ahmad ibn Hafs ibn Abdullah al-Naysaburi wrote to me, my father told me, Ibrahim ibn Tahman told us, on the authority of Musa ibn Uqba, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **I have been given permission to tell you about an angel from**

And the earth and the mountains will be lifted up and crushed with a single crushing.

among the bearers of the Throne, that the distance between his earlobe and his neck is a flight of seven hundred years. This is a good chain of transmission, all of whose men are trustworthy. Abu Dawud narrated it in the Book of the Sunnah of his Sunan. Ahmad ibn Hafs ibn Abdullah told us, my father told us, Ibrahim ibn Tahman told us, on the authority of Musa ibn Uqba, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah, that the Messenger of God, may God bless him and grant him peace, said: **I have been given permission to tell you about an angel from among the bearers of the Throne, that the distance between his earlobe and his shoulder is a journey of seven hundred years.** This is the wording of Abu Dawud.

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the Day of Resurrection three times: two of them will be arguments and disputes. The third time the pages will fly into the hands, so I will take them with my right hand and take them with my left." Sa'id ibn Abi 'Aruba narrated it on the authority of Qatadah, with a similar mural chain of transmission.

Fath al-Qadir

14- **And the earth and the mountains were carried** meaning they were lifted from their places and uprooted from their foundations by the Divine Power. The majority of scholars read *hamalta* with a light *mim*. Al-A'mash, Ibn Abi Ubla, Ibn Muqsim, and Ibn Amir, in one narration from him, read it with a heavy *mim* for emphasis or transitivity. **They were crushed with one crushing** meaning they were broken with one crushing and no increase, or they struck each other with one blow until they became a heap of sand and scattered dust. Al-Farra' said: He did not say *fadakun* because he made all the mountains as one whole. Similar to this is the saying of God the Almighty: **Have those who disbelieve not considered that the heavens and the earth were a joined entity, and We separated them?** It was said that *dakata* means they were spread out with one spreading, and from this comes the word *andakka* the camel's hump when it spreads out on its back.

Tafsir al-Baghawi

14- **And the earth and the mountains were borne away,** lifted from their places, **and were crushed,** broken, *crushed* one by one, **so they became scattered dust.**

Tafsir al-Baidawi

14- **And the earth and the mountains were carried** They were lifted from their places by the mere power of God, or by means of an earthquake or a violent wind. **They were crushed with a single crushing** So the two camels struck each other with a single blow, so everything became dust, or they were spread out as one, so they became land with no crookedness or unevenness in it, because crushing causes leveling. Therefore, a she-camel is called a *dakaa* for one that has no hump, and a *dakaa* land for one that is wide and flat.

Surat al-Haqqah 69:15

So on that Day the Event will occur.

Tafsir al-Jalalayn

15 - **On that Day the Event will occur** The Resurrection will take place

Tafsir al-Suyuti

Tafsir al-Tabari

On that Day the Event will occur. God Almighty says: On that Day the Hour will be shouted, and the Resurrection will take place.

Tafsir al-Qurtubi

God Almighty says: **Then on that Day the Event will occur**, meaning the Resurrection will take place.

Tafsir Ibn Kathir

God Almighty says, informing us of the horrors of the Day of Resurrection, the first of which is the blast of terror, followed by the blast of the stunner when everyone in the heavens and the earth will be stunned except whom God wills. Then after that is the blast of the rising of the Lord of the Worlds, the resurrection, and this is the blast. He emphasized it here as one because the command of God cannot be contradicted or prevented and does not need repetition or confirmation. Al-Rabi' said: It is the last blast, and what we have said is apparent. For this reason, He said here: **And the earth and the mountains will be borne away and crushed with a single crushing**, meaning they will be stretched out like the stretching of a hide and the earth will be replaced by another earth. **On that Day the Event will occur**, meaning the Resurrection will take place. **And the heaven will be split open, and on that Day it will be frail**. Samak said, on the authority of a sheikh from Banu Asad, on the authority of Ali, who said: The heaven will be split open from the galaxy. Narrated by Ibn Abi Hatim. Ibn Jurayj said: It is like His saying: **And the heaven will be opened and will become gates**. Ibn Abbas said: Torn open and the throne will be next to it. **And the angels will be over...** Its corners" The angel is a generic name, meaning the angels are on the corners of the sky. Ibn Abbas said: on what is not on it, meaning its edges. Saeed bin Jubayr and Al-Awza'i said the same. Ad-Dahhak said: its edges. Al-Hasan Al-Basri said: its doors. Ar-Rabi' bin Anas said regarding his statement: **and the angels are on its corners**, he said: on what is narrow in the sky, looking at the people of the earth.

