

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

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

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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.2)
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Translator: Ben Abrahamson

Editor: Rebecca Abrahamson

Cover Designer: Husada Tsalitsa Mardiansyah

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In the name of Allah, the Most Beneficent, the Most Merciful.

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

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

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



The Tafsir Al-Qur'an: A Complete English

Translation of Classical Qur'anic Commentaries Volume 31 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Jin*, and the first verses of *Sūrat l-Naba*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

- **Tafsir al-Tabari (923 CE)** – One of the earliest and most comprehensive tafsirs, authored by **Imam al-Tabari**. It is based on tafsir bi'l-ma'thur (interpretation through transmitted reports) and includes extensive narrations from the Prophet (pbuh), the Sahabah, and early scholars.
- **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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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-Haqqah: 17

And the angels will be on its sides, and eight will bear the Throne of your Lord above them that Day.

Surat al-Haqqah 69:17

And the angels will be on its sides, and eight will bear the Throne of your Lord above them that Day.

Tafsir al-Jalalayn

17 - **And the angels** meaning the angels **are on its sides** the sides of the heavens **and the Throne of your Lord will be borne above them** the mentioned angels **on that Day by eight** of the angels or from their ranks

Tafsir al-Suyuti

Tafsir al-Tabari

And the King is over its corners. God Almighty says: And the King is over the edges of the sky when it splits and its borders.

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 the angels are on its edges**, meaning: And the angels are on the edges of the sky when it splits, and it is said on the edge of everything that splits from it.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And the angels are over its corners**, he said: its edges.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **And the angels are over its corners**, he said: on the edges of the sky.

Musa bin Abdul Rahman Al-Masruqi told me: Abu Usamah told us, on the authority of Al-Ajlal, who said: I said to Al-Dahhak: What are its edges? He said: Its edges.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the angels are on its edges** on its borders.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar: **And the king is over its corners.** He said: It has reached me that it is its regions. Qatada said: Over its sides.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **And the king is over its corners.** He said: Its regions.

Al-Harith told me, he said: Al-Ashib told us, he said: Warqa' told us, on the authority of Ata' bin Al-Sa'ib, on

the authority of Saeed bin Al-Musayyab: The edges of the sky are the corners.

He said: Al-Ashib told us, he said: Abu Uwana told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, **And the king is over its corners**, he said: over what he has not eaten of it.

Muhammad bin Sinan Al-Qazzaz told us, he said: Husayn Al-Ashqar told us, he said: Abu Kudayna told us, on the authority of Ata', on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding his statement, **And the king is over its corners**, he said: Over what he has not yet eaten of it.

And His statement, **And eight will bear the Throne of your Lord above them that Day**, the people of interpretation differed as to who was meant by His statement, *eight*. Some of them said: What was meant by it were eight rows of angels, and no one knows their number except God.

Who said that?

Abu Kurayb told us: Talq told us, on the authority of Zuhair, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Ibn Abbas: **And eight will bear the Throne of your Lord above them that Day.** He said: Eight rows of angels, and no one knows their number except 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 eight will bear the Throne of your Lord above them that Day**, he said: They are the rows behind the rows.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **And eight will bear the Throne of your Lord above them that Day**, he said: Eight rows of angels.

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 eight will bear the Throne of your Lord above them that Day**, some of them said: Eight rows, and no one knows their number except God.

Some of them said: Eight angels with the creation of the mountain goat.

Others said: Rather, he meant eight angels.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And eight will bear the Throne of your Lord above them that Day**, he said: Eight angels. He said: The Messenger of God, may God bless him and grant him peace, said: Four will bear it today, and on the Day of Resurrection, eight will bear it. The Messenger of God, may God bless him and grant him peace, said: Their feet will be on the seventh earth, and their shoulders will come out of the heavens, over which is the Throne." Ibn Zayd said: The four said: It has reached us that the Messenger of

God, may God bless him and grant him peace, said: When God created them, He said: Do you know why I created you? They said: Our Lord created us for what You will. He said to them: You will bear My Throne. Then He said: Ask Me for whatever power you wish, and I will place it in you. One of them said: The Throne of our Lord was over the water, so place it in the power of the water. He said: I have placed in you the power of the water. Another said: Place it in the power of the heavens. He said: I have placed in you the power of the heavens. Another said: Place it in the power of the earth. He said: I have placed in you the power of the earth and the mountains. Another said: Place it in the power of the winds. He said: I have placed in you the power of The winds, then he said: Carry! So they placed the throne on their shoulders, and it did not move. K said: Then another flag came, and it was their flag that they asked for strength, so he said to them: Say: There is no power or strength except with God, so they said: There is no power or strength except with God, so God put in them a power and strength that their knowledge did not reach, so they carried.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: It has reached us that the Messenger of God, may God bless him and grant him peace, said: Today they are four, meaning the bearers of the Throne, and when the Day of Resurrection comes, God will support them with four more, so they will be eight. And God said: **And eight will bear the Throne of your Lord above them that Day.**

Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of Maysarah, regarding his statement, **And eight will bear the Throne of your Lord above them that Day**, he said: Their feet will be on the borders, unable to raise their eyes from the rays of light.

Tafsir al-Qurtubi

And the angels means the angels, a name for the species. **On its edges** means on its extremities when it splits, because the sky is their place, according to Ibn Abbas. Al-Mawardi: Perhaps this is the saying of Mujahid and Qatadah. Al-Tha'labi narrated it from Al-Dahhak, who said: On its edges, from what has not split. He means that the sky is the place of the angels, and when it splits, they will be at its edges. Sa'id ibn Jubayr said: The meaning is that the angels are on the edges of the world, meaning they descend to the earth and guard its edges. It was also said: When the sky becomes pieces, the angels will stand on those pieces that are not cracked within themselves. It was also said: When people see Hell, it will startle them, and they will call out like camels call out, and they will not come to any part of the earth except that they will see its angels and return from whence they came. It was also said: **On its edges** await what they are commanded to do with the people of Hell, such as driving to it, and with the people of Paradise, such as greetings and honor. All of this goes back to the meaning of Ibn Jubayr's statement. It is indicated by the verse: **And He sends down the angels in successive descents** (al-Furqan 25:25) and the Almighty's statement: **O company of jinn and mankind,**

if you are able to pass beyond the regions of the heavens and the earth (Al-Rahman: 33) as we explained there. And the regions and directions in the language of Hudhayl, the singular of which is rajān, shortened, and its dual is rajwān, like 'asā and 'aswān. The poet said:

So don't let the hope throw me out that I am the least of the people who cares about my place

This is said for the letter of the well and the grave.

God the Almighty says: **And eight will bear the Throne of your Lord above them that Day.** Ibn Abbas said: Eight rows of angels, and no one knows their number except God. Ibn Zayd said: They are eight angels. Al-Hasan reported: God knows best how many there are, eight or eight thousand.

The Prophet, may God bless him and grant him peace, said: **The bearers of the Throne today are four, and when the Day of Resurrection comes, God Almighty will support them with four more, making them eight.** This was mentioned by al-Tha'labi. Al-Mawardi narrated it on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Four bear it today, and on the Day of Resurrection they will be eight.**

Al-Abbas ibn Abdul Muttalib said: They are eight angels in the form of mountain goats. This was narrated by the Prophet (peace and blessings be upon him) in the hadith: "Each angel has four faces: the face of a man, the face of a lion, the face of a bull, and the face of an eagle. Each face asks God for sustenance for that species."

When he recited before the Prophet, may God bless him and grant him peace, the words of Umayyah ibn Abi al-Salt:

Saturn and Taurus under his right foot, the eagle under the other, and a lion as an observatory.

And the sun rises every last night, red, its color turning rosy

She does not send them her messengers except to punish or to flog.

The Prophet, may God bless him and grant him peace, said: He spoke the truth.

It is reported in the hadith that above the seventh heaven are eight angels, or a height between their hooves and knees, like the distance between one heaven and the next, and above their backs is the Throne. Al-Qushayri mentioned it and Al-Tirmidhi included it from the hadith of Al-Abbas ibn Abdul Muttalib. It was mentioned in full in Surat Al-Baqarah. Al-Tha'labi mentioned something similar and the same wording. In a hadith attributed to the Prophet (peace and blessings of God be upon him): **The bearers of the Throne are eight angels in the form of mountain goats, and between their hooves and knees is the journey of a swift bird of seventy years.** In Al-Kalbi's interpretation: Eight parts out of nine angels, which would take too long to mention. The first was narrated by Al-Tha'labi and the second by Al-Qushayri. Al-Mardawi said on the authority of Ibn Abbas: Eight parts out of nine, and they are the Cherubim. The meaning is that the Throne

Surat Al-Haqqah: 17

And the angels will be on its sides, and eight will bear the Throne of your Lord above them that Day.

descends. Then, the attribution of the Throne to God is like the attribution of a house, and a house is not for dwelling, so that is the Throne. The meaning of **above them** is above their heads. Al-Suddi said: The Throne is borne by the angels who bear it above them, and none bears the Throne except God. It was also said: **above them** means that the bearers of the Throne are above the angels who are in the heavens on all sides. It was also said: **above them** means above the people of the Resurrection.

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 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

17- **And the angels are on its edges** meaning the angels are on its edges and sides. The plural of rajā is rajwān, and its dual is rajwān, like qaffā and qafwān. The meaning is that when the sky, which is their dwellings, splits, they will take refuge at its edges. Ad-Dahhak said: When the Day of Resurrection comes, God will command the lowest heaven to split, and the angels will be at its edges until the Lord commands them to descend to the earth and surround the earth and whoever is on it. Sa'id ibn Jubayr said: The meaning is that the angels are on the edges of the world: meaning they will descend to the earth. It was also said that when the sky becomes pieces, the angels will stand on those pieces that are not cracked in themselves. **And the Throne of your Lord will be borne above them that Day** meaning that eight angels will carry it above their heads on the Day of Resurrection. It was also said that it will be eight rows of angels, and no one knows their number except God. It was also said that it will be eight parts out of nine parts of the angels, as was said by Al-Kalbi and others.

Tafsir al-Baghawi

17- **And the angels**, meaning the angels, **are on its edges**, its sides and regions / as long as it has not yet split apart. The singular is rajā, shortened, and its dual is rajwān. Ad-Dahhak said: The angels will be on its edge until the Lord commands them to descend and surround the earth and everyone on it. **And the Throne of your Lord will be borne above them**, meaning above their heads, meaning the bearers. **On that Day**, the Day of Resurrection, *eight*, meaning eight angels.

It was stated in the hadith: "Today they are four, and when the Day of Resurrection comes, God will support them with four more, so they will be eight in the form of mountain goats, and between their hooves and their knees is like the distance between one sky and another."

It was stated in the hadith: **Each of them has the face of a man, the face of a lion, the face of a bull, and the face of an eagle.**

Abu Bakr ibn al-Haytham al-Turabi told us, Abu al-Fadi Muhammad Asad ibn al-Husayn al-Haddadi told us, Muhammad ibn Yahya al-Khalidi told us, Ishaq ibn Ibrahim al-Hanthali told us, Abd al-Razzaq told us, Yahya ibn al-Ala' told us, on the authority of his uncle

Shu'ayb ibn Khalid, Samak ibn Harb told us, on the authority of Abdullah ibn Umayrah, on the authority of al-Abbas ibn Abd al-Muttalib, who said: "We were sitting with the Prophet, may God bless him and grant him peace, in al-Batha' when a cloud passed by. The Prophet, may God bless him and grant him peace, said: 'Do you know what this is?' We said: 'The clouds.' He said: 'And the rain clouds?' We said: 'And the rain clouds.' He said: 'And the reins?' We remained silent. Then he said: 'Do you know how far is the distance between the heaven and the earth?' We said: 'God and His Messenger know best.' He said: 'Between them is a journey of five hundred years, and between each heaven and the next is a journey of five hundred years. Likewise, the thickness of each heaven is five hundred years. Above the seventh heaven is a sea between its top and its bottom, as is the distance between the heaven and the earth. Then between that are eight mountain goats between their hooves and their knees, as is the distance between the heaven and the earth. Then above that is the Throne between its bottom and its top are like the distance between the sky and the earth, and God Almighty is above that. Nothing of the deeds of the children of Adam is hidden from Him.

This is narrated on the authority of Abdullah bin Umaira, on the authority of Al-Ahnaf bin Qais, on the authority of Al-Abbas.

It was narrated on the authority of Ibn Abbas that he said: "Above them on that Day will be eight," meaning: eight rows of angels, and no one knows their number except God.

Tafsir al-Baidawi

17- **And the king** and the common genus of king **on its corners** its sides, the plural of Raja in the short form, and perhaps it is a metaphor for the destruction of the sky with the destruction of the building and the gathering of its people to its edges and around it, and if it is according to its appearance, then perhaps the destruction of the angels was an effect of that. **And he will bear the Throne of your Lord above them** above the angels who are on the corners, or above the eight because it is in the intention of presentation. **On that day eight** eight angels, because it was narrated with a chain of transmission traceable to the Prophet **that today they are four, and when the Day of Resurrection comes, God will support them with four more.** And it was said eight rows of angels, and no one knows their number except God, and perhaps it is also a metaphor for His greatness with what is witnessed of the states of the sultans on the day they come out to the people for general judgment, and based on this he said:

Surat Al-Haqqah: 18

On that Day you will be exposed; nothing about you will be hidden.

Surat al-Haqqah 69:18

On that Day you will be exposed; nothing about you will be hidden.

Tafsir al-Jalalayn

18 - **On that Day you will be exposed** for the reckoning **nothing of your secrets will be hidden** with the letter ta' and the letter ya' of **your secrets**.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **On that Day you will be brought before Him, and nothing of yours will be hidden**. God Almighty says: On that Day, O people, you will be brought before your Lord. It was said: Three presentations.

Who said that?

Al-Hasan bin Qaz'ah Al-Bahili told us: Waki' bin Al-Jarrah told us: Ali bin Ali Al-Rifai told us, on the authority of Al-Hasan, on the authority of Abu Musa Al-Ash'ari, who said: People will be exposed to three situations. As for the second of them, they will be arguments and excuses. As for the third, at that time the pages will fly into the hands, and I will take hold of his right hand and I will take hold of his left.

Mujahid bin Musa told us, he said: Yazid told us, he said: Sulayman bin Hayyan told us, on the authority of Marwan al-Asghar, on the authority of Abu Wa'il, on the authority of Abdullah, he said: People will be presented on the Day of Resurrection three times: two presentations of excuses and disputes, and the third presentation will be when the pages will fly in the hands.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **On that Day you will be exposed, nothing about you will be hidden**. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "People will be exposed three times on the Day of Resurrection. As for two of the exposures, they will involve disputes, excuses, and arguments. As for the third exposure, the scrolls will fly into the hands."

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, in a similar manner.

And His saying, **Nothing about you is hidden**, means that He, the Most High, says: Nothing about you is hidden from God, because He knows all of you and encompasses all of you.

Tafsir al-Qurtubi

The Almighty says: **On that Day you will be exposed** meaning before God. The evidence for this is: **And they will be exposed before your Lord in rows** (al-Kahf 18:48). This is not an exposure by which He knows what He does not know. Rather, it means the reckoning and the determination of their deeds for recompense. Al-Hasan narrated on the authority of Abu Hurairah that he said: The Messenger of God (peace and blessings be upon him) said: "People will be exposed on the Day of Resurrection three times. As for the second of them, they will be arguing and making excuses. As for the third, at that time the scrolls will fly into the hands, and He will take hold of his right hand and his left." Narrated by Al-Tirmidhi. He said: It is not authentic that Al-Hasan did not hear it from Abu Hurairah. **Nothing of you will be hidden** means that He knows everything of your deeds. So hidden in this sense means something they used to hide from their deeds, as Ibn Shajarah said. It was also said: No person will be hidden from Him, meaning that no person will remain who will not be held accountable. Abdullah ibn Amr ibn Al-As said: The believer will not be hidden from the disbeliever, nor the righteous from the wicked. It was said: Do not cover your private parts.

As the Prophet (peace and blessings of God be upon him) said: **People will be gathered barefoot and naked**. The Kufians, except for Asim, read it with a *ya* because the feminine of *khafiya* is not real, as in the verse of God the Almighty: **And the shriek seized those who did wrong Hud 11:67**. Abu Ubaid chose this because it separated the verb from the feminine noun, preposition and genitive. The rest read it with a *ta* because the feminine of *khafiya* is not real.

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 Umaira, 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 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

18- **On that Day you will be exposed** meaning the servants will be exposed to God for their reckoning. Similar to it is **And they will be exposed before your Lord in rows.** This exposure to Him, glory be to Him, is not so that He knows what He does not know. Rather, it is an exposure to testing and rebuke through deeds. The phrase **Nothing about you will be hidden** is in the accusative case as a state of the pronoun **you will be exposed** meaning you will be exposed while nothing of your beings, your words, or your actions, whatever they may be, is hidden from God, glory be to Him. The interpretation is: any hidden soul or hidden action.

Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas that he said: *Al-Haqqah* is one of the names of the Resurrection. Al-Faryabi, Abd ibn Humayd and Ibn Jarir narrated from him that he said: "God did not send any rain except by measure, nor a drop of water except by measure, except on the day of Noah and the day of Aad. As for the day of Noah, the water overflowed its reservoirs and they had no way to control it." Then he recited: **Indeed, when the water overflowed.** As for the day of Aad, the wind was violent against its reservoirs and they had no way to control it. Then he recited: **by a furious, violent wind.** Ibn Jarir

On that Day you will be exposed; nothing about you will be hidden.

narrated something similar from Ali ibn Abi Talib. Al-Bukhari, Muslim and others narrated from Ibn Abbas that the Prophet (peace and blessings of God be upon him) said: **I was aided by the north wind, and Aad was destroyed by the west wind.** Ibn Abi Hatim narrated on the authority of Ibn Umar, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that he said: "The keeper of the treasury over Aad was only as strong as a ring from the wind. It attacked the keeper and came out from the sides of the doors. That is why He said: 'with a violent, furious wind.' He said: 'Its fury attacked the keeper.'" Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement: 'with a violent, furious wind.' He said: 'Overpowering.' Abd Al-Razzaq, Al-Firyabi, Saeed bin Mansour, Abd bin Humaid, Ibn Jarir, Ibn Al-Mundhir, Al-Taybarani, and Al-Hakim narrated **and authenticated it** on the authority of Ibn Masoud, regarding His statement: 'severely.' He said: 'Consecutive.' Abd bin Humaid and Ibn Jarir narrated through various chains of transmission on the authority of Ibn Abbas, regarding His statement: 'severely.' He said: 'Consecutive.' In another version: 'Consecutive.' Ibn Al-Mundhir narrated on his authority: 'As if they were trunks of palm trees.' He said: 'They are their roots.' And regarding His statement: 'Empty.' He said: 'Ruined.' Sa'id ibn Mansur and Ibn al-Mundhir also narrated from him regarding his statement, **When the water overflowed**, he said: It overflowed its storehouses and descended. No water descended from the sky except by measure or scale except in the time of Noah, when it overflowed its storehouse and descended without measure or weight. Sa'id ibn Mansur, Ibn Mardawayh and Abu Nu'aym in al-Hilyah narrated from Makhul from Ali ibn Abi Talib regarding his statement, **And a listening ear will receive it**, he said: The Messenger of God (peace and blessings of God be upon him) said to me: I asked God to make it your ear, O Ali. Ali said: I never heard anything from the Messenger of God (peace and blessings of God be upon him) and then forgot it. Ibn Kathir said: It is a mursal hadith. Ibn Jarir, Ibn Abi Hatim, al-Wahidi, Ibn Mardawayh, Ibn Asakir and Ibn al-Najjar narrated from Buraydah that he said: The Messenger of God (peace and blessings of God be upon him) said to Ali: "God has commanded me to bring you close and not to make you pass judgment, and to teach you, and to understand, and it is your right to understand. So this verse was revealed: "And a listening ear will receive it," so you are a listening ear, for Ali." Ibn Kathir said: It is not authentic. Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of Ibn Umar regarding his statement, **A listening ear**, that he said: An ear that understands God. Al-Hakim and al-Bayhaqi narrated in al-Ba'th on the authority of Ubayy ibn Ka'b regarding his statement, **And the earth and the mountains will be borne away and crushed with a single crushing**, that he said: They will become dust on the faces of the disbelievers, not on the faces of the believers. This is the meaning of His statement, "There will be faces, that Day, upon them will be dust. A darkness will cover them." Ibn Abi Hatim narrated on the authority of Ibn Abbas, **So on that Day they will be frail**, that is, torn apart. Al-Faryabi, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority

regarding his statement, **And the angels will be over its corners**, that he said: On its edges, on that part of it that has not yet collapsed. Abd ibn Humayd and Uthman ibn Sa'id al-Darimi narrated in al-Radd 'ala al-Jahmiyyah, Abu Ya'la, Ibn al-Mundhir, Ibn Khuzaymah, al-Hakim **who authenticated it**, Ibn Mardawayh and al-Khatib in Tali al-Talkhis also narrated on his authority regarding his statement, **And eight will bear the Throne of your Lord above them that Day**, that he said: Eight angels in the form of mountain goats. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim also narrated from him through various chains of transmission regarding the verse. He said: It is said that there are eight rows of angels, and no one knows their number except God. It is also said that there are eight angels whose heads are at the Throne in the seventh heaven and their feet are in the lowest earth. They have horns like the horns of a wild mountain goat. The distance between the base of one of their horns and its end is five hundred years. Ahmad, Abd ibn Humayd, al-Tirmidhi, Ibn Majah, Ibn Abi Hatim and Ibn Mardawayh narrated from Abu Musa that the Messenger of God (blessings and peace of God be upon him) said: "People will be presented on the Day of Resurrection three times. As for the two presentations, they will be arguing and making excuses. As for the third, at that time the scrolls will be scattered among the hands, and I will take hold of them with my right hand and I will take hold of my left." Ibn Jarir and al-Bayhaqi narrated something similar in al-Ba'th from Ibn Mas'ud.

Tafsir al-Baghawi

18- **On that Day you will be exposed** to God, **nothing will be hidden**. Hamzah and Al-Kisa'i read: **Nothing will be hidden from you**, with a *ya*, while the others read it with a *ta*. "From you, hidden things," meaning a hidden action. Al-Kalbi said: Nothing from you will be hidden from God. Abu Musa said: People will be exposed three times. As for the two exposures, they will be arguments and excuses, and as for the third exposure, then the scrolls will be scattered. Then I will take him with my right hand and I will take him with my left.

Tafsir al-Baidawi

18- **On that Day you will be exposed** is a likening of the accounting to the display of the Sultan's army to know their conditions. This will be after the second trumpet blast, but since *Day* is the name of a broad period of time in which the two trumpets, the shock, the resurrection, the accounting, and the entering of the people of Paradise and the people of Hell will take place, it is a correct adverbial phrase for all of them. **Nothing of your secrets will be hidden** is a secret from God Almighty so that the display will be for people to see. Rather, what is meant by it is to establish the state and exaggerate the justice, or upon the people as God Almighty said: **The Day when secrets will be exposed**. Hamzah and Al-Kisa'i read it with the letter

ya for separation.

Surat Al-Haqqah: 19

Then as for him who is given his record in his right hand, he will say, "Here, read my record."

Surat al-Haqqah 69:19

Then as for him who is given his record in his right hand, he will say, **Here, read my record.**

Tafsir al-Jalalayn

19 - **But as for him who is given his record in his right hand, he will say** addressing his group when he was pleased with it *Here* take **read my record** he was disputing over it, here read

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: As for he who is given his book of deeds in his right hand, God Almighty says, **Read his book.**

As Yunus bin Abdul A'la told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding God's statement, **Here, read my book**, he said: Come.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Some of the people of knowledge used to say: I found the most intelligent of people to be the one who said: **Here, read my book.**

Tafsir al-Qurtubi

God the Almighty says: **But as for he who is given his record in his right hand**, Giving the record in the right hand is evidence of salvation. Ibn Abbas said: The first of this nation to be given his record in his right hand is Umar ibn al-Khattab, and it has rays like the rays of the sun. It was said to him: **Where is Abu Bakr?** He said: **Never, never!! The angels escorted him to Paradise.** Al-Tha'labi mentioned it. We have also mentioned it with a chain of transmission traceable to the Prophet, on the authority of Zayd ibn Thabit, with its wording and meaning in Kitab al-Tadhkira. Praise be to God. **He will say, 'Here, read my record.'** That is, he says that out of confidence in Islam and joy at his salvation, because the right hand among the Arabs is a sign of joy, and the left hand is a sign of sorrow. The poet said:

Tell me, have you placed me in your hands so I can be happy, or have you placed me in your left hand?

Meaning: Ha'um, come, said Ibn Zayd. Muqatil said: Come. It was said: Take, and from this is the predicate in usury except for Ha' and Ha', meaning each one says to his companion: Take. Ibn Al-Sikkit and Al-Kisa'i said: The Arabs say Ha' ya rajul iqra, and for two people Ha'umma ya rajulan, and Ha'um ya rijal, and for a woman Ha' with a kasra on the hamza and Ha'umma and Ha'amen. The original is Ha'akum but the hamza was made prominent from the Kaf, said

Al-Qatibi. It was said that Ha'um is a word that was coined to answer a caller when in a state of excitement or joy. It was narrated: "A Bedouin called out to the Messenger of God (peace and blessings of God be upon him) in a loud voice, so the Prophet (peace and blessings of God be upon him) answered him Ha'um, lengthening his voice." The two books are in the accusative case with Ha'um according to the Kufians, and with Qara'u according to the Basrans because it is the closest of the two operators. The original is *kitabī my book*, so the ha' was inserted to show the fat-ha of the ya'. The ha' was for stopping, and the same is true for its sisters: hisabihi *hisabihi*, malihi **my sultanihi**, and in *al-qari'ah* **what is it?**. The general reading is with the ha' in them both when stopping and connected, because they are written in the Mushaf with the ha' so it is not omitted. Abu Ubaid chose to deliberately stop on them to conform to the language in adding the ha' in the pause and to conform to the script. Ibn Muhaisin, Mujahid, Hamid, and Ya'qub read by deleting the ha' in connection and keeping it when stopping in them, they are plural. Hamza agreed with them in *malihi* and *sultanihi*, and *mahihi* in *al-qari'ah*. The total number of these letters is seven. Abu Hatim chose the reading of Ya'qub and those with him, following the language. Whoever reads them with the ha' in connection with the intention of stopping.

Tafsir Ibn Kathir

God the Almighty tells us about the happiness of the one who will be given his book in his right hand on the Day of Resurrection and his joy at that, and that out of the intensity of his joy he will say to everyone he meets, **Here, read my book!** meaning, **Take and read my book!** because he knows that what he contains is pure goodness and righteous deeds, because he is one of those whose bad deeds God replaced with good ones. Abdur-Rahman ibn Zayd said: The meaning of **Here, read my book!** is, **Here, read my book!** and *Umm* is redundant, as he said. It appears that it means **Here you are.**

Ibn Abi Hatim said: Bishr bin Matar Al-Wasiti told us, Yazid bin Harun told us, Asim Al-Ahwal told us, on the authority of Abu Uthman, who said: The believer will be given his book in his right hand, concealed by God, and he will read his bad deeds. Every time he reads a bad deed, his color will change until he comes to his good deeds and reads them, and his color will return to him. Then he will look and see that his bad deeds have been turned into good deeds. He said: At that time, He will say: Here, read my book. My father told us, Ibrahim bin Al-Walid bin Salamah told us, Rawh bin Ubadah told us, Musa bin Ubaidah told us, Abdullah bin Abdullah bin Hanzala, the one washed by the angels, told me: God will make His servant stand on the Day of Resurrection and display his bad deeds on the back of his record and say to him, **Did you do this?** He will say, **Yes, O Lord.** God will say to him, **I did not disgrace you with it and I have forgiven you.** At that time, He will say, **Here, read my book.** "I thought that I would meet my account," when he was saved from

being disgraced on the Day of Resurrection.

It was mentioned in Sahih Al-Bukhari the hadith of Ibn Umar when he was asked about secret conversation and he said: I heard the Messenger of God (peace and blessings of God be upon him) say: "God will bring His servant near on the Day of Resurrection and make him confess all his sins until, when he sees that he has perished, God the Most High will say: 'I concealed them from you in this world, and I forgive you today.' Then he will be given his book of good deeds in his right hand. As for the disbeliever and the hypocrite, the witnesses will say: 'These are the ones who lied against their Lord.' Unquestionably, the curse of God is upon the wrongdoers." And God the Most High said: **Indeed, I thought that I would meet my account** meaning I was certain in this world that this day would inevitably happen, as God the Most High said: **Those who believe that they will meet their Lord** God the Most High said: **So he will be in a pleasant life** meaning one that is pleasing in a **lofty Paradise** meaning with lofty palaces, beautiful houris, pleasant dwellings, and eternal joy.

Ibn Abi Hatim said: My father told us, Abu Utbah al-Hasan ibn Ali ibn Muslim al-Sakuni told us, Ismail ibn Ayyash told us, on the authority of Saeed ibn Yusuf, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salam al-Aswad, who said: I heard Abu Umamah say: "A man asked the Messenger of God (peace and blessings of God be upon him): 'Do the people of Paradise visit one another?' He said: 'Yes, indeed, the people of the highest level descend to the people of the lowest level and greet them and send them peace, but the people of the lowest level are unable to ascend to the higher ones, for their deeds fall short for them.'" It has been proven in the Sahih that **Paradise has one hundred levels, between every two levels is like the distance between the heavens and the earth.** And God the Almighty said: **Its fruits are within easy reach**, al-Bara' ibn 'Azib said: meaning, close enough for one of them to reach it while sleeping on his bed. And others have said the same.

Al-Tabarani said, on the authority of Abd al-Razzaq, on the authority of Sufyan al-Thawri, on the authority of Abd al-Rahman ibn Ziyad ibn An'am, on the authority of Ata' ibn Yasar, on the authority of Salman al-Farsi, who said: "The Messenger of God, may God bless him and grant him peace, said: 'No one will enter Paradise except with a passport: In the name of God, the Most Gracious, the Most Merciful. This is a decree from God for so-and-so, son of so-and-so. Admit him to a high Paradise with its fruits within easy reach.'" And this is how al-Dhiya' narrated it in Sifat al-Jannah, on the authority of Sa'dan ibn Sa'id, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman al-Nahdi, on the authority of Salman, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "The believer will be given a passport on the Sirat: In the name of God, the Most Gracious, the Most Merciful. This is a decree from God, the Almighty, the Wise, for so-and-so. Admit him to a high Paradise with its fruits within easy reach." And the words of God, the Most High: 'Eat and drink in happiness for what you sent forth in the past days,' meaning that this is said to them as a favor to them, as

a favor, a blessing, and a kindness. Otherwise, it has been proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said: 'Work, strive hard, and strive hard, and know that none of you will enter Paradise because of his deeds.' They said: 'Not even you, O Messenger of God.'" He said: **Not even me, unless God bestows His mercy and grace upon me.**

Fath al-Qadir

When God Almighty mentioned the presentation, He mentioned what will be in it, saying: 19- **But as for he who is given his record in his right hand**, meaning he is given his record that the guardians wrote down of his deeds, **he will say, 'Here, read my record,'** He says that with joy and happiness. Ibn Al-Sikkit and Al-Kisa'i said: The Arabs say: **Ha ya rajul**, and for the dual, **Ha'uma ya rajulan**, and for the plural, **Ha'um ya rijal**. It was said that the original form was *ha'ukum*, but the hamza was replaced with the kaf. Ibn Zayd said: The meaning of *ha'um* is *Come*. Muqatil said: Come, and it was said: Take, so it is a verbal noun, and it may be an explicit verb due to the connection of prominent raised pronouns to it, and it has three languages as is known in the science of grammar, and his statement: his book is the object of his statement: *Iqra' u* because it is the closer of the two verbs, and the object of *ha' u* is deleted and indicated by the object of *iqra' u* and the meaning is: *Ha' u* his book, *Iqra' u* his book, and the *ha'* in his book, his account, his sultan, and his wealth is the *ha'* of silence. The majority of scholars read in these by adding the *ha'* when stopping and connecting, in accordance with the orthography of the Mushaf. If it were not for that, it would have been deleted when connecting as is the case with the *ha'* of silence. Abu Ubaid chose to deliberately stop on it to conform to the language in adding the *ha'* in the pause and to conform to the script, meaning the script of the Mushaf. Ibn Muhaisin, Ibn Abi Ishaq, Hamid, Mujahid, Al-A' mash, and Ya'qub read by deleting it when connecting and by adding it when stopping in all of these expressions. This reading was narrated from Hamza, and Abu Hatim chose this reading to follow the language. It was narrated on the authority of Ibn Muhaisin that he read it without it, whether connected or stopped.

Tafsir al-Baghawi

And that is what God Almighty said: 19- **But as for him who is given his record in his right hand, he will say, 'Here, read my record.'** Come, read my record. The *ha'* in **my record** is the *ha'* of stopping.

Tafsir al-Baidawi

19- **But as for he who is given his book in his right hand**, a detail of the presentation. **He will say**, boastfully, **Here, read my book.** The *ha'* is the name of the word *took*, and there are different forms of it, the best of which are *ha' ya man* and *ha' ya woman* and *ha'uma ya men* or *women*, and *qa'um ya men* and

Surat Al-Haqqah: 19

Then as for him who is given his record in his right hand, he will say, "Here, read my record."

hu'un ya women, and its object is omitted, and **his book** is the object of *read* because it is the closest of the two operators, and because if it were the object of *ha'um* it would have been said **read it** since it is better to omit it whenever possible, and the ha' in it and in **his account** and **his wealth** and **his power** is for silence to confirm when stopping and it is dropped in connection, and stopping is preferred because it is confirmed in the imam, and therefore it was read with it confirmed in connection.

Surat al-Haqqah 69:20

Indeed, I thought that I would meet my account.

Tafsir al-Jalalayn

20 - I **thought** I became certain **that I would meet my account**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Indeed, I thought that I would meet my account**, means: I knew that I would meet my account when I appear before my Lord on the Day of Resurrection.

And in a manner similar to what we said in the interpretation of his saying, **I thought**, 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, his statement, **Indeed, I thought that I would meet my account**, meaning: I was certain.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, I thought that I would meet my account**. He thought with certainty, so God benefited him with his thought.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, I thought that I would meet my account**, he said: Indeed, the thought of the believer is certain, and the hope from God is obligatory. **Perhaps those will be among the rightly guided** (al-Tawbah 9:18), **Perhaps he will be among the successful** (al-Qasas 28:67).

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **I thought that I would meet my reckoning**. He said: Whatever is thought of the Hereafter is knowledge.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid, who said: Every thought in the Qur'an, **I thought**, means I knew.

Tafsir al-Qurtubi

I thought means I was certain and knew, from Ibn Abbas and others. It was said: It means I thought that God would punish me for my bad deeds, but He favored me with His forgiveness and did not punish me for them. Ad-Dahhak said: Every thought in the Qur'an from a believer is certainty. And from a disbeliever, it is doubt. Mujahid said: Thought of the Hereafter is certainty, and thought of this world is doubt. Al-Hasan said about this verse: The believer has good thoughts about his Lord, so he does good deeds, and the

hypocrite has bad thoughts about his Lord, so he does bad deeds. **That I will meet my account** means in the Hereafter. I did not deny the resurrection, meaning that he was only saved by his fear of the Day of Reckoning, because he was certain that God would hold him accountable, so he worked for the Hereafter.