God the Almighty said: **And the Throne of your Lord will be borne above them that Day by eight** meaning on the Day of Resurrection the Throne will be borne by

eight angels. It is possible that what is meant by this great Throne is the Throne that will be placed on the earth on the Day of Resurrection to separate judgments, and God knows best. In the hadith of Abdullah bin Umair, on the authority of Al-Ahnaf bin Qais, on the authority of Al-Abbas bin Abdul Muttalib, mentioning the bearers of the Throne, they are eight mountain goats. Ibn Abi Hatim said: Abu Saeed Yahya bin Saeed told us, Zaid bin Al-Hubab told us, Abu Al-Samh Al-Basri told me, Abu Qabil Huyayy bin Hani' told us that he heard Abdullah bin Amr say: The bearers of the Throne are eight, and between the place where one of them stands and the back of his eye is a journey of one hundred years. Ibn Abi Hatim said: My father told us: Ahmad ibn Hafs ibn Abdullah al-Naysaburi wrote to me, my father told me, Ibrahim ibn Tahman told us, on the authority of Musa ibn Uqba, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **I have been given permission to tell you about an angel from among the bearers of the Throne, that the distance between his earlobe and his neck is a flight of seven hundred years**. This is a good chain of transmission, all of whose men are trustworthy. Abu Dawud narrated it in the Book of the Munah of his Sunan. Ahmad ibn Hafs ibn Abdullah told us, my father told us, Ibrahim ibn Tahman told us, on the authority of Musa ibn Uqba, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah, that the Messenger of God, may God bless him and grant him peace, said: **I have been given permission to tell you about an angel from among the bearers of the Throne, that the distance between his earlobe and his shoulder is a journey of seven hundred years**. This is the wording of Abu Dawud.

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Surat al-Haqqah 69:15

So on that Day the Event will occur.

Imam Ahmad said: Wakee' narrated to us, Ali ibn Rifa'ah narrated to us, on the authority of al-Hasan, on the authority of Abu Musa, who said: The Messenger of God, may God bless him and grant him peace, said: "People will be presented on the Day of Resurrection three times. Two of them will be arguments and excuses. As for the third, at that time the pages will fly into the hands, so I will take them with my right hand and take them with my left." Ibn Majah narrated it on the authority of Abu Bakr ibn Abi Shaybah on the authority of Wakee' with this chain of transmission. At-Tirmidhi narrated it on the authority of Abu Kurayb on the authority of Ali ibn Ali ibn al-Hasan on the authority of Abu Hurayrah with this chain of transmission. Ibn Jarir narrated it on the authority of Mujahid ibn Musa on the authority of Yazid ibn Sulayman ibn Hayyan on the authority of Marwan al-Asghar on the authority of Abu Wa'il on the authority of Abdullah, who said: "People will be presented on the Day of Resurrection three times: two of them will be arguments and disputes. The third time the pages will fly into the hands, so I will take them with my right hand and take them with my left." Sa'id ibn Abi 'Aruba narrated it on the authority of Qatadah, with a similar mural chain of transmission.

Fath al-Qadir

15- **On that day the event will occur** meaning the Day of Resurrection will come.

Tafsir al-Baghawi

15- **On that day the event occurred**, the Day of Resurrection took place.

Tafsir al-Baidawi

15- **On that day then the event will occur** the Resurrection will take place.

Surat al-Haqqah 69:16

And the heaven will be split open, and on that Day it will be frail.

Tafsir al-Jalalayn

16 - **And the heaven will split, and on that Day it will be weak**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And the heaven will split open, and on that Day it will be fragile.** He says: **Split and cracked.**

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

Who said that?