Tafsir Ibn Kathir

God the Almighty tells us about the happiness of the one who will be given his book in his right hand on the Day of Resurrection and his joy at that, and that out of the intensity of his joy he will say to everyone he meets, **Here, read my book!** meaning, **Take and read my book!** because he knows that what he contains is pure goodness and righteous deeds, because he is one of those whose bad deeds God replaced with good ones. Abdur-Rahman ibn Zayd said: The meaning of **Here, read my book!** is, **Here, read my book!** and *Umm* is redundant, as he said. It appears that it means **Here you are**.

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It was mentioned in Sahih Al-Bukhari the hadith of Ibn Umar when he was asked about secret conversation and he said: I heard the Messenger of God (peace and blessings of God be upon him) say: "God will bring His servant near on the Day of Resurrection and make him confess all his sins until, when he sees that he has perished, God the Most High will say: 'I concealed them from you in this world, and I forgive you today.' Then he will be given his book of good deeds in his right hand. As for the disbeliever and the hypocrite, the witnesses will say: 'These are the ones who lied against their Lord.' Unquestionably, the curse of God is upon the wrongdoers." And God the Most High said: **Indeed, I thought that I would meet my account** meaning I was certain in this world that this day would inevitably happen, as God the Most High said: **Those who believe that they will meet their Lord** God the Most High said: **So he will be in a pleasant life** meaning one that is pleasing in a lofty Paradise meaning with lofty palaces, beautiful houris, pleasant dwellings, and eternal joy.

Surat Al-Haqqah: 20

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Fath al-Qadir

20- **Indeed, I thought that I would meet my account.**

That is, I knew and was certain in this world that I would be held accountable in the Hereafter. It was also said that the meaning is: I thought that God would take me to task for my misdeeds, but He has favored me with His forgiveness and has not held me accountable. Ad-Dahhak said: Every thought in the Qur'an from a believer is certainty, and from a disbeliever it is doubt. Mujahid said: Thought of the Hereafter is certainty, and thought of this world is doubt. Al-Hasan said about

this verse: The believer has good thoughts about his Lord, so he does good deeds for the Hereafter, and the disbeliever has bad thoughts about his Lord, so he does bad deeds. It was said that the expression *thought* here indicates that belief is not undermined by the thoughts that come to mind, which are often inseparable from theoretical sciences.

Tafsir al-Baghawi

20- **I thought, I knew and was certain, that I would meet my reckoning,** meaning: I would be held accountable in the Hereafter.

Tafsir al-Baidawi

20- **I thought that I would meet my reckoning** meaning I knew, and perhaps he expressed it with the word *thought* to indicate that the thoughts that cross the mind, which theoretical sciences are often inseparable from, do not cast doubt on belief.

Surat al-Haqqah 69:21

So he will be in a life of contentment.

Tafsir al-Jalalayn

21 - So he will be in a pleasing life

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **The one whose affair I have described, and he who was given his book in his right hand, will have a pleasing life, or a life in which there is contentment.** So the life was described as pleasing and pleasing, because that is praise for the life, and the Arabs do that in praise and blame, so they say: **This is a sleeping night, a concealed secret, and gushing water,** so they direct the action to it, and it is originally the object of what is intended of praise or blame. And whoever says that is not permitted to say to the one who strikes *struck*, or to the one who is struck *struck*, because there is neither praise nor blame in that.

Tafsir al-Qurtubi

He is in a life of contentment meaning in a life that he is satisfied with, with nothing disliked in it, meaning a life that he is satisfied with. Abu Ubaid and Al-Farra' said: Satisfied means satisfied, like you say: gushing water, meaning gushing. It was also said: of contentment, meaning that its owner is satisfied with it. Like the son of and the date, meaning the owner of milk and dates. In the Sahih: On the authority of the Prophet, peace and blessings be upon him, **They will live and never die, be healthy and never get sick, be comfortable and never see misery, and be young and never grow old.**

Tafsir Ibn Kathir

God the Almighty tells us about the happiness of the one who will be given his book in his right hand on the Day of Resurrection and his joy at that, and that out of the intensity of his joy he will say to everyone he meets, **Here, read my book!** meaning, **Take and read my book!** because he knows that what he contains is pure goodness and righteous deeds, because he is one of those whose bad deeds God replaced with good ones. Abdur-Rahman ibn Zayd said: The meaning of **Here, read my book!** is, **Here, read my book!** and *Umm* is redundant, as he said. It appears that it means **Here you are.**

Ibn Abi Hatim said: Bishr bin Matar Al-Wasiti told us, Yazid bin Harun told us, Asim Al-Ahwal told us, on the authority of Abu Uthman, who said: The believer will be given his book in his right hand, concealed by God,

and he will read his bad deeds. Every time he reads a bad deed, his color will change until he comes to his good deeds and reads them, and his color will return to him. Then he will look and see that his bad deeds have been turned into good deeds. He said: At that time, He will say: Here, read my book. My father told us, Ibrahim bin Al-Walid bin Salamah told us, Rawh bin Ubadah told us, Musa bin Ubaidah told us, Abdullah bin Abdullah bin Hanzala, the one washed by the angels, told me: God will make His servant stand on the Day of Resurrection and display his bad deeds on the back of his record and say to him, **Did you do this?** He will say, **Yes, O Lord.** God will say to him, **I did not disgrace you with it and I have forgiven you.** At that time, He will say, **Here, read my book.** "I thought that I would meet my account," when he was saved from being disgraced on the Day of Resurrection.

It was mentioned in Sahih Al-Bukhari the hadith of Ibn Umar when he was asked about secret conversation and he said: I heard the Messenger of God (peace and blessings of God be upon him) say: "God will bring His servant near on the Day of Resurrection and make him confess all his sins until, when he sees that he has perished, God the Most High will say: 'I concealed them from you in this world, and I forgive you today.' Then he will be given his book of good deeds in his right hand. As for the disbeliever and the hypocrite, the witnesses will say: 'These are the ones who lied against their Lord.' Unquestionably, the curse of God is upon the wrongdoers." And God the Most High said: **Indeed, I thought that I would meet my account** meaning I was certain in this world that this day would inevitably happen, as God the Most High said: **Those who believe that they will meet their Lord** God the Most High said: **So he will be in a pleasant life** meaning one that is pleasing in a **lofty Paradise** meaning with lofty palaces, beautiful houris, pleasant dwellings, and eternal joy.

Ibn Abi Hatim said: My father told us, Abu Utbah al-Hasan ibn Ali ibn Muslim al-Sakuni told us, Ismail ibn Ayyash told us, on the authority of Saeed ibn Yusuf, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salam al-Aswad, who said: I heard Abu Umamah say: "A man asked the Messenger of God (peace and blessings of God be upon him): 'Do the people of Paradise visit one another?' He said: 'Yes, indeed, the people of the highest level descend to the people of the lowest level and greet them and send them peace, but the people of the lowest level are unable to ascend to the higher ones, for their deeds fall short for them.'" It has been proven in the Sahih that **Paradise has one hundred levels, between every two levels is like the distance between the heavens and the earth.** And God the Almighty said: **Its fruits are within easy reach,** al-Bara' ibn 'Azib said: meaning, close enough for one of them to reach it while sleeping on his bed. And others have said the same.

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Surat Al-Haqqah: 21

So he will be in a life of contentment.

Gracious, the Most Merciful. This is a decree from God for so-and-so, son of so-and-so. Admit him to a high Paradise with its fruits within easy reach.” And this is how al-Dhiya’ narrated it in Sifat al-Jannah, on the authority of Sa’dan ibn Sa’id, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman al-Nahdi, on the authority of Salman, on the authority of the Messenger of God, may God bless him and grant him peace, who said: “The believer will be given a passport on the Sirat: In the name of God, the Most Gracious, the Most Merciful. This is a decree from God, the Almighty, the Wise, for so-and-so. Admit him to a high Paradise with its fruits within easy reach.” And the words of God, the Most High: ‘Eat and drink in happiness for what you sent forth in the past days,’ meaning that this is said to them as a favor to them, as a favor, a blessing, and a kindness. Otherwise, it has been proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said: ‘Work, strive hard, and strive hard, and know that none of you will enter Paradise because of his deeds.’ They said: ‘Not even you, O Messenger of God.’” He said: **Not even me, unless God bestows His mercy and grace upon me.**

Fath al-Qadir

21- **So he is in a pleasant life** meaning in a life that is pleasing and not unpleasant, or one that is pleasing: meaning its owner is satisfied with it. Abu Ubaidah and Al-Farra’ said: *Pleasant* means *pleasant* like his saying: **gushing water** meaning gushing forth. He attributed to the life what belongs to its owner, and this was from the metaphor in the attribution.

Tafsir al-Baghawi

21- **So he is in a life**, a state of life, *satisfied*, pleasing, as in His saying: **flowing water At-Tariq - 6**, meaning: he is satisfied with it, by having received reward and been safe from punishment.

Tafsir al-Baidawi

21- **He is in a pleasant life** meaning that he is content with the proportion of the formula. Or he made the action for it a metaphor because it is pure from impurities, permanent and coupled with glorification.

Surat al-Haqqah 69:22

In a lofty Paradise

Tafsir al-Jalalayn

22 - in a high paradise

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **In a high garden** means: In a high, lofty garden, and the *in* in his saying *garden* is related to the verb **to live**.

Tafsir al-Qurtubi

In a high paradise meaning great in the souls.

Tafsir Ibn Kathir

God the Almighty tells us about the happiness of the one who will be given his book in his right hand on the Day of Resurrection and his joy at that, and that out of the intensity of his joy he will say to everyone he meets, **Here, read my book!** meaning, **Take and read my book!** because he knows that what he contains is pure goodness and righteous deeds, because he is one of those whose bad deeds God replaced with good ones. Abdur-Rahman ibn Zayd said: The meaning of **Here, read my book!** is, **Here, read my book!** and *Umm* is redundant, as he said. It appears that it means **Here you are**.

Ibn Abi Hatim said: Bishr bin Matar Al-Wasiti told us, Yazid bin Harun told us, Asim Al-Ahwal told us, on the authority of Abu Uthman, who said: The believer will be given his book in his right hand, concealed by God, and he will read his bad deeds. Every time he reads a bad deed, his color will change until he comes to his good deeds and reads them, and his color will return to him. Then he will look and see that his bad deeds have been turned into good deeds. He said: At that time, He will say: **Here, read my book.** My father told us, Ibrahim bin Al-Walid bin Salamah told us, Rawh bin Ubadah told us, Musa bin Ubaidah told us, Abdullah bin Abdullah bin Hanzala, the one washed by the angels, told me: God will make His servant stand on the Day of Resurrection and display his bad deeds on the back of his record and say to him, **Did you do this?** He will say, **Yes, O Lord.** God will say to him, **I did not disgrace you with it and I have forgiven you.** At that time, He will say, **Here, read my book.** "I thought that I would meet my account," when he was saved from being disgraced on the Day of Resurrection.

It was mentioned in Sahih Al-Bukhari the hadith of Ibn Umar when he was asked about secret conversation and he said: I heard the Messenger of God (peace and

blessings of God be upon him) say: "God will bring His servant near on the Day of Resurrection and make him confess all his sins until, when he sees that he has perished, God the Most High will say: 'I concealed them from you in this world, and I forgive you today.' Then he will be given his book of good deeds in his right hand. As for the disbeliever and the hypocrite, the witnesses will say: 'These are the ones who lied against their Lord.' Unquestionably, the curse of God is upon the wrongdoers." And God the Most High said: **Indeed, I thought that I would meet my account** meaning I was certain in this world that this day would inevitably happen, as God the Most High said: **Those who believe that they will meet their Lord** God the Most High said: **So he will be in a pleasant life** meaning one that is pleasing **in a lofty Paradise** meaning with lofty palaces, beautiful houris, pleasant dwellings, and eternal joy.

Ibn Abi Hatim said: My father told us, Abu Utbah al-Hasan ibn Ali ibn Muslim al-Sakuni told us, Ismail ibn Ayyash told us, on the authority of Saeed ibn Yusuf, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salam al-Aswad, who said: I heard Abu Umamah say: "A man asked the Messenger of God (peace and blessings of God be upon him): 'Do the people of Paradise visit one another?' He said: 'Yes, indeed, the people of the highest level descend to the people of the lowest level and greet them and send them peace, but the people of the lowest level are unable to ascend to the higher ones, for their deeds fall short for them.'" It has been proven in the Sahih that **Paradise has one hundred levels, between every two levels is like the distance between the heavens and the earth.** And God the Almighty said: **Its fruits are within easy reach**, al-Bara' ibn 'Azib said: meaning, close enough for one of them to reach it while sleeping on his bed. And others have said the same.

Al-Tabarani said, on the authority of Abd al-Razzaq, on the authority of Sufyan al-Thawri, on the authority of Abd al-Rahman ibn Ziyad ibn An'am, on the authority of Ata' ibn Yasar, on the authority of Salman al-Farsi, who said: "The Messenger of God, may God bless him and grant him peace, said: 'No one will enter Paradise except with a passport. In the name of God, the Most Gracious, the Most Merciful. This is a decree from God for so-and-so, son of so-and-so. Admit him to a high Paradise with its fruits within easy reach.'" And this is how al-Dhiya' narrated it in Sifat al-Jannah, on the authority of Sa'dan ibn Sa'id, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman al-Nahdi, on the authority of Salman, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "The believer will be given a passport on the Sirat. In the name of God, the Most Gracious, the Most Merciful. This is a decree from God, the Almighty, the Wise, for so-and-so. Admit him to a high Paradise with its fruits within easy reach." And the words of God, the Most High: 'Eat and drink in happiness for what you sent forth in the past days,' meaning that this is said to them as a favor to them, as a favor, a blessing, and a kindness. Otherwise, it has been proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said: 'Work, strive hard, and strive hard, and know that none of you will enter Paradise because of his deeds.' They said:

Surat Al-Haqqah: 22

In a lofty Paradise

‘Not even you, O Messenger of God.’” He said: **Not even me, unless God bestows His mercy and grace upon me.**

Fath al-Qadir

22- **In a high paradise** meaning a high place because it is in the sky, or high in status, or great in souls.

Tafsir al-Baghawi

22- **In a high paradise**, lofty.

Tafsir al-Baidawi

22- **In a high paradise** means a high place because it is in the sky, or steps or buildings and trees.

Surat al-Haqqah 69:23

Its fruits are within reach.

Tafsir al-Jalalayn

23 - **Its fruits** are **close at hand** and can be reached by those standing, sitting, and lying down.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Its fruits are within easy reach** means: The fruits that are picked from Paradise are within easy reach and close to the one who picks them.

He mentioned that whoever wants its fruit can eat it however he wants, standing or sitting, and nothing will prevent him from it, nor will thorns stand between him and it.

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

Who said that?

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, who said: I heard Al-Bara' say about this verse, **its fruits are within reach**. He said: A man may eat its fruits while he is asleep.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **its fruits are within easy reach**: it is close at hand, so their hands will not be turned away from it, nor will there be thorns.

Tafsir al-Qurtubi

Its fruits are within easy reach meaning easily accessible, even those standing, sitting, and lying down can reach it, as will be explained in Surat Al-Insan. Al-Qatuf is the plural of qatf **with a kasra on the qaf**, which refers to the fruits that are picked. Al-Qatf **with a fatha** is the verbal noun. Al-Qataf **with a fatha and a kasra** is the time of picking.

Tafsir Ibn Kathir

God the Almighty tells us about the happiness of the one who will be given his book in his right hand on the Day of Resurrection and his joy at that, and that out of the intensity of his joy he will say to everyone he meets, **Here, read my book!** meaning, **Take and read my book!** because he knows that what he contains is pure goodness and righteous deeds, because he is one of those whose bad deeds God replaced with good ones. Abdur-Rahman ibn Zayd said: The meaning of **Here, read my book!** is, **Here, read my book!** and *Umm* is

redundant, as he said. It appears that it means **Here you are**.

Ibn Abi Hatim said: Bishr bin Matar Al-Wasiti told us, Yazid bin Harun told us, Asim Al-Ahwal told us, on the authority of Abu Uthman, who said: The believer will be given his book in his right hand, concealed by God, and he will read his bad deeds. Every time he reads a bad deed, his color will change until he comes to his good deeds and reads them, and his color will return to him. Then he will look and see that his bad deeds have been turned into good deeds. He said: At that time, He will say: Here, read my book. My father told us, Ibrahim bin Al-Walid bin Salamah told us, Rawh bin Ubadah told us, Musa bin Ubaidah told us, Abdullah bin Abdullah bin Hanzala, the one washed by the angels, told me: God will make His servant stand on the Day of Resurrection and display his bad deeds on the back of his record and say to him, **Did you do this?** He will say, **Yes, O Lord**. God will say to him, **I did not disgrace you with it and I have forgiven you**. At that time, He will say, **Here, read my book**. "I thought that I would meet my account," when he was saved from being disgraced on the Day of Resurrection.

It was mentioned in Sahih Al-Bukhari the hadith of Ibn Umar when he was asked about secret conversation and he said: I heard the Messenger of God (peace and blessings of God be upon him) say: "God will bring His servant near on the Day of Resurrection and make him confess all his sins until, when he sees that he has perished, God the Most High will say: 'I concealed them from you in this world, and I forgive you today.' Then he will be given his book of good deeds in his right hand. As for the disbeliever and the hypocrite, the witnesses will say: 'These are the ones who lied against their Lord.' Unquestionably, the curse of God is upon the wrongdoers." And God the Most High said: **Indeed, I thought that I would meet my account** meaning I was certain in this world that this day would inevitably happen, as God the Most High said: **Those who believe that they will meet their Lord** God the Most High said: **So he will be in a pleasant life** meaning one that is pleasing in a **lofty Paradise** meaning with lofty palaces, beautiful hours, pleasant dwellings, and eternal joy.