Musa bin Abdul Rahman Al-Masruqi told me: Abu Usamah told us, on the authority of Al-Ajlah, who said: I heard Ad-Dahhak bin Muzahim say: When the Day of Resurrection comes, God will command the lowest heaven with its inhabitants, and the angels in it will descend, and they will surround the earth and whoever is on it, then the second, then the third, then the fourth, then the fifth, then the sixth, then the seventh, and they will be arranged in rows below each other. Then the highest angel will descend on its left side, Hell. When the people of the earth see it, they will call out, and they will not come to any region of the earth except that they will find seven rows of angels, so they will return to the place where they were. This is the saying of God: "Indeed, I fear for you the Day of Calling * The Day you will turn back, fleeing. You will have no protector from God" (Ghafir 40:32-33), and this is His saying: **And your Lord will come with the angels, rank upon rank, and that Day Hell will be brought forth** (al-Fajr 89:22-23), and His saying: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not be able to do so except by authority." (al-Rahman 55:33), and this is His saying: **And the heaven will be split open, and that Day it will be fragile, and the angels will be over its corners.**

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **And the heaven will be split open, and on that Day it will be fragile**, meaning: torn apart and weak.

Tafsir al-Qurtubi

And the sky was split means it cracked and split. It was said that it was split because of the descent of the angels in it, as evidenced by the words of God Almighty: **And the Day the heaven will be split with**

clouds and the angels will be sent down in succession (al-Furqan 25:25), which has been mentioned before. **So on that Day it will be frail** means weak. It is said: It is a building that is weak and fragile, so it is weak if it is very weak. It is also said: Frail speech, meaning weak. It was said: It becomes, after its hardness, like wool in its frailty, and that is because of the descent of the angels, as we mentioned. It was also said: Because of the terror of the Day of Resurrection. It was also said: *Frail* means torn, as Ibn Shajarah said. It is taken from their saying: It is a water skin when it is torn. Among their proverbs:

Leave him who has no water to drink and who spills his water in the desert

Anyone who is weak-minded cannot protect himself.

Tafsir Ibn Kathir

God Almighty says, informing us of the horrors of the Day of Resurrection, the first of which is the blast of terror, followed by the blast of the stunner when everyone in the heavens and the earth will be stunned except whom God wills. Then after that is the blast of the rising of the Lord of the Worlds, the resurrection, and this is the blast. He emphasized it here as one because the command of God cannot be contradicted or prevented and does not need repetition or confirmation. Al-Rabi' said: It is the last blast, and what we have said is apparent. For this reason, He said here: **And the earth and the mountains will be borne away and crushed with a single crushing**, meaning they will be stretched out like the stretching of a hide and the earth will be replaced by another earth. **On that Day the Event will occur**, meaning the Resurrection will take place. **And the heaven will be split open, and on that Day it will be frail.** Samak said, on the authority of a sheikh from Banu Asad, on the authority of Ali, who said: The heaven will be split open from the galaxy. Narrated by Ibn Abi Hatim. Ibn Jurayj said: It is like His saying: **And the heaven will be opened and will become gates.** Ibn Abbas said: Torn open and the throne will be next to it. **And the angels will be over... its corners** The angel is a generic name, meaning the angels are on the corners of the sky. Ibn Abbas said: on what is not on it, meaning its edges. Saeed bin Jubayr and Al-Awza'i said the same. Ad-Dahhak said: its edges. Al-Hasan Al-Basri said: its doors. Ar-Rabi' bin Anas said regarding his statement: **and the angels are on its corners**, he said: on what is narrow in the sky, looking at the people of the earth.

God the Almighty said: **And the Throne of your Lord will be borne above them that Day by eight** meaning on the Day of Resurrection the Throne will be borne by eight angels. It is possible that what is meant by this great Throne is the Throne that will be placed on the earth on the Day of Resurrection to separate judgments, and God knows best. In the hadith of Abdullah bin Umair, on the authority of Al-Ahnaf bin Qais, on the authority of Al-Abbas bin Abdul Muttalib, mentioning the bearers of the Throne, they are eight mountain goats. Ibn Abi Hatim said: Abu Saeed Yahya bin Saeed told us, Zaid bin Al-Hubab told us, Abu Al-Samh Al-Basri told me, Abu Qabil Huyayy bin Hani'

And the heaven will be split open, and on that Day it will be frail.