Ibn Abi Hatim said: My father told us, Abu Utbah al-Hasan ibn Ali ibn Muslim al-Sakuni told us, Ismail ibn Ayyash told us, on the authority of Saeed ibn Yusuf, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salam al-Aswad, who said: I heard Abu Umamah say: "A man asked the Messenger of God (peace and blessings of God be upon him): 'Do the people of Paradise visit one another?' He said: 'Yes, indeed, the people of the highest level descend to the people of the lowest level and greet them and send them peace, but the people of the lowest level are unable to ascend to the higher ones, for their deeds fall short for them.'" It has been proven in the Sahih that **Paradise has one hundred levels, between every two levels is like the distance between the heavens and the earth**. And God the Almighty said: **Its fruits are within easy reach**, al-Bara' ibn 'Azib said: meaning, close enough for one of them to reach it while sleeping on his bed. And others have said the same.

Surat Al-Haqqah: 23

Its fruits are within reach.

Al-Tabarani said, on the authority of Abd al-Razzaq, on the authority of Sufyan al-Thawri, on the authority of Abd al-Rahman ibn Ziyad ibn An'am, on the authority of Ata' ibn Yasar, on the authority of Salman al-Farsi, who said: "The Messenger of God, may God bless him and grant him peace, said: 'No one will enter Paradise except with a passport: In the name of God, the Most Gracious, the Most Merciful. This is a decree from God for so-and-so, son of so-and-so. Admit him to a high Paradise with its fruits within easy reach.'" And this is how al-Dhiya' narrated it in Sifat al-Jannah, on the authority of Sa'dan ibn Sa'id, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman al-Nahdi, on the authority of Salman, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "The believer will be given a passport on the Sirat: In the name of God, the Most Gracious, the Most Merciful. This is a decree from God, the Almighty, the Wise, for so-and-so. Admit him to a high Paradise with its fruits within easy reach." And the words of God, the Most High: 'Eat and drink in happiness for what you sent forth in the past days,' meaning that this is said to them as a favor to them, as a favor, a blessing, and a kindness. Otherwise, it has been proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said: 'Work, strive hard, and strive hard, and know that none of you will enter Paradise because of his deeds.' They said: 'Not even you, O Messenger of God.'" He said: **Not even me, unless God bestows His mercy and grace upon me.**

Fath al-Qadir

23- **Its fruits are within easy reach.** Al-Qatuf: the plural of qatf, with a kasra on the qaf, is the fruit that is picked. Al-Qatf, with a fatha, is the verbal noun, and al-Qataf, with a fatha and a kasra, is the time of picking. The meaning is that its fruits are close to whoever eats them, whether standing, sitting, or lying down.

Tafsir al-Baghawi

23- **Its fruits are within easy reach.** Its fruits are close to those who eat them in all conditions. They can reach them standing, sitting, or lying down, cutting them however they want.

Tafsir al-Baidawi

23- *Qatufha* is the plural of *Qatf* which means something that is picked quickly. *Qatf* with the fat-ha is the verbal noun. *Dania* is eaten by the seated person.

Surat al-Haqqah 69:24

Eat and drink at ease for what you put forth in the days past.

Tafsir al-Jalalayn

24 - It will be said to them, **Eat and drink at ease**, in the state of being happy, **for what you did in the past days**, in the past in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Eat and drink at ease for what you sent forth in the days gone by**. Their Lord, may He be glorified, says to them: Eat, O company with whom I am pleased, and whom I admit into My Paradise, from its fruits and the goodness of the foods therein, and drink from its drinks, **at ease for you** you will not be harmed by what you eat or drink, and you will not need to defecate or urinate from eating that. **for what you sent forth in the days gone by**. He says: Eat and drink at ease: a reward from God to you, and a recompense for what you sent forth, or for what you sent forth: that is, for what you sent forth in your worldly life for your afterlife of deeds in obedience to God in the days gone by. He says: in the days of the world that have passed and gone.

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, God said: **Eat and drink at ease for what you put forth in the past days**. These days of yours are past days, they are fleeting days that lead to everlasting days, so work in these days, and do good in them if you are able, and there is no power except with God.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **For what you put forth in the days gone by**, he said: The days of this world, for what they did in them.

Tafsir al-Qurtubi

Eat and drink, that is, they will be told. *Enjoyably*, without any turbidity or bitterness. **For what you have put forth**, the righteous deeds you have done. **In the days gone by**, that is, in this world. And He said: Eat after His statement, **for he will be in a pleasant life**.

Tafsir Ibn Kathir

God the Almighty tells us about the happiness of the one who will be given his book in his right hand on the Day of Resurrection and his joy at that, and that out of the intensity of his joy he will say to everyone he meets, **Here, read my book!** meaning, **Take and read my book!** because he knows that what he contains is pure goodness and righteous deeds, because he is one of those whose bad deeds God replaced with good ones. Abdur-Rahman ibn Zayd said: The meaning of **Here, read my book!** is, **Here, read my book!** and *Umm* is redundant, as he said. It appears that it means **Here you are**.

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Surat Al-Haqqah: 24

Eat and drink at ease for what you put forth in the days past.

to the people of the lowest level and greet them and send them peace, but the people of the lowest level are unable to ascend to the higher ones, for their deeds fall short for them.” It has been proven in the Sahih that **Paradise has one hundred levels, between every two levels is like the distance between the heavens and the earth.** And God the Almighty said: **Its fruits are within easy reach,** al-Bara’ ibn ‘Azib said: meaning, close enough for one of them to reach it while sleeping on his bed. And others have said the same.

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Fath al-Qadir

24- **Eat and drink** meaning they will be told to eat and drink in Paradise **at ease** meaning eat and drink at ease, without any disturbance or bitterness **for what you put forth in the past days** meaning because of the righteous deeds you did in this world. Mujahid said: They are the days of fasting. **But as for he who is given his record in his left hand, he will say** in grief and distress for what he saw of his bad deeds.

Tafsir al-Baghawi

24- **Eat and drink at ease for what you have put forth,** the righteous deeds you have put forth for your afterlife, **in the days gone by,** meaning the days of this world.

Tafsir al-Baidawi

24- **Eat and drink** with the implied saying and the plural pronoun for the meaning. *Enjoy* eating and drinking *Enjoy* or you have been congratulated *Enjoy*. **For what you have sent forth** for the righteous deeds you have done. **In the past days** past days of this world.

Surat al-Haqqah 69:25

And as for he who is given his record in his left hand, he will say, **Oh, I wish I had not been given my record!**

Tafsir al-Jalalayn

25 - **And as for he who is given his book in his left hand, he will say, Oh, would that I had not been given my book**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And as for he who is given on that Day his book of deeds in his left hand, he will say, **Oh, I wish I had not been given my book.**

Tafsir al-Qurtubi

Because of his statement: **But as for he who has been given** and *whoever* includes the meaning of the plural. Ad-Dahhak stated that this verse was revealed about Abu Salamah Abdullah ibn Abd al-Asad al-Makhzumi, and this was also said by Muqatil. The verse that follows it is about his brother Al-Aswad ibn Abd al-Asad, according to Ibn Abbas and Ad-Dahhak as well, and this was also said by Al-Tha'labi. This man and his brother were the reason for the revelation of these verses.

The meaning includes all the people of misery and the people of happiness, as indicated by the Almighty's saying: **Eat and drink.** It has been said that what is meant by this is everyone who is followed in good and evil. So if a man is a leader in goodness, calling to it, ordering it, and many people follow him in it, he will be called by his name and his father's name, and he will advance. When he approaches, a white book will be brought out for him with white writing, inside of which are his sins and outside of which are his good deeds. He will begin with the bad deeds and read them, feeling pity, his face will turn pale, and his color will change. When he reaches the end of the book, he will find in it these are your sins, and you have been forgiven, so he will rejoice greatly. Then he will turn over his book and read his good deeds, but his joy will only increase. When he reaches the end of the book, he will find in it these are your good deeds, and they will be doubled for you. His face will turn white, a crown will be brought and placed on his head, he will be dressed in two garments, and every joint of his body will be adorned, and he will grow sixty cubits tall, which is the height of Adam, peace be upon him. It will be said to him: Go to your companions and inform them and give them good report that each one of them will have something like this. Then, when he has turned away, he will say, "Here, read my record. Indeed, I thought that I would meet my account." God the Most High said, **He will be in a pleasant life,** meaning one that is pleasing to me, **in a lofty garden,**

in the heavens, with its fruits and clusters, close at hand, brought near to them. Then he will say to his companions, **Do you know me?** They will say, "Honor has overwhelmed you. Who are you?" He will say, "I am so-and-so, son of so-and-so, giving each man good tidings like this. Eat and drink at ease for what you put forth in the past days," meaning what you sent forth in the days of this world. If a man is a leader in evil, calling to it and ordering it, and many people follow him in it, his name and his father's name will be called out, and he will go to his reckoning. A black book will be brought out for him with black writing on the inside, and on the outside, the bad deeds. He will start with the good deeds and read them, thinking that he will be saved. When he reaches the end of the book, he will find in it, **These are your good deeds that have been returned to you.** His face will darken, sadness will overcome him, and he will despair of goodness. Then he will turn over his book and read his bad deeds, but his face will only become blacker. When he reaches the end of the book, he will find in it, **These are your bad deeds that have been doubled for you.** That is, his torment will be doubled. This does not mean that what he does not do will be increased upon him. He said, "So the Fire will be made great, his eyes will turn blue, his face will turn black, and he will be covered with garments of tar. It will be said to him, 'Go to your companions and tell them that each one of them has the same.' So he will go away saying, 'Oh, I wish I had not been given my book.'"

Tafsir Ibn Kathir

This is a report about the state of the wretched when one of them is given his book in his left hand on the plains. Then he will regret it intensely, "And he will say, 'Oh, I wish I had not been given my book, And did not know what my account would be. Oh, I wish this had been the final outcome.'" Ad-Dahhak said: It means a death after which there is no life. Muhammad ibn Ka'b, Ar-Rabi' and As-Suddi said the same. Qatada said: He wished for death, and there was nothing in this world more hateful to him than it. **My wealth has not availed me, My power has perished from me.** That is, neither my wealth nor my position will protect me from the punishment and wrath of God. Rather, the matter is up to me alone, and I have no helper or protector. Then God, the Almighty, will say, **Seize him and chain him, Then cast him into Hell.** That is, He will command the guards to seize him violently from the place of assembly and chain him, that is, put shackles around his neck, then take him to Hell and cast him into it, that is, immerse him in it. Ibn Abi Hatim said: Abu Saeed Al-Ashji narrated to us, Abu Khalid narrated to us, on the authority of Amr bin Qais, on the authority of Al-Munhal bin Amr, who said: When God the Almighty says, **Take him,** seventy thousand angels will rush to him. One of them will say this and throw seventy thousand into the Fire. Ibn Abi Al-Dunya narrated in Al-Ahwal that four hundred thousand will rush to him and nothing will remain but he will crush it. He will say, **What do you and I have to do with each other?** He will say, **The Lord is angry with you, so everything is angry with you.** Al-Fudayl bin Iyad said: When the Lord the Almighty says, **Take him and chain him,** seventy

Surat Al-Haqqah: 25

And as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record!"

thousand angels will rush to see which one of them will put the chain around his neck. **Then burn him in Hell**, meaning immerse him in it.

God the Almighty said: **Then by a chain seventy cubits long, and pass it through.** Ka'b al-Ahbar said: Each link of it is the size of the iron of this world. Al-Awfi said on the authority of Ibn Abbas and Ibn Jurayj: The cubit of a king. Ibn Jurayj said: Ibn Abbas said: **Pursue it** It enters his anus then exits from his mouth, then they string it around as locusts are strung around a stick when it is roasted. Al-Awfi said on the authority of Ibn Abbas: It is threaded through his anus until it exits from his nostrils so that he cannot stand on his feet. Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Saeed bin Yazid told us, on the authority of Abu al-Samh, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "If a bullet like this - and he pointed to a skull - were sent from the sky to the earth, which is a distance of five hundred years, it would reach the earth before nightfall. And if it were sent from the top of the chain, it would travel for forty autumns, night and day, before reaching its bottom or its base." Al-Tirmidhi narrated it on the authority of Suwaid bin Nasr, on the authority of Abdullah bin al-Mubarak, and he said: This is a good hadith.

God the Almighty said: **Indeed, he did not believe in God the Almighty, nor did he encourage the feeding of the poor.** That is, he did not fulfill God's duty towards him in terms of obedience and worship, nor did he benefit His creation or fulfill their rights. God has a duty over His servants to worship Him alone and not associate anything with Him, and servants have a duty towards one another to do good and to assist one another in righteousness and piety. For this reason, God commanded the establishment of prayer and the giving of zakat, and the Prophet (peace and blessings of God be upon him) died while he was saying: **Prayer and those whom your right hands possess.** God the Almighty said: **So for him this Day there is no friend, nor any food except from two washes, which none eat except the sinners.** That is, today there is no one for him to save him from God the Almighty's punishment, neither a friend, though he is close, nor an intercessor who is obeyed, nor any food here except from two washes. Qatada said: It is the worst food of the people of Hellfire. Ar-Rabi' and Ad-Dahhak said: It is a tree in Hell. Ibn Abi Hatim said: My father told us, Mansur ibn Abi Muzahim told us, Abu Saeed Al-Mu'addab told us, on the authority of Khasif, on the authority of Mujahid, on the authority of Ibn Abbas, who said: I do not know what Al-Ghaslain is, but I think it is Zaqqum. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Al-Ghaslain is the blood and water flowing from their flesh. Ali ibn Abi Talha said on his authority: Al-Ghaslain is the pus of the people of Hell.

Fath al-Qadir

25- **I wish I had not been given my book.** That is, I had

not been given my book.

Tafsir al-Baghawi

25- **But as for he who is given his record in his left hand**, Ibn As-Sa'ib said: His left hand will be moved from his chest to behind his back, then he will be given his record. It was also said: His left hand will be taken from his chest to behind his back, then he will be given his record, **and he will say, 'Oh, I wish I had not been given my record,'** wishing that he had not been sent to account. Qatada said: He will wish for death, even though there is nothing in this world more hateful to him than death.

Tafsir al-Baidawi

25- **And as for he who is given his book in his left hand, he will say**, when he sees the ugliness of his deed and the bad outcome, **Oh, I wish I had not been given my book.**

Surat al-Haqqah 69:26

And I did not know what my account was.

Tafsir al-Jalalayn

26 - And I did not know what his account was

Tafsir al-Suyuti

Tafsir al-Tabari

I did not know what my calculations were. He says: I did not know what my calculations were.

Tafsir al-Qurtubi

I did not know what my account was.

Tafsir Ibn Kathir

This is a report about the state of the wretched when one of them is given his book in his left hand on the plains. Then he will regret it intensely, "And he will say, 'Oh, I wish I had not been given my book, And did not know what my account would be. Oh, I wish this had been the final outcome.'" Ad-Dahhak said: It means a death after which there is no life. Muhammad ibn Ka'b, Ar-Rabi' and As-Suddi said the same. Qatada said: He wished for death, and there was nothing in this world more hateful to him than it. **My wealth has not availed me, My power has perished from me.** That is, neither my wealth nor my position will protect me from the punishment and wrath of God. Rather, the matter is up to me alone, and I have no helper or protector. Then God, the Almighty, will say, **Seize him and chain him, Then cast him into Hell.** That is, He will command the guards to seize him violently from the place of assembly and chain him, that is, put shackles around his neck, then take him to Hell and cast him into it, that is, immerse him in it. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid narrated to us, on the authority of Amr bin Qais, on the authority of Al-Munhal bin Amr, who said: When God the Almighty says, **Take him**, seventy thousand angels will rush to him. One of them will say this and throw seventy thousand into the Fire. Ibn Abi Al-Dunya narrated in Al-Ahwal that four hundred thousand will rush to him and nothing will remain but he will crush it. He will say, **What do you and I have to do with each other?** He will say, **The Lord is angry with you, so everything is angry with you.** Al-Fudayl bin Iyad said: When the Lord the Almighty says, **Take him and chain him**, seventy thousand angels will rush to see which one of them will put the chain around his neck. **Then burn him in Hell**, meaning immerse him in it.

God the Almighty said: **Then by a chain seventy cubits long, and pass it through.** Ka'b al-Ahbar said: Each link of it is the size of the iron of this world. Al-Awfi said on

the authority of Ibn Abbas and Ibn Jurayj: The cubit of a king. Ibn Jurayj said: Ibn Abbas said: **Pursue it** it enters his anus then exits from his mouth, then they string it around as locusts are strung around a stick when it is roasted. Al-Awfi said on the authority of Ibn Abbas: It is threaded through his anus until it exits from his nostrils so that he cannot stand on his feet. Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Saeed bin Yazid told us, on the authority of Abu al-Samh, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "If a bullet like this - and he pointed to a skull - were sent from the sky to the earth, which is a distance of five hundred years, it would reach the earth before nightfall. And if it were sent from the top of the chain, it would travel for forty autumns, night and day, before reaching its bottom or its base." Al-Tirmidhi narrated it on the authority of Suwaid bin Nasr, on the authority of Abdullah bin al-Mubarak, and he said: This is a good hadith.

God the Almighty said: **Indeed, he did not believe in God the Almighty, nor did he encourage the feeding of the poor.** That is, he did not fulfill God's duty towards him in terms of obedience and worship, nor did he benefit His creation or fulfill their rights. God has a duty over His servants to worship Him alone and not associate anything with Him, and servants have a duty towards one another to do good and to assist one another in righteousness and piety. For this reason, God commanded the establishment of prayer and the giving of zakat, and the Prophet (peace and blessings of God be upon him) died while he was saying: **Prayer and those whom your right hands possess.** God the Almighty said: **So for him this Day there is no friend, nor any food except from two washes, which none eat except the sinners.** That is, today there is no one for him to save him from God the Almighty's punishment, neither a friend, though he is close, nor an intercessor who is obeyed, nor any food here except from two washes. Qatada said: It is the worst food of the people of Hellfire. Ar-Rabi' and Ad-Dahhak said: It is a tree in Hell. Ibn Abi Hatim said: My father told us, Mansur ibn Abi Muzahim told us, Abu Saeed Al-Mu'addab told us, on the authority of Khasif, on the authority of Mujahid, on the authority of Ibn Abbas, who said: I do not know what Al-Ghaslain is, but I think it is Zaqqum. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Al-Ghaslain is the blood and water flowing from their flesh. Ali ibn Abi Talha said on his authority: Al-Ghaslain is the pus of the people of Hell.

Fath al-Qadir

26- **And I did not know what my account was** meaning I did not know: what my account was because it was all up to him.

Tafsir al-Baghawi

26- **And I did not know what my account was.**

Surat Al-Haqqah: 26

And I did not know what my account was.

Tafsir al-Baidawi

26- **And I did not know what my account was.**

Surat al-Haqqah 69:27

Oh, would that it had been the final judge.

Tafsir al-Jalalayn

27 - I wish death in this world **had been the final decision** to end my life so that I would not be resurrected

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Oh, would that it had been the final judgment**, meaning: I wish that the death I died in this world had been the cessation of everything after it, and that there had been no life or resurrection after it. And judgment is the cessation, and it was said that he wished for the death that would be decreed for him, so that his soul would depart 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, his saying, **Oh, if only it had been the final decision**, he wished for death, and there was nothing in this world more hateful to him than death.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Oh, if only it had been the final judgment**, it means death.

Tafsir al-Qurtubi

I wish she was the judge. He wishes for death.

Tafsir Ibn Kathir

This is a report about the state of the wretched when one of them is given his book in his left hand on the plains. Then he will regret it intensely, "And he will say, 'Oh, I wish I had not been given my book, And did not know what my account would be. Oh, I wish this had been the final outcome.'" Ad-Dahhak said: It means a death after which there is no life. Muhammad ibn Ka'b, Ar-Rabi' and As-Suddi said the same. Qatada said: He wished for death, and there was nothing in this world more hateful to him than it. **My wealth has not availed me, My power has perished from me.** That is, neither my wealth nor my position will protect me from the punishment and wrath of God. Rather, the matter is up to me alone, and I have no helper or protector. Then God, the Almighty, will say, **Seize him and chain him, Then cast him into Hell.** That is, He will command the guards to seize him violently from the place of assembly and chain him, that is, put shackles around

his neck, then take him to Hell and cast him into it, that is, immerse him in it. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid narrated to us, on the authority of Amr bin Qais, on the authority of Al-Munhal bin Amr, who said: When God the Almighty says, **Take him**, seventy thousand angels will rush to him. One of them will say this and throw seventy thousand into the Fire. Ibn Abi Al-Dunya narrated in Al-Ahwal that four hundred thousand will rush to him and nothing will remain but he will crush it. He will say, **What do you and I have to do with each other?** He will say, **The Lord is angry with you, so everything is angry with you.** Al-Fudayl bin Iyad said: When the Lord the Almighty says, **Take him and chain him**, seventy thousand angels will rush to see which one of them will put the chain around his neck. **Then burn him in Hell**, meaning immerse him in it.

God the Almighty said: **Then by a chain seventy cubits long, and pass it through.** Ka'b al-Ahbar said: Each link of it is the size of the iron of this world. Al-Awfi said on the authority of Ibn Abbas and Ibn Jurayj: The cubit of a king. Ibn Jurayj said: Ibn Abbas said: **Pursue it** It enters his anus then exits from his mouth, then they string it around as locusts are strung around a stick when it is roasted. Al-Awfi said on the authority of Ibn Abbas: It is threaded through his anus until it exits from his nostrils so that he cannot stand on his feet. Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Saeed bin Yazid told us, on the authority of Abu al-Samh, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "If a bullet like this - and he pointed to a skull - were sent from the sky to the earth, which is a distance of five hundred years, it would reach the earth before nightfall. And if it were sent from the top of the chain, it would travel for forty autumns, night and day, before reaching its bottom or its base." Al-Tirmidhi narrated it on the authority of Suwaid bin Nasr, on the authority of Abdullah bin al-Mubarak, and he said: This is a good hadith.

God the Almighty said: **Indeed, he did not believe in God the Almighty, nor did he encourage the feeding of the poor.** That is, he did not fulfill God's duty towards him in terms of obedience and worship, nor did he benefit His creation or fulfill their rights. God has a duty over His servants to worship Him alone and not associate anything with Him, and servants have a duty towards one another to do good and to assist one another in righteousness and piety. For this reason, God commanded the establishment of prayer and the giving of zakat, and the Prophet (peace and blessings of God be upon him) died while he was saying: **Prayer and those whom your right hands possess.** God the Almighty said: **So for him this Day there is no friend, nor any food except from two washes, which none eat except the sinners.** That is, today there is no one for him to save him from God the Almighty's punishment, neither a friend, though he is close, nor an intercessor who is obeyed, nor any food here except from two washes. Qatada said: It is the worst food of the people of Hellfire. Ar-Rabi' and Ad-Dahhak said: It is a tree in Hell. Ibn Abi Hatim said: My father told us, Mansur ibn Abi Muzahim told us, Abu Saeed Al-Mu'addab told us, on the authority of Khasif, on the authority of Mujahid, on the authority of Ibn Abbas, who said: I do not know

Surat Al-Haqqah: 27

Oh, would that it had been the final judge.

what Al-Ghaslain is, but I think it is Zaqqum. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Al-Ghaslain is the blood and water flowing from their flesh. Ali ibn Abi Talha said on his authority: Al-Ghaslain is the pus of the people of Hell.

Fath al-Qadir

27- **Oh, would that it had been the final judgment.** That is, would that the death I died had been the final judgment, and that I had never lived again after it. The meaning of **the final judgment** is that it is the final judgment that ends life. The meaning is that he wished for eternal death and no resurrection because of what he saw of the evil of his deeds and the torment that would befall him. The pronoun in **Oh, would that it had been** refers to the death he had already died, even if it was not mentioned, because because it was obvious, it was like the one mentioned. Qatada said: He wished for [death], and there was nothing in this world that he hated more than it, and worse than death is that which death looms over. It was said that the pronoun refers to the state he saw when reading the book, and the meaning is: Oh, would that this state had been the death that was decreed for me.

Tafsir al-Baghawi

27- **Oh, would that it had been the final judgment,** meaning: **Oh, would that the death I died in this world had been the final judgment, void of everything after it, and the one that cut off life, so that I would not have lived after it.** "The final judgment" means a death with no life after it. He wishes that he had never been resurrected for judgment. Qatada said: He wishes for death, even though there was nothing in this world more hateful to him than death.

Tafsir al-Baidawi

27- "Oh, would that **Oh, would that the death from which it came** had been the final" decision on my matter so that I was not resurrected after it, or Oh, would that this state had been the death that had decreed it for me because the matter of death had befallen it and I had wished for it then, or Oh, would that the life of this world had been death and I had not been created alive in it.

Surat al-Haqqah 69:28

My wealth has not availed me.

Tafsir al-Jalalayn

28 - **His wealth does not avail me well**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about the one who was given his book in his left hand, **My wealth did not avail me at all**. Meaning that the wealth that he owned in this world did not protect him from God's punishment at all.

Tafsir al-Qurtubi

God Almighty says: **My wealth will not avail me**.

Tafsir Ibn Kathir

This is a report about the state of the wretched when one of them is given his book in his left hand on the plains. Then he will regret it intensely, "And he will say, 'Oh, I wish I had not been given my book, And did not know what my account would be. Oh, I wish this had been the final outcome.'" Ad-Dahhak said: It means a death after which there is no life. Muhammad ibn Ka'b, Ar-Rabi' and As-Suddi said the same. Qatada said: He wished for death, and there was nothing in this world more hateful to him than it. **My wealth has not availed me, My power has perished from me**. That is, neither my wealth nor my position will protect me from the punishment and wrath of God. Rather, the matter is up to me alone, and I have no helper or protector. Then God, the Almighty, will say, **Seize him and chain him, Then cast him into Hell**. That is, He will command the guards to seize him violently from the place of assembly and chain him, that is, put shackles around his neck, then take him to Hell and cast him into it, that is, immerse him in it. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid narrated to us, on the authority of Amr bin Qais, on the authority of Al-Munhal bin Amr, who said: When God the Almighty says, **Take him**, seventy thousand angels will rush to him. One of them will say this and throw seventy thousand into the Fire. Ibn Abi Al-Dunya narrated in Al-Ahwal that four hundred thousand will rush to him and nothing will remain but he will crush it. He will say, **What do you and I have to do with each other?** He will say, **The Lord is angry with you, so everything is angry with you**. Al-Fudayl bin Iyad said: When the Lord the Almighty says, **Take him and chain him**, seventy thousand angels will rush to see which one of them will put the chain around his neck. **Then burn him in Hell**, meaning immerse him in it.

God the Almighty said: **Then by a chain seventy cubits long, and pass it through**. Ka'b al-Ahbar said: Each link

of it is the size of the iron of this world. Al-Awfi said on the authority of Ibn Abbas and Ibn Jurayj: The cubit of a king. Ibn Jurayj said: Ibn Abbas said: **Pursue it** It enters his anus then exits from his mouth, then they string it around as locusts are strung around a stick when it is roasted. Al-Awfi said on the authority of Ibn Abbas: It is threaded through his anus until it exits from his nostrils so that he cannot stand on his feet. Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Saeed bin Yazid told us, on the authority of Abu al-Samh, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "If a bullet like this - and he pointed to a skull - were sent from the sky to the earth, which is a distance of five hundred years, it would reach the earth before nightfall. And if it were sent from the top of the chain, it would travel for forty autumns, night and day, before reaching its bottom or its base." Al-Tirmidhi narrated it on the authority of Suwaid bin Nasr, on the authority of Abdullah bin al-Mubarak, and he said: This is a good hadith.

God the Almighty said: **Indeed, he did not believe in God the Almighty, nor did he encourage the feeding of the poor**. That is, he did not fulfill God's duty towards him in terms of obedience and worship, nor did he benefit His creation or fulfill their rights. God has a duty over His servants to worship Him alone and not associate anything with Him, and servants have a duty towards one another to do good and to assist one another in righteousness and piety. For this reason, God commanded the establishment of prayer and the giving of zakat, and the Prophet (peace and blessings of God be upon him) died while he was saying: **Prayer and those whom your right hands possess**. God the Almighty said: **So for him this Day there is no friend, nor any food except from two washes, which none eat except the sinners**. That is, today there is no one for him to save him from God the Almighty's punishment, neither a friend, though he is close, nor an intercessor who is obeyed, nor any food here except from two washes. Qatada said: It is the worst food of the people of Hellfire. Ar-Rabi' and Ad-Dahhak said: It is a tree in Hell. Ibn Abi Hatim said: My father told us, Mansur ibn Abi Muzahim told us, Abu Saeed Al-Mu'addab told us, on the authority of Khasif, on the authority of Mujahid, on the authority of Ibn Abbas, who said: I do not know what Al-Ghaslain is, but I think it is Zaqqum. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Al-Ghaslain is the blood and water flowing from their flesh. Ali ibn Abi Talha said on his authority: Al-Ghaslain is the pus of the people of Hell.

Fath al-Qadir

28- **My wealth did not avail me** meaning it did not protect me from God's punishment at all, as *ma* is negative or interrogative, and the meaning is: what did my wealth avail me at all?

Tafsir al-Baghawi

28- **His wealth did not avail me anything**, it did not

Surat Al-Haqqah: 28

My wealth has not availed me.

protect me from the punishment of God.

Tafsir al-Baidawi

28- **My wealth does not enrich me.** My wealth is from money and dependencies and what is negated and the object is deleted, or a question of denial of the object of *enriched*.

world.

Surat al-Haqqah 69:29

My authority has perished from me

Tafsir al-Jalalayn

29 - **My power and my argument perished from me** and the letter ha' of writing, accounting, finance, and authority for silence is proven in stopping and connecting, following the Imam's Mushaf and the transmission, and some of them deleted it in connecting

Tafsir al-Suyuti

Tafsir al-Tabari

My authority has perished means: My arguments have gone away from me and are lost, so I have no argument to use as evidence.

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, **My two powers perished from me**, meaning: Every proof was lost to me and was of no use to me.

Abdul Rahman bin Al-Aswad Al-Tafawi told me, he said: Muhammad bin Rabi'ah told us, on the authority of Al-Nadr bin Arabi, he said: I heard Ikrimah say: **My authority has perished from me**. He said: My proof.

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, **My two authorities have perished from me**, he said: My proof.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **My two authorities have perished from me**. By God, not everyone who enters Hell was the leader of a village who collected taxes from it, but God created them, gave them authority over their peers, commanded them to obey God, and forbade them from disobeying God.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **My authority has perished from me**, meaning: My proof has gone astray from me.

Others said: What is meant by the Sultan in this place is the king.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **My two powers have perished from me**, he said: The power of the

Tafsir al-Qurtubi

My authority has been lost to me. Ibn Abbas's interpretation: My proof has been lost to me. This is the opinion of Mujahid, Ikrimah, As-Suddi, and Ad-Dahhak. Ibn Zayd said: It means my authority in this world, which is kingship. This man was obeyed by his companions.

Tafsir Ibn Kathir

This is a report about the state of the wretched when one of them is given his book in his left hand on the plains. Then he will regret it intensely, "And he will say, 'Oh, I wish I had not been given my book, And did not know what my account would be. Oh, I wish this had been the final outcome.'" Ad-Dahhak said: It means a death after which there is no life. Muhammad ibn Ka'b, Ar-Rabi' and As-Suddi said the same. Qatada said: He wished for death, and there was nothing in this world more hateful to him than it. **My wealth has not availed me, My power has perished from me**. That is, neither my wealth nor my position will protect me from the punishment and wrath of God. Rather, the matter is up to me alone, and I have no helper or protector. Then God, the Almighty, will say, **Seize him and chain him, Then cast him into Hell**. That is, He will command the guards to seize him violently from the place of assembly and chain him, that is, put shackles around his neck, then take him to Hell and cast him into it, that is, immerse him in it. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid narrated to us, on the authority of Amr bin Qais, on the authority of Al-Munhal bin Amr, who said: When God the Almighty says, **Take him**, seventy thousand angels will rush to him. One of them will say this and throw seventy thousand into the Fire. Ibn Abi Al-Dunya narrated in Al-Ahwal that four hundred thousand will rush to him and nothing will remain but he will crush it. He will say, **What do you and I have to do with each other?** He will say, **The Lord is angry with you, so everything is angry with you**. Al-Fudayl bin Iyad said: When the Lord the Almighty says, **Take him and chain him**, seventy thousand angels will rush to see which one of them will put the chain around his neck. **Then burn him in Hell**, meaning immerse him in it.

God the Almighty said: **Then by a chain seventy cubits long, and pass it through**. Ka'b al-Ahbar said: Each link of it is the size of the iron of this world. Al-Awfi said on the authority of Ibn Abbas and Ibn Jurayj: The cubit of a king. Ibn Jurayj said: Ibn Abbas said: **Pursue it** It enters his anus then exits from his mouth, then they string it around as locusts are strung around a stick when it is roasted. Al-Awfi said on the authority of Ibn Abbas: It is threaded through his anus until it exits from his nostrils so that he cannot stand on his feet. Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Saeed bin Yazid told us, on the authority of Abu al-Samh, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him

Surat Al-Haqqah: 29

My authority has perished from me

peace, said: "If a bullet like this - and he pointed to a skull - were sent from the sky to the earth, which is a distance of five hundred years, it would reach the earth before nightfall. And if it were sent from the top of the chain, it would travel for forty autumns, night and day, before reaching its bottom or its base." Al-Tirmidhi narrated it on the authority of Suwaid bin Nasr, on the authority of Abdullah bin al-Mubarak, and he said: This is a good hadith.

God the Almighty said: **Indeed, he did not believe in God the Almighty, nor did he encourage the feeding of the poor.** That is, he did not fulfill God's duty towards him in terms of obedience and worship, nor did he benefit His creation or fulfill their rights. God has a duty over His servants to worship Him alone and not associate anything with Him, and servants have a duty towards one another to do good and to assist one another in righteousness and piety. For this reason, God commanded the establishment of prayer and the giving of zakat, and the Prophet (peace and blessings of God be upon him) died while he was saying: **Prayer and those whom your right hands possess.** God the Almighty said: **So for him this Day there is no friend, nor any food except from two washes, which none eat except the sinners.** That is, today there is no one for him to save him from God the Almighty's punishment, neither a friend, though he is close, nor an intercessor who is obeyed, nor any food here except from two washes. Qatada said: It is the worst food of the people of Hellfire. Ar-Rabi' and Ad-Dahhak said: It is a tree in Hell. Ibn Abi Hatim said: My father told us, Mansur ibn Abi Muzahim told us, Abu Saeed Al-Mu'addab told us, on the authority of Khasif, on the authority of Mujahid, on the authority of Ibn Abbas, who said: I do not know what Al-Ghaslain is, but I think it is Zaqqum. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Al-Ghaslain is the blood and water flowing from their flesh. Ali ibn Abi Talha said on his authority: Al-Ghaslain is the pus of the people of Hell.

Fath al-Qadir

29- **My authority has perished from me** meaning my proof has perished from me and gone astray from me. This is what Mujahid, Ikrimah, As-Suddi, and Ad-Dahhak said. Ibn Zayd said: It means my authority in this world, which is dominion. It was also said that it means my control over my limbs. Muqatil said: It means when his limbs testified that he was polytheistic.

Tafsir al-Baghawi

29- **My authority was lost to me**, my argument was lost to me, according to most commentators. Ibn Zayd said: My kingdom and my power were taken away from me. Muqatil said: It means when his limbs testified that he was polytheistic.

Tafsir al-Baidawi

29- **My kingdom and authority have perished from me** My kingdom and authority over people, or my argument that I used in this world. Hamza read **from me, my wealth, from me, my authority** by deleting the two ha's in the connection, and the rest kept them in both cases.

Surat al-Haqqah 69:30

Seize him and chain him.