told us that he heard Abdullah bin Amr say: The bearers of the Throne are eight, and between the place where one of them stands and the back of his eye is a journey of one hundred years. Ibn Abi Hatim said: My father told us: Ahmad ibn Hafs ibn Abdullah al-Naysaburi wrote to me, my father told me, Ibrahim ibn Tahman told us, on the authority of Musa ibn Uqba, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **I have been given permission to tell you about an angel from among the bearers of the Throne, that the distance between his earlobe and his neck is a flight of seven hundred years.** This is a good chain of transmission, all of whose men are trustworthy. Abu Dawud narrated it in the Book of the Sunnah of his Sunan. Ahmad ibn Hafs ibn Abdullah told us, my father told us, Ibrahim ibn Tahman told us, on the authority of Musa ibn Uqba, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah, that the Messenger of God, may God bless him and grant him peace, said: **I have been given permission to tell you about an angel from among the bearers of the Throne, that the distance between his earlobe and his shoulder is a journey of seven hundred years.** This is the wording of Abu Dawud.

Ibn Abi Hatim said: Abu Zur'ah told us, Yahya bin Al-Mughira told us, Jarir told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, regarding the words of God Almighty: **And eight will bear the Throne of your Lord above them that Day,** he said: Eight rows of angels. He said: And something similar was narrated on the authority of Al-Sha'bi, Ikrimah, Al-Dahhak and Ibn Jurayj, and Al-Suddi narrated on the authority of Abu Malik, on the authority of Ibn Abbas: Eight rows, and Al-Awfi narrated on his authority as well, and Al-Dahhak said on the authority of Ibn Abbas: The Cherubim are eight parts, each part equal to the number of humans, jinn, devils and angels. God the Almighty says: **On that Day you will be exposed, nothing of you will be hidden.** That is, you will be exposed to the Knower of secrets and whispers, from whom nothing of your affairs is hidden. Rather, He knows the outward, the hidden, and the professed. For this reason, God the Almighty says: **Nothing of you will be hidden.** Ibn Abi Al-Dunya said: Ishaq bin Ismail told us, Sufyan bin Uyaynah told us, on the authority of Ja'far bin Burqan, on the authority of Thabit bin Al-Hajjaj, who said: Umar bin Al-Khattab, may God be pleased with him, said: "Call to account before you are called to account and weigh yourselves before you are weighed, for it will be easier for you in the reckoning tomorrow if you call to account today and adorn yourself for the greater exposure. "On that Day you will be exposed, nothing of you will be hidden."

Imam Ahmad said: Wakee' narrated to us, Ali ibn Rifa'ah narrated to us, on the authority of al-Hasan, on the authority of Abu Musa, who said: The Messenger of God, may God bless him and grant him peace, said: "People will be presented on the Day of Resurrection three times. Two of them will be arguments and excuses. As for the third, at that time the pages will fly into the hands, so I will take them with my right hand

and take them with my left." Ibn Majah narrated it on the authority of Abu Bakr ibn Abi Shaybah on the authority of Wakee' with this chain of transmission. At-Tirmidhi narrated it on the authority of Abu Kurayb on the authority of Ali ibn Ali ibn al-Hasan on the authority of Abu Hurayrah with this chain of transmission. Ibn Jarir narrated it on the authority of Mujahid ibn Musa on the authority of Yazid ibn Sulayman ibn Hayyan on the authority of Marwan al-Asghar on the authority of Abu Wa'il on the authority of Abdullah, who said: "People will be presented on the Day of Resurrection three times: two of them will be arguments and disputes. The third time the pages will fly into the hands, so I will take them with my right hand and take them with my left." Sa'id ibn Abi 'Aruba narrated it on the authority of Qatadah, with a similar mural chain of transmission.

Fath al-Qadir

16- **And the heaven will split, and on that Day it will be frail.** That is, it will split open with the descent of the angels in it, so on that Day it will be weak and flimsy. Al-Zajaj said: Everything that is very weak and has become frail is called *waha*. Al-Farra' said: *Waha* means it will crack.

Tafsir al-Baghawi

16- **And the heaven will split, and on that Day it will be fragile.** Weak. Al-Farra' said: **And it will split** means it will crack.

Tafsir al-Baidawi

16- **And the heaven will split** for the descent of the angels **so that day it will be weak and flimsy.**