Tafsir al-Jalalayn

30 - **Take him** A letter to the guards of Hell **and chain him** Tie his hands to his neck in chains

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Take him and chain him**, God Almighty says to His angels from the treasuries of Hell, **Take him and chain him, then roast him in Hell**, meaning: Then bring him into the fire of Hell to be roasted in it.

Tafsir al-Qurtubi

God Almighty said: **Seize him and chain him**. It was said: One hundred thousand angels will rush to him and then gather their hands around his neck. This is what God Almighty said: **And chain him**, meaning bind him with shackles.

Tafsir Ibn Kathir

This is a report about the state of the wretched when one of them is given his book in his left hand on the plains. Then he will regret it intensely, "And he will say, 'Oh, I wish I had not been given my book, And did not know what my account would be. Oh, I wish this had been the final outcome.'" Ad-Dahhak said: It means a death after which there is no life. Muhammad ibn Ka'b, Ar-Rabi' and As-Suddi said the same. Qatada said: He wished for death, and there was nothing in this world more hateful to him than it. **My wealth has not availed me, My power has perished from me**. That is, neither my wealth nor my position will protect me from the punishment and wrath of God. Rather, the matter is up to me alone, and I have no helper or protector. Then God, the Almighty, will say, **Seize him and chain him, Then cast him into Hell**. That is, He will command the guards to seize him violently from the place of assembly and chain him, that is, put shackles around his neck, then take him to Hell and cast him into it, that is, immerse him in it. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid narrated to us, on the authority of Amr bin Qais, on the authority of Al-Munhal bin Amr, who said: When God the Almighty says, **Take him**, seventy thousand angels will rush to him. One of them will say this and throw seventy thousand into the Fire. Ibn Abi Al-Dunya narrated in Al-Ahwal that four hundred thousand will rush to him and nothing will remain but he will crush it. He will say, **What do you and I have to do with each other?** He will say, **The Lord is angry with you, so everything is angry with you**. Al-Fudayl bin Iyad said: When the Lord the

Almighty says, **Take him and chain him**, seventy thousand angels will rush to see which one of them will put the chain around his neck. **Then burn him in Hell**, meaning immerse him in it.

God the Almighty said: **Then by a chain seventy cubits long, and pass it through**. Ka'b al-Ahbar said: Each link of it is the size of the iron of this world. Al-Awfi said on the authority of Ibn Abbas and Ibn Jurayj: The cubit of a king. Ibn Jurayj said: Ibn Abbas said: **Pursue it** It enters his anus then exits from his mouth, then they string it around as locusts are strung around a stick when it is roasted. Al-Awfi said on the authority of Ibn Abbas: It is threaded through his anus until it exits from his nostrils so that he cannot stand on his feet. Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Saeed bin Yazid told us, on the authority of Abu al-Samh, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "If a bullet like this - and he pointed to a skull - were sent from the sky to the earth, which is a distance of five hundred years, it would reach the earth before nightfall. And if it were sent from the top of the chain, it would travel for forty autumns, night and day, before reaching its bottom or its base." Al-Tirmidhi narrated it on the authority of Suwaid bin Nasr, on the authority of Abdullah bin al-Mubarak, and he said: This is a good hadith.

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Fath al-Qadir

Then God Almighty says: 30- **Seize him and chain him**, meaning, tie his hands to his neck with chains.

Surat Al-Haqqah: 30
Seize him and chain him.

Tafsir al-Baghawi

God says to the guards of your Hell: 30- **Take him and bind him**, tie his hands to his neck.

Tafsir al-Baidawi

30- **Take him**, God Almighty says to the keepers of Hell. **So bind him**.

Surat al-Haqqah 69:31

Then they will burn him in Hellfire.

Tafsir al-Jalalayn

31 - **Then Hell** the burning fire *Pray* Enter him

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then they will burn in Hell.**

Tafsir al-Qurtubi

Then make him burn in Hell meaning make him burn in Hell

Tafsir Ibn Kathir

This is a report about the state of the wretched when one of them is given his book in his left hand on the plains. Then he will regret it intensely, "And he will say, 'Oh, I wish I had not been given my book, And did not know what my account would be. Oh, I wish this had been the final outcome.'" Ad-Dahhak said: It means a death after which there is no life. Muhammad ibn Ka'b, Ar-Rabi' and As-Suddi said the same. Qatada said: He wished for death, and there was nothing in this world more hateful to him than it. **My wealth has not availed me, My power has perished from me.** That is, neither my wealth nor my position will protect me from the punishment and wrath of God. Rather, the matter is up to me alone, and I have no helper or protector. Then God, the Almighty, will say, **Seize him and chain him, Then cast him into Hell.** That is, He will command the guards to seize him violently from the place of assembly and chain him, that is, put shackles around his neck, then take him to Hell and cast him into it, that is, immerse him in it. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid narrated to us, on the authority of Amr bin Qais, on the authority of Al-Munhal bin Amr, who said: When God the Almighty says, **Take him**, seventy thousand angels will rush to him. One of them will say this and throw seventy thousand into the Fire. Ibn Abi Al-Dunya narrated in Al-Ahwal that four hundred thousand will rush to him and nothing will remain but he will crush it. He will say, **What do you and I have to do with each other?** He will say, **The Lord is angry with you, so everything is angry with you.** Al-Fudayl bin Iyad said: When the Lord the Almighty says, **Take him and chain him**, seventy thousand angels will rush to see which one of them will put the chain around his neck. **Then burn him in Hell**, meaning immerse him in it.

God the Almighty said: **Then by a chain seventy cubits long, and pass it through.** Ka'b al-Ahbar said: Each link of it is the size of the iron of this world. Al-Awfi said on

the authority of Ibn Abbas and Ibn Jurayj: The cubit of a king. Ibn Jurayj said: Ibn Abbas said: **Pursue it** it enters his anus then exits from his mouth, then they string it around as locusts are strung around a stick when it is roasted. Al-Awfi said on the authority of Ibn Abbas: It is threaded through his anus until it exits from his nostrils so that he cannot stand on his feet. Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Saeed bin Yazid told us, on the authority of Abu al-Samh, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "If a bullet like this - and he pointed to a skull - were sent from the sky to the earth, which is a distance of five hundred years, it would reach the earth before nightfall. And if it were sent from the top of the chain, it would travel for forty autumns, night and day, before reaching its bottom or its base." Al-Tirmidhi narrated it on the authority of Suwaid bin Nasr, on the authority of Abdullah bin al-Mubarak, and he said: This is a good hadith.

God the Almighty said: **Indeed, he did not believe in God the Almighty, nor did he encourage the feeding of the poor.** That is, he did not fulfill God's duty towards him in terms of obedience and worship, nor did he benefit His creation or fulfill their rights. God has a duty over His servants to worship Him alone and not associate anything with Him, and servants have a duty towards one another to do good and to assist one another in righteousness and piety. For this reason, God commanded the establishment of prayer and the giving of zakat, and the Prophet (peace and blessings of God be upon him) died while he was saying: **Prayer and those whom your right hands possess.** God the Almighty said: **So for him this Day there is no friend, nor any food except from two washes, which none eat except the sinners.** That is, today there is no one for him to save him from God the Almighty's punishment, neither a friend, though he is close, nor an intercessor who is obeyed, nor any food here except from two washes. Qatada said: It is the worst food of the people of Hellfire. Ar-Rabi' and Ad-Dahhak said: It is a tree in Hell. Ibn Abi Hatim said: My father told us, Mansur ibn Abi Muzahim told us, Abu Saeed Al-Mu'addab told us, on the authority of Khasif, on the authority of Mujahid, on the authority of Ibn Abbas, who said: I do not know what Al-Ghaslain is, but I think it is Zaqqum. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Al-Ghaslain is the blood and water flowing from their flesh. Ali ibn Abi Talha said on his authority: Al-Ghaslain is the pus of the people of Hell.

Fath al-Qadir

31- **Then throw him into Hell** meaning, throw him into Hell. The meaning is: Do not throw him into anything but Hell, which is the great fire.

Tafsir al-Baghawi

31- **Then throw him into Hell**, meaning: throw him into Hell.

Surat Al-Haqqah: 31

Then they will burn him in Hellfire.

Tafsir al-Baidawi

31- **Then burn him in Hell.** Then do not burn him in anything but Hell, which is the greatest fire, because he was acting arrogantly towards the people.

Surat al-Haqqah 69:32

Then, in a chain, the length of which is seventy cubits, fasten it.

Tafsir al-Jalalayn

32 - **Then in a chain whose length is seventy cubits** the length of the king **then lead him** enter him into it after entering the fire. The letter fa did not prevent the verb from being connected to the previous circumstance.

Tafsir al-Suyuti

Tafsir al-Tabari

His saying, **Then thread it through a chain seventy cubits long**. He says: Then thread it through a chain seventy cubits long. God knows best how long it is. It was said that it enters his anus, then exits through his nostrils.

Some of them said: It enters his mouth and exits from his anus.

Who said that?

Muhammad bin Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Naseer bin Dhalaq, he said: I heard Nawf say: **In a chain whose length is seventy cubits**. He said: Each cubit is seventy cubits. The cubit is the distance between you and Mecca.

Ibn Bashir told us, he said: Yahya told us, he said: Sufyan told us, Naseer told us, he said: I heard Nawf say: In the square of Kufa during the emirate of Mus'ab ibn al-Zubayr, regarding his statement, **In a chain whose length is seventy cubits**, he said: The cubit is seventy spans. The span is the distance between you and Mecca.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Naseer bin Dhalaq Abu Ta'mah, on the authority of Nawf al-Bakali: **In a chain whose length is seventy cubits**. He said: Each cubit is a fathom, each fathom is further than what is between you and Mecca, and he was at that time in the mosque of Kufa.

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, **In a chain whose length is seventy cubits, so thread it**, he said: By the king's cubit, so thread it. He said: Thread it through his anus until it comes out of his nostrils, so that he cannot stand on his feet.

Ibn Al-Muthanna told us: Ya'mar bin Bashir Al-Manqari told us: Ibn Al-Mubarak told us: Sa'id bin Yazid told us, on the authority of Abu Al-Samh, on the authority of Isa bin Hilal Al-Sadfi, on the authority of Abdullah bin Amr bin Al-'As, who said: "The Messenger of God, may God bless him and grant him peace, said: If a bullet like this - and he pointed to a skull - were sent from the

sky to the earth, which is a distance of five hundred years, it would reach the earth before nightfall. And if it were sent from the top of the chain, it would travel for forty autumns, night and day, before reaching its bottom or its base."

Ibn Hamid told us: Mihran told us, on the authority of Ibn al-Mubarak, on the authority of Mujahid, on the authority of Juwaybir, on the authority of al-Dahhak, **So pass it through**. He said: The chain is to put the chain in his mouth and exit from his anus. It was also said: **Then in a chain whose length is seventy cubits, so pass it through**. The chain is only passed through his mouth, as the Arabs said: I put my head in the skullcap. The skullcap is only put through the head, and as al-A'sha said:

If the mirage wore sleeves

Rather, the sleeve is covered with a mirage, and the like, and it was said thus so that the listeners would know its meaning, and so that what the speaker meant would not be difficult for the listener.

Tafsir al-Qurtubi

Then by a chain seventy cubits long. God knows which cubit, said Al-Hasan. Ibn Abbas said: Seventy cubits by the king's cubit. Nawf said: Each cubit is seventy cubits, and each cubit is the farthest distance between you and Mecca. And it was in the spacious Kufa.

Muqatil said: If a link of it were placed on the top of a mountain, it would melt like lead melts. Ka'b said: A link of the chain of which God Almighty said its length is seventy cubits - that a link of it - is like all the iron in the world. **Then pass it through**. Sufyan said: We have been informed that it enters his anus until it exits his mouth. Muqatil said the same. The meaning is then pass a chain through him. It was also said: It enters his neck through it and he is dragged by it. It was reported that it enters his anus and exits his nostrils. In another report: It enters his mouth and exits his anus. Then his companions call out, **Do you recognize me?** They say, **No, but we may see in you some shame**. So who are you? Then he calls out to his companions, **So-and-so, son of so-and-so, every one of you has something like this**.

I said: This interpretation is the most correct of what has been said about this verse. It is indicated by the Almighty's statement: **The Day We will call every people with their leader** (al-Isra' 17:71). There is a hadith of Abu Hurayrah with a similar meaning on this topic, narrated by Al-Tirmidhi. We have already mentioned it in Surah Subhan, so reflect on it there.

Tafsir Ibn Kathir

This is a report about the state of the wretched when one of them is given his book in his left hand on the plains. Then he will regret it intensely, "And he will say, 'Oh, I wish I had not been given my book, And did not know what my account would be. Oh, I wish this had been the final outcome.'" Ad-Dahhak said: It means a death after which there is no life. Muhammad ibn Ka'b,

Then, in a chain, the length of which is seventy cubits, fasten it.

Ar-Rabi' and As-Suddi said the same. Qatada said: He wished for death, and there was nothing in this world more hateful to him than it. **My wealth has not availed me, My power has perished from me.** That is, neither my wealth nor my position will protect me from the punishment and wrath of God. Rather, the matter is up to me alone, and I have no helper or protector. Then God, the Almighty, will say, **Seize him and chain him, Then cast him into Hell.** That is, He will command the guards to seize him violently from the place of assembly and chain him, that is, put shackles around his neck, then take him to Hell and cast him into it, that is, immerse him in it. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid narrated to us, on the authority of Amr bin Qais, on the authority of Al-Munhal bin Amr, who said: When God the Almighty says, **Take him**, seventy thousand angels will rush to him. One of them will say this and throw seventy thousand into the Fire. Ibn Abi Al-Dunya narrated in Al-Ahwal that four hundred thousand will rush to him and nothing will remain but he will crush it. He will say, **What do you and I have to do with each other?** He will say, **The Lord is angry with you, so everything is angry with you.** Al-Fudayl bin Iyad said: When the Lord the Almighty says, **Take him and chain him**, seventy thousand angels will rush to see which one of them will put the chain around his neck. **Then burn him in Hell**, meaning immerse him in it.

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and those whom your right hands possess. God the Almighty said: **So for him this Day there is no friend, nor any food except from two washes, which none eat except the sinners.** That is, today there is no one for him to save him from God the Almighty's punishment, neither a friend, though he is close, nor an intercessor who is obeyed, nor any food here except from two washes. Qatada said: It is the worst food of the people of Hellfire. Ar-Rabi' and Ad-Dahhak said: It is a tree in Hell. Ibn Abi Hatim said: My father told us, Mansur ibn Abi Muzahim told us, Abu Saeed Al-Mu'addab told us, on the authority of Khasif, on the authority of Mujahid, on the authority of Ibn Abbas, who said: I do not know what Al-Ghaslain is, but I think it is Zaqqum. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Al-Ghaslain is the blood and water flowing from their flesh. Ali ibn Abi Talha said on his authority: Al-Ghaslain is the pus of the people of Hell.

Fath al-Qadir

32- Then in a chain seventy cubits long, so follow it. The chain is an ordered ring, and its cubit is its length. Al-Hasan said: God knows best which cubit it is. Nawf Al-Shami said: Each cubit is seventy cubits, each cubit is further than the distance between you and Mecca. Nawf was in the spacious Kufa. Muqatil said: If a ring of it were placed on the top of a mountain, it would melt like lead melts. The meaning of **follow it** is make it enter it. It is said that you entered the road if you put it in it. Sufyan said: We were informed that it enters a hole until it comes out of its mouth. Al-Kalbi said: It is followed by a thread through a pearl. Suwaid bin Abi Najih said: I was informed that all of the people of Hell are in that chain. The chain is mentioned first to indicate exclusivity, like Hell is mentioned first.

Tafsir al-Baghawi

32- Then by a chain seventy cubits long, lead him through it. So they put him through it. Ibn Abbas said: Seventy cubits by the king's cubit, so it enters his anus and exits from his nostril. It was also said: It enters his mouth and exits from his anus. Nawf al-Bakali said: Seventy cubits, each cubit is seventy cubits, each cubit is further than what is between you and Mecca, and it was in the square of Kufa. Sufyan said: Each cubit is seventy cubits. Al-Hasan said: God knows best which cubit it is.

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba told us, Abu Tahir Muhammad ibn Ahmad ibn al-Harith told us, Abu al-Hasan Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmud told us, Abu Ishaq Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn Mubarak told us, on the authority of Sa'id ibn Yazid, on the authority of Abu al-Samh, on the authority of Isa ibn Hilal al-Sadfi, on the authority of Abdullah ibn Amr ibn al-'As, who said: "The Messenger of God, may God bless him and grant him peace, said: If a piece of sand the size of this - and he pointed to the size of a skull - were sent from the sky to the earth, a distance of five

hundred years, it would reach the earth before nightfall. And if it were sent from the top of the chain, it would reach the earth forty autumns, night and day, before it reaches its base or its bottom.”

On the authority of Kaab, he said: If all the iron in the world were collected, it would not weigh a single ring.

Tafsir al-Baidawi

32- **Then in a chain whose length is seventy cubits** meaning long. **Lead him through** so that you put him through it by throwing it over his body while he is in between, exhausted and unable to move. The mention of **the chain** is mentioned first, like the mention of *Hellfire* to indicate the specificity and attention paid to mentioning the types of torment with which he will be tormented, and *then* is to indicate the difference in severity between them.

Surat Al-Haqqah: 33

Indeed, he did not believe in God, the Almighty.

Surat al-Haqqah 69:33

Indeed, he did not believe in God, the Almighty.

Tafsir al-Jalalayn

33 - **He did not believe in God Almighty**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **He did not believe in God the Almighty** means: Do that to him as a punishment for his disbelief in God in this world, for he did not believe in the oneness of God the Almighty.

Tafsir al-Qurtubi

He did not believe in God Almighty.

Tafsir Ibn Kathir

This is a report about the state of the wretched when one of them is given his book in his left hand on the plains. Then he will regret it intensely, "And he will say, 'Oh, I wish I had not been given my book, And did not know what my account would be. Oh, I wish this had been the final outcome.'" Ad-Dahhak said: It means a death after which there is no life. Muhammad ibn Ka'b, Ar-Rabi' and As-Suddi said the same. Qatada said: He wished for death, and there was nothing in this world more hateful to him than it. **My wealth has not availed me, My power has perished from me.** That is, neither my wealth nor my position will protect me from the punishment and wrath of God. Rather, the matter is up to me alone, and I have no helper or protector. Then God, the Almighty, will say, **Seize him and chain him, Then cast him into Hell.** That is, He will command the guards to seize him violently from the place of assembly and chain him, that is, put shackles around his neck, then take him to Hell and cast him into it, that is, immerse him in it. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid narrated to us, on the authority of Amr bin Qais, on the authority of Al-Munhal bin Amr, who said: When God the Almighty says, **Take him**, seventy thousand angels will rush to him. One of them will say this and throw seventy thousand into the Fire. Ibn Abi Al-Dunya narrated in Al-Ahwal that four hundred thousand will rush to him and nothing will remain but he will crush it. He will say, **What do you and I have to do with each other?** He will say, **The Lord is angry with you, so everything is angry with you.** Al-Fudayl bin Iyad said: When the Lord the Almighty says, **Take him and chain him**, seventy thousand angels will rush to see which one of them will put the chain around his neck. **Then burn him in Hell**, meaning immerse him in it.

God the Almighty said: **Then by a chain seventy cubits long, and pass it through.** Ka'b al-Ahbar said: Each link of it is the size of the iron of this world. Al-Awfi said on the authority of Ibn Abbas and Ibn Jurayj: The cubit of a king. Ibn Jurayj said: Ibn Abbas said: **Pursue it** It enters his anus then exits from his mouth, then they string it around as locusts are strung around a stick when it is roasted. Al-Awfi said on the authority of Ibn Abbas: It is threaded through his anus until it exits from his nostrils so that he cannot stand on his feet. Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Saeed bin Yazid told us, on the authority of Abu al-Samh, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "If a bullet like this - and he pointed to a skull - were sent from the sky to the earth, which is a distance of five hundred years, it would reach the earth before nightfall. And if it were sent from the top of the chain, it would travel for forty autumns, night and day, before reaching its bottom or its base." Al-Tirmidhi narrated it on the authority of Suwaid bin Nasr, on the authority of Abdullah bin al-Mubarak, and he said: This is a good hadith.

God the Almighty said: **Indeed, he did not believe in God the Almighty, nor did he encourage the feeding of the poor.** That is, he did not fulfill God's duty towards him in terms of obedience and worship, nor did he benefit His creation or fulfill their rights. God has a duty over His servants to worship Him alone and not associate anything with Him, and servants have a duty towards one another to do good and to assist one another in righteousness and piety. For this reason, God commanded the establishment of prayer and the giving of zakat, and the Prophet (peace and blessings of God be upon him) died while he was saying: **Prayer and those whom your right hands possess.** God the Almighty said: **So for him this Day there is no friend, nor any food except from two washes, which none eat except the sinners.** That is, today there is no one for him to save him from God the Almighty's punishment, neither a friend, though he is close, nor an intercessor who is obeyed, nor any food here except from two washes. Qatada said: It is the worst food of the people of Hellfire. Ar-Rabi' and Ad-Dahhak said: It is a tree in Hell. Ibn Abi Hatim said: My father told us, Mansur ibn Abi Muzahim told us, Abu Saeed Al-Mu'addab told us, on the authority of Khasif, on the authority of Mujahid, on the authority of Ibn Abbas, who said: I do not know what Al-Ghaslain is, but I think it is Zaqqum. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Al-Ghaslain is the blood and water flowing from their flesh. Ali ibn Abi Talha said on his authority: Al-Ghaslain is the pus of the people of Hell.

Fath al-Qadir

Sentence 33 - **He did not believe in God Almighty** is an explanation of what preceded it.

Tafsir al-Baghawi

33- **He did not believe in God Almighty.**

Tafsir al-Baidawi

33- **He did not believe in God the Almighty** is an explanation of the method of resuming the exaggeration, and mentioning **the Almighty** is to indicate that he is the one who deserves greatness, so whoever is exalted in it deserves it.

Surat Al-Haqqah: 34

And he does not encourage the feeding of the poor.

Surat al-Haqqah 69:34

And he does not encourage the feeding of the poor.

Tafsir al-Jalalayn

34 - **And he does not encourage the feeding of the poor**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about this wretched man who was given his book in his left hand: In this world, he did not urge people to feed the poor and needy.

Tafsir al-Qurtubi

And he does not encourage feeding the poor meaning feeding others, just as giving is used in place of giving. The poet said:

After death, you will deny me and after your hundred gifts

He wanted after giving you. So he explained that he was punished for not feeding and for ordering miserliness, just as he was punished for the cause of disbelief. And urging: incitement and exhortation. The root of food is to be in the accusative case with the implied source. Food is an expression for the eye, and it was added to the poor person because of the connection between them. And whoever does food as he does feeding, then the position of the poor person is in the accusative case. The meaning is on the feeder feeding the poor person, so the subject was deleted and the source was added to the object.

Tafsir Ibn Kathir

This is a report about the state of the wretched when one of them is given his book in his left hand on the plains. Then he will regret it intensely, "And he will say, 'Oh, I wish I had not been given my book, And did not know what my account would be. Oh, I wish this had been the final outcome.'" Ad-Dahhak said: It means a death after which there is no life. Muhammad ibn Ka'b, Ar-Rabi' and As-Suddi said the same. Qatada said: He wished for death, and there was nothing in this world more hateful to him than it. **My wealth has not availed me, My power has perished from me.** That is, neither my wealth nor my position will protect me from the punishment and wrath of God. Rather, the matter is up to me alone, and I have no helper or protector. Then God, the Almighty, will say, **Seize him and chain him, Then cast him into Hell.** That is, He will command the

guards to seize him violently from the place of assembly and chain him, that is, put shackles around his neck, then take him to Hell and cast him into it, that is, immerse him in it. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid narrated to us, on the authority of Amr bin Qais, on the authority of Al-Munhal bin Amr, who said: When God the Almighty says, **Take him**, seventy thousand angels will rush to him. One of them will say this and throw seventy thousand into the Fire. Ibn Abi Al-Dunya narrated in Al-Ahwal that four hundred thousand will rush to him and nothing will remain but he will crush it. He will say, **What do you and I have to do with each other?** He will say, **The Lord is angry with you, so everything is angry with you.** Al-Fudayl bin Iyad said: When the Lord the Almighty says, **Take him and chain him**, seventy thousand angels will rush to see which one of them will put the chain around his neck. **Then burn him in Hell**, meaning immerse him in it.

God the Almighty said: **Then by a chain seventy cubits long, and pass it through.** Ka'b al-Ahbar said: Each link of it is the size of the iron of this world. Al-Awfi said on the authority of Ibn Abbas and Ibn Jurayj: The cubit of a king. Ibn Jurayj said: Ibn Abbas said: **Pursue it** It enters his anus then exits from his mouth, then they string it around as locusts are strung around a stick when it is roasted. Al-Awfi said on the authority of Ibn Abbas: It is threaded through his anus until it exits from his nostrils so that he cannot stand on his feet. Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Saeed bin Yazid told us, on the authority of Abu al-Samh, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "If a bullet like this - and he pointed to a skull - were sent from the sky to the earth, which is a distance of five hundred years, it would reach the earth before nightfall. And if it were sent from the top of the chain, it would travel for forty autumns, night and day, before reaching its bottom or its base." Al-Tirmidhi narrated it on the authority of Suwaid bin Nasr, on the authority of Abdullah bin al-Mubarak, and he said: This is a good hadith.

God the Almighty said: **Indeed, he did not believe in God the Almighty, nor did he encourage the feeding of the poor.** That is, he did not fulfill God's duty towards him in terms of obedience and worship, nor did he benefit His creation or fulfill their rights. God has a duty over His servants to worship Him alone and not associate anything with Him, and servants have a duty towards one another to do good and to assist one another in righteousness and piety. For this reason, God commanded the establishment of prayer and the giving of zakat, and the Prophet (peace and blessings of God be upon him) died while he was saying: **Prayer and those whom your right hands possess.** God the Almighty said: **So for him this Day there is no friend, nor any food except from two washes, which none eat except the sinners.** That is, today there is no one for him to save him from God the Almighty's punishment, neither a friend, though he is close, nor an intercessor who is obeyed, nor any food here except from two washes. Qatada said: It is the worst food of the people of Hellfire. Ar-Rabi' and Ad-Dahhak said: It is a tree in

Hell. Ibn Abi Hatim said: My father told us, Mansur ibn Abi Muzahim told us, Abu Saeed Al-Mu'addab told us, on the authority of Khasif, on the authority of Mujahid, on the authority of Ibn Abbas, who said: I do not know what Al-Ghaslain is, but I think it is Zaqqum. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Al-Ghaslain is the blood and water flowing from their flesh. Ali ibn Abi Talha said on his authority: Al-Ghaslain is the pus of the people of Hell.

Fath al-Qadir

34- And he does not encourage the feeding of the poor meaning he does not encourage feeding the poor from his own money, or he does not encourage others to feed him, and he puts food in place of feeding just as giving is put in place of giving, as the poet said:

I am an infidel after you denied my death and gave me the terrifying money

That is, after giving you, and it is permissible for food to have its meaning other than being used as a source, and the meaning is: that he does not urge himself or others to give the same food to the poor, and in making this a counterpart to abandoning faith in God of the encouragement to give charity to the poor and satisfy their need, and urging oneself and people to do that is what indicates most eloquently and provides the most complete benefit that preventing them is one of the greatest crimes and most severe sins.

Tafsir al-Baghawi

34- And he does not encourage the feeding of the poor, he does not feed the poor in this world nor does he order his family to do so.

Tafsir al-Baidawi

34- And he does not encourage the feeding of the poor nor does he encourage giving his food or feeding him, let alone giving from his own money. It is possible that the mention of the encouragement is to indicate that the one who abandons the encouragement is in this position, so how about the one who abandons the action. And in it is evidence of the disbelievers being charged with the branches, and perhaps the two matters were mentioned specifically because the ugliest of beliefs is disbelief in God the Most High, and the most heinous of vices are stinginess and hardness of the heart.

Surat Al-Haqqah: 35

So he has no protector here today.

Surat al-Haqqah 69:35

So he has no protector here today.

Tafsir al-Jalalayn

35 - **So he has no friend or relative here today who could benefit from him.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So he has no close friend here today**, God Almighty says: So he has no close friend here today, that is, in the Hereafter, meaning, in the Hereafter, meaning, someone close to him who will defend him and help him from the affliction he is in.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **So he has no close friend here today**, close in the speech of the Arabs.

Tafsir al-Qurtubi

The Almighty's saying: **So he has no close friend here today** is the predicate of *not* His saying: **for him** and the predicate is not. His saying: *here* is not because the meaning becomes: there is no food here except from the two washes, and that is not correct, because there is food other than it. *Here* is related to what is in **for him** from the meaning of the verb. And the close friend here is the relative. That is, I have no relative who would pity him and defend him. It is taken from the word *hameem* which is hot water, as if he is the friend for whom he pities and whose heart burns.

Tafsir Ibn Kathir

This is a report about the state of the wretched when one of them is given his book in his left hand on the plains. Then he will regret it intensely, "And he will say, 'Oh, I wish I had not been given my book, And did not know what my account would be. Oh, I wish this had been the final outcome.'" Ad-Dahhak said: It means a death after which there is no life. Muhammad ibn Ka'b, Ar-Rabi' and As-Suddi said the same. Qatada said: He wished for death, and there was nothing in this world more hateful to him than it. **My wealth has not availed me, My power has perished from me.** That is, neither my wealth nor my position will protect me from the punishment and wrath of God. Rather, the matter is up to me alone, and I have no helper or protector. Then God, the Almighty, will say, **Seize him and chain him, Then cast him into Hell.** That is, He will command the guards to seize him violently from the place of assembly and chain him, that is, put shackles around his neck, then take him to Hell and cast him into it, that

is, immerse him in it. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid narrated to us, on the authority of Amr bin Qais, on the authority of Al-Munhal bin Amr, who said: When God the Almighty says, **Take him**, seventy thousand angels will rush to him. One of them will say this and throw seventy thousand into the Fire. Ibn Abi Al-Dunya narrated in Al-Ahwal that four hundred thousand will rush to him and nothing will remain but he will crush it. He will say, **What do you and I have to do with each other?** He will say, **The Lord is angry with you, so everything is angry with you.** Al-Fudayl bin Iyad said: When the Lord the Almighty says, **Take him and chain him**, seventy thousand angels will rush to see which one of them will put the chain around his neck. **Then burn him in Hell**, meaning immerse him in it.

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on the authority of Ibn Abbas, who said: I do not know what Al-Ghaslain is, but I think it is Zaqqum. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Al-Ghaslain is the blood and water flowing from their flesh. Ali ibn Abi Talha said on his authority: Al-Ghaslain is the pus of the people of Hell.

Fath al-Qadir

35- **He will have no close friend here today** meaning that on the Day of Resurrection in the Hereafter he will have no close friend who will benefit him or intercede for him, because it is a day on which the close will flee from his close friend, and the beloved will flee from his beloved.

Tafsir al-Baghawi

He has no close friend here today, a relative who can benefit him and intercede for him.

Tafsir al-Baidawi

35- **So he has no close friend here today** a relative to protect him.

Surat Al-Haqqah: 36

And no food except from two washes.

Surat al-Haqqah 69:36

And no food except from two washes.

Tafsir al-Jalalayn

36 - **And no food except from the pus of the people of Hell or the trees in it**

Tafsir al-Suyuti

Tafsir al-Tabari

And there is no food except from two washings. God Almighty says: And there is no food for him, just as he was not encouraged in this world to feed the poor, except from two washings, and that is what flows from the pus of the people of Hell.

Some of the Arab scholars from Basra used to say: Every wound that you wash and something comes out of it is called *ghaslin*. So, *al-wasl* is derived from *al-jarh* **the wound** and *al-dabar* **the anus**. The *ya* and *nun* were added to it, like *afrin*.

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 no food except from the pus of the people of Hell.**

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 no food except from two washes**, he said: What comes out of their flesh.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his saying, **And no food except from two washings** is the worst, most disgusting, and most abhorrent of food.

Ibn Zayd used to say in his statement on that:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And no food except from two streams**, he said: The two streams and the Zaqqum, no one knows what they are.

Tafsir al-Qurtubi

And the two ghusls are two verbs from washing, so it is as if it is washed from their manners, and it is the pus of the people of Hell that flows from their wounds and private parts, according to Ibn Abbas. Ad-Dahhak and Ar-Rabi' ibn Anas said: It is a tree that the people of Hell eat. And the ghusl with the kasra: is what the head

is washed with, such as marshmallow and others. And Al-Akhfash: And from it is the ghusl, and it is what is washed from the flesh and blood of the people of Hell. And the ya and the noon were added to it as they were added to Afrin. Qatada said: It is the worst and most hideous food. Ibn Zayd: It is not known what it is, nor Zaqqum. And he said in another place: {And they will have no food except from Dharee'} (Al-Ghashiyah 84:6) Dharee' may be from the two ghusls. And it was said: There is an inversion in the speech, and the meaning is that he has no close friend here today except from Ghasl, and it is hot water. **And no food** means they will have no food from which they can benefit.

Tafsir Ibn Kathir

This is a report about the state of the wretched when one of them is given his book in his left hand on the plains. Then he will regret it intensely, "And he will say, 'Oh, I wish I had not been given my book, And did not know what my account would be. Oh, I wish this had been the final outcome.'" Ad-Dahhak said: It means a death after which there is no life. Muhammad ibn Ka'b, Ar-Rabi' and As-Suddi said the same. Qatada said: He wished for death, and there was nothing in this world more hateful to him than it. **My wealth has not availed me, My power has perished from me.** That is, neither my wealth nor my position will protect me from the punishment and wrath of God. Rather, the matter is up to me alone, and I have no helper or protector. Then God, the Almighty, will say, **Seize him and chain him, Then cast him into Hell.** That is, He will command the guards to seize him violently from the place of assembly and chain him, that is, put shackles around his neck, then take him to Hell and cast him into it, that is, immerse him in it. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid narrated to us, on the authority of Amr bin Qais, on the authority of Al-Munhal bin Amr, who said: When God the Almighty says, **Take him**, seventy thousand angels will rush to him. One of them will say this and throw seventy thousand into the Fire. Ibn Abi Al-Dunya narrated in Al-Ahwal that four hundred thousand will rush to him and nothing will remain but he will crush it. He will say, **What do you and I have to do with each other?** He will say, **The Lord is angry with you, so everything is angry with you.** Al-Fudayl bin Iyad said: When the Lord the Almighty says, **Take him and chain him**, seventy thousand angels will rush to see which one of them will put the chain around his neck. **Then burn him in Hell**, meaning immerse him in it.

God the Almighty said: **Then by a chain seventy cubits long, and pass it through.** Ka'b al-Ahbar said: Each link of it is the size of the iron of this world. Al-Awfi said on the authority of Ibn Abbas and Ibn Jurayj: The cubit of a king. Ibn Jurayj said: Ibn Abbas said: **Pursue it** It enters his anus then exits from his mouth, then they string it around as locusts are strung around a stick when it is roasted. Al-Awfi said on the authority of Ibn Abbas: It is threaded through his anus until it exits from his nostrils so that he cannot stand on his feet. Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us,

Saeed bin Yazid told us, on the authority of Abu al-Samh, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "If a bullet like this - and he pointed to a skull - were sent from the sky to the earth, which is a distance of five hundred years, it would reach the earth before nightfall. And if it were sent from the top of the chain, it would travel for forty autumns, night and day, before reaching its bottom or its base." Al-Tirmidhi narrated it on the authority of Suwaid bin Nasr, on the authority of Abdullah bin al-Mubarak, and he said: This is a good hadith.

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Fath al-Qadir

36- **And no food except from two washings** meaning he will have no food to eat except from the pus of the people of Hell, and what is washed from their bodies of [pus] and pus. Ghoslān is a verb from washing. Ad-Dahhak and Ar-Rabi' ibn Anas said: It is a tree that the people of Hell eat. Qatadah said: It is the worst of food. Ibn Zayd said: No one knows what it is or what Zaqqum is except God the Most High. And God the Almighty said in another place: **And they will have no food except from thorny thorns** so it is possible that thorns are the two washings. It was said that there is an inversion of the two meanings in this statement, and the meaning is that he has no hot water today except from two washings, on the basis that hot water is hot water. **And no food** meaning they will have no food to eat. There is no recourse to this inversion and inversion.

Tafsir al-Baghawi

36- **And no food except from the pus of the people of Hellfire**, which is derived from the word *ghusl*, as if it were the washing machine for their wounds and ulcers. Ad-Dahhak and Ar-Rabi' said: It is a tree that the people of Hellfire eat.

Tafsir al-Baidawi

36- **And no food except from two washings** The washing of the people of Hell and their pus are two actions of washing.

Surat Al-Haqqah: 37

None shall eat it except the sinners.

Surat al-Haqqah 69:37

None shall eat it except the sinners.

Tafsir al-Jalalayn

37 - **None shall eat it except the sinners** the disbelievers

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **None eat it except sinners**, meaning: No one eats food from two washings except sinners, and they are the guilty ones whose sins are disbelief in God.

Tafsir al-Qurtubi

None shall eat it except the sinners meaning the guilty ones. Ibn Abbas said: It means the polytheists. It was read *al-khaatiyyun* by replacing the hamza with a ya', and *al-khaatiyun* by dropping it. It was narrated from Ibn Abbas: What are the sinners? We all sin. Abu al-Aswad al-Du'ali narrated from him: What are the sinners? They are the sinners. And what is soap? They are the righteous ones. It is possible that it is meant to refer to those who transgress from the truth to falsehood and overstep the limits of God Almighty.

Tafsir Ibn Kathir

This is a report about the state of the wretched when one of them is given his book in his left hand on the plains. Then he will regret it intensely, "And he will say, 'Oh, I wish I had not been given my book, And did not know what my account would be. Oh, I wish this had been the final outcome.'" Ad-Dahhak said: It means a death after which there is no life. Muhammad ibn Ka'b, Ar-Rabi' and As-Suddi said the same. Qatada said: He wished for death, and there was nothing in this world more hateful to him than it. **My wealth has not availed me, My power has perished from me.** That is, neither my wealth nor my position will protect me from the punishment and wrath of God. Rather, the matter is up to me alone, and I have no helper or protector. Then God, the Almighty, will say, **Seize him and chain him, Then cast him into Hell.** That is, He will command the guards to seize him violently from the place of assembly and chain him, that is, put shackles around his neck, then take him to Hell and cast him into it, that is, immerse him in it. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid narrated to us, on the authority of Amr bin Qais, on the authority of Al-Munhal bin Amr, who said: When God the Almighty says, **Take him**, seventy thousand angels will rush to him. One of them will say this and throw seventy

thousand into the Fire. Ibn Abi Al-Dunya narrated in Al-Ahwal that four hundred thousand will rush to him and nothing will remain but he will crush it. He will say, **What do you and I have to do with each other?** He will say, **The Lord is angry with you, so everything is angry with you.** Al-Fudayl bin Iyad said: When the Lord the Almighty says, **Take him and chain him**, seventy thousand angels will rush to see which one of them will put the chain around his neck. **Then burn him in Hell**, meaning immerse him in it.

God the Almighty said: **Then by a chain seventy cubits long, and pass it through.** Ka'b al-Ahbar said: Each link of it is the size of the iron of this world. Al-Awfi said on the authority of Ibn Abbas and Ibn Jurayj: The cubit of a king. Ibn Jurayj said: Ibn Abbas said: **Pursue it** It enters his anus then exits from his mouth, then they string it around as locusts are strung around a stick when it is roasted. Al-Awfi said on the authority of Ibn Abbas: It is threaded through his anus until it exits from his nostrils so that he cannot stand on his feet. Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Saeed bin Yazid told us, on the authority of Abu al-Samh, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "If a bullet like this - and he pointed to a skull - were sent from the sky to the earth, which is a distance of five hundred years, it would reach the earth before nightfall. And if it were sent from the top of the chain, it would travel for forty autumns, night and day, before reaching its bottom or its base." Al-Tirmidhi narrated it on the authority of Suwaid bin Nasr, on the authority of Abdullah bin al-Mubarak, and he said: This is a good hadith.

God the Almighty said: **Indeed, he did not believe in God the Almighty, nor did he encourage the feeding of the poor.** That is, he did not fulfill God's duty towards him in terms of obedience and worship, nor did he benefit His creation or fulfill their rights. God has a duty over His servants to worship Him alone and not associate anything with Him, and servants have a duty towards one another to do good and to assist one another in righteousness and piety. For this reason, God commanded the establishment of prayer and the giving of zakat, and the Prophet (peace and blessings of God be upon him) died while he was saying: **Prayer and those whom your right hands possess.** God the Almighty said: **So for him this Day there is no friend, nor any food except from two washes, which none eat except the sinners.** That is, today there is no one for him to save him from God the Almighty's punishment, neither a friend, though he is close, nor an intercessor who is obeyed, nor any food here except from two washes. Qatada said: It is the worst food of the people of Hellfire. Ar-Rabi' and Ad-Dahhak said: It is a tree in Hell. Ibn Abi Hatim said: My father told us, Mansur ibn Abi Muzahim told us, Abu Saeed Al-Mu'addab told us, on the authority of Khasif, on the authority of Mujahid, on the authority of Ibn Abbas, who said: I do not know what Al-Ghaslain is, but I think it is Zaqqum. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Al-Ghaslain is the blood and water flowing from their flesh. Ali ibn Abi Talha said on his authority: Al-Ghaslain is the pus of

the people of Hell.

Fath al-Qadir

And sentence 37 - **None shall eat it except the sinners** is an adjective for *ghaslin*, and what is meant are the people of sins and the masters of transgressions.

Al-Kalbi said: What is meant is polytheism. The majority read *al-khaati'un* with a hamza, and it is an active participle of *khata* if someone does something wrong deliberately, and the one who does it unintentionally is the one who does it unintentionally.

Al-Zuhri, Talhah ibn Musarraf, and Al-Hasan read *al-khaati'un* with a damma on the ba' instead of a hamza. Nafi' read it in a narration from him with a damma on the ta' without a hamza.

Tafsir al-Baghawi

37- **None shall eat it except the sinners**, meaning: the unbelievers.

Tafsir al-Baidawi

37- **None shall eat it except the sinners**. The sinners are from the man's sin if he intentionally committed a sin, not from the mistake that is contrary to what is right. The sinners are read by replacing the hamza with a ya', and the sinners are read by dropping it.

Surat Al-Haqqah: 38
So I swear by what you see

Surat al-Haqqah 69:38

So I swear by what you see

Tafsir al-Jalalayn

38 - *Fala* is redundant **I swear by what you see** of the creatures

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The matter is not as you say, you people who deny the Book of God and His Messenger. I swear by all the things that you see and those that you do not see.

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 I swear by what you see and what you do not see**, he said: I swear by things, so I swear by what you see and what you do not see.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding His statement, **So I swear by what you see * and what you do not see**, he said: by what you see and what you do not see.

Tafsir al-Qurtubi

God the Almighty said: **So I swear by what you see * and what you do not see**. The meaning is I swear by all things, what you see and what you do not see. There is no connection. It was also said that it is a refutation of what came before, meaning that the matter is not as the polytheists say. Muqatil said that the reason for that is that Al-Walid ibn Al-Mughira said: Muhammad is a magician. Abu Jahl said: He is a poet. Uqba said: He is a soothsayer. So God the Almighty said: **So I swear**, meaning I swear. It was also said that *no* here is a negation of the oath, meaning that there is no need for an oath in this case because the truth is clear in that regard. Based on this, its answer is like the answer to an oath.

Tafsir Ibn Kathir

The Almighty says, swearing to His creation by what they see of His signs in His creations, which indicate His perfection in His names and attributes, and what is hidden from them of what they do not see of the

unseen things from them: The Qur'an is His speech and His revelation and His sending down to His servant and messenger whom He chose to deliver the message and fulfill the trust. So the Almighty said: **So I swear by what you see * and what you do not see * that it is the word of an honored Messenger** meaning Muhammad, may God bless him and grant him peace. He added it to him in the sense of conveying, because the Messenger is meant to convey from the one sent, and for this reason He added it to the royal messenger in Surat al-Takwir 81: **It is the word of an honored Messenger * Possessor of power with the Lord of the Throne, firmly established * Obeyed and then trustworthy** This is Gabriel, peace be upon him. Then the Almighty said: **And your companion is not mad** meaning Muhammad, may God bless him and grant him peace. **And he has certainly seen him on the clear horizon** meaning that Muhammad saw Gabriel in the form in which God created him. **And he is not stingy about the unseen** meaning he is accused.

And it is not the word of an accursed devil. And thus He said here, "And it is not the word of a poet - little do you believe. Nor the word of a soothsayer - little do you remember." So God sometimes added it to the word of the angelic messenger and sometimes to the human messenger, because each of them conveys from God what He entrusted to him of His revelation and words. For this reason, the Most High said, **A revelation from the Lord of the worlds**. Imam Ahmad said: Abu al-Mughira told us, Safwan told us, Shuraih ibn Ubayd told us, he said: Umar ibn al-Khattab said: I went out to meet the Messenger of God, may God bless him and grant him peace, before I converted to Islam, and I found that he had preceded me to the mosque, so I stood behind him and he began to recite Surat al-Haqqah, and I was amazed at the composition of the Qur'an. He said: So I said, by God, this is a poet, as Quraysh said. He said: So he recited, "Indeed, it is the word of an honored Messenger. And it is not the word of a poet - little do you believe." He said: So I said, **A soothsayer**. He said: So he recited, "Nor the word of a soothsayer - little do you remember. A revelation from the Lord of the worlds. And if he had fabricated against Us some sayings, We would have seized him by the right hand. Then We would have cut off his aorta. And none of you could have prevented Him from it. To the end of the Surah. He said: Islam entered my heart in every place. This is one of the reasons that God Almighty made influential in the guidance of Omar bin Al-Khattab, may God be pleased with him, as we mentioned how he converted to Islam in his unique biography. Praise and thanks be to God.

Fath al-Qadir

38- "I swear by what you see."

Tafsir al-Baghawi

38- **I do not swear**, there is no response to the polytheists' words, as if he said: It is not as the polytheists say, I swear, **by what you see**.

Tafsir al-Baidawi

38- "I do not swear **because the matter is clear and does not need to be verified by an oath**, or I swear **and no are redundant, or there is no response because they deny the resurrection, and I swear**" is a new sentence. "By what you see."

Surat Al-Haqqah: 39
And what you do not see

Surat al-Haqqah 69:39

And what you do not see

Tafsir al-Jalalayn

39 - **And what you do not see** meaning every creature

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And what you do not see.**

Tafsir al-Qurtubi

God the Almighty said: **So I swear by what you see * and what you do not see.** The meaning is I swear by all things, what you see and what you do not see. There is no connection. It was also said that it is a refutation of what came before, meaning that the matter is not as the polytheists say. Muqatil said that the reason for that is that Al-Walid ibn Al-Mughira said: Muhammad is a magician. Abu Jahl said: He is a poet. Uqba said: He is a soothsayer. So God the Almighty said: **So I swear,** meaning I swear. It was also said that *no* here is a negation of the oath, meaning that there is no need for an oath in this case because the truth is clear in that regard. Based on this, its answer is like the answer to an oath.

Tafsir Ibn Kathir

The Almighty says, swearing to His creation by what they see of His signs in His creations, which indicate His perfection in His names and attributes, and what is hidden from them of what they do not see of the unseen things from them: The Qur'an is His speech and His revelation and His sending down to His servant and messenger whom He chose to deliver the message and fulfill the trust. So the Almighty said: **So I swear by what you see * and what you do not see * that it is the word of an honored Messenger** meaning Muhammad, may God bless him and grant him peace. He added it to him in the sense of conveying, because the Messenger is meant to convey from the one sent, and for this reason He added it to the royal messenger in Surat al-Takwir 81: **It is the word of an honored Messenger * Possessor of power with the Lord of the Throne, firmly established * Obeyed and then trustworthy** This is Gabriel, peace be upon him. Then the Almighty said: **And your companion is not mad** meaning Muhammad, may God bless him and grant him peace. **And he has certainly seen him on the clear horizon** meaning that Muhammad saw Gabriel in the form in which God created him. **And he is not stingy about the unseen** meaning he is accused.

And it is not the word of an accursed devil. And thus He said here, "And it is not the word of a poet - little do

you believe. Nor the word of a soothsayer - little do you remember." So God sometimes added it to the word of the angelic messenger and sometimes to the human messenger, because each of them conveys from God what He entrusted to him of His revelation and words. For this reason, the Most High said, **A revelation from the Lord of the worlds.** Imam Ahmad said: Abu al-Mughira told us, Safwan told us, Shuraih ibn Ubayd told us, he said: Umar ibn al-Khattab said: I went out to meet the Messenger of God, may God bless him and grant him peace, before I converted to Islam, and I found that he had preceded me to the mosque, so I stood behind him and he began to recite Surat al-Haqqah, and I was amazed at the composition of the Qur'an. He said: So I said, by God, this is a poet, as Quraysh said. He said: So he recited, "Indeed, it is the word of an honored Messenger. And it is not the word of a poet - little do you believe." He said: So I said, **A soothsayer.** He said: So he recited, "Nor the word of a soothsayer - little do you remember. A revelation from the Lord of the worlds. And if he had fabricated against Us some sayings, We would have seized him by the right hand. Then We would have cut off his aorta. And none of you could have prevented Him from it. To the end of the Surah. He said: Islam entered my heart in every place. This is one of the reasons that God Almighty made influential in the guidance of Omar bin Al-Khattab, may God be pleased with him, as we mentioned how he converted to Islam in his unique biography. Praise and thanks be to God.

Fath al-Qadir

39- **So I swear by what you see and what you do not see.** This is a response to the polytheists' statement, as if to say: The matter is not as you say, nor is it redundant. The meaning is: So I swear by what you see and what you do not see. Qatada said: I swear by all things, what is seen and what is not seen, so this includes all created things. It was said that *la* is not redundant, but rather it negates the oath, meaning I do not need an oath because the truth is clear in that, and the first is more appropriate.

Tafsir al-Baghawi

39- **And what you do not see,** meaning by what you see and by what you do not see. Qatada said: He swears by all things, so this includes all created things and existences. He also said: He swears by this world and the Hereafter. It was also said: What you see is what is on the face of the earth, and what you do not see is what is in its belly. It was also said: What you see is of bodies and what you do not see is of spirits. It was also said: What you see is mankind and what you do not see is the angels and the jinn. It was also said: apparent and hidden blessings. It was also said: What you see is what God revealed to the angels, the Tablet and the Pen, and what you do not see is what He has kept to Himself and not revealed to anyone.

Tafsir al-Baidawi

39-"And what you do not see" with regard to what is seen and unseen, and this includes the Creator and all of creation.

Surat Al-Haqqah: 40

Indeed, it is the word of an honored Messenger.

Surat al-Haqqah 69:40

Indeed, it is the word of an honored Messenger.

Tafsir al-Jalalayn

40 - *It* meaning the Qur'an **is the word of a noble Messenger** meaning he said it as a message from God Almighty

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, it is the word of a noble Messenger.** God Almighty says: Indeed, this Qur'an is the word of a noble Messenger, and he is Muhammad, may God bless him and grant him peace, reciting it to them.

Tafsir al-Qurtubi

Indeed, it is the word of a noble Messenger. "It meaning the Qur'an, is the word of a noble Messenger" meaning Gabriel, as stated by Al-Hasan, Al-Kalbi and Muqatil. The evidence for this is: "Indeed, it is the word of a noble Messenger, * Possessor of power and secure in the presence of the Lord of the Throne." al-Takwir 81:19. Al-Kalbi and Al-Qutbi also said: The Messenger here is Muhammad, peace and blessings of God be upon him, because God says: "And it is not the word of a poet." The Qur'an is not the word of the Messenger, peace and blessings of God be upon him, rather it is the word of God, the Almighty, and the word is attributed to the Messenger because he is the one who recites it, conveys it and acts upon it, like our saying: This is the statement of Malik.

Tafsir Ibn Kathir

The Almighty says, swearing to His creation by what they see of His signs in His creations, which indicate His perfection in His names and attributes, and what is hidden from them of what they do not see of the unseen things from them: The Qur'an is His speech and His revelation and His sending down to His servant and messenger whom He chose to deliver the message and fulfill the trust. So the Almighty said: **So I swear by what you see * and what you do not see * that it is the word of an honored Messenger** meaning Muhammad, may God bless him and grant him peace. He added it to him in the sense of conveying, because the Messenger is meant to convey from the one sent, and for this reason He added it to the royal messenger in Surat al-Takwir 81: **It is the word of an honored Messenger * Possessor of power with the Lord of the Throne, firmly established * Obeyed and then trustworthy** This is Gabriel, peace be upon him. Then

the Almighty said: **And your companion is not mad** meaning Muhammad, may God bless him and grant him peace. **And he has certainly seen him on the clear horizon** meaning that Muhammad saw Gabriel in the form in which God created him. **And he is not stingy about the unseen** meaning he is accused.

"And it is not the word of an accursed devil. **And thus He said here,** And it is not the word of a poet - little do you believe. Nor the word of a soothsayer - little do you remember." So God sometimes added it to the word of the angelic messenger and sometimes to the human messenger, because each of them conveys from God what He entrusted to him of His revelation and words. For this reason, the Most High said, "A revelation from the Lord of the worlds." Imam Ahmad said: Abu al-Mughira told us, Safwan told us, Shuraih ibn Ubayd told us, he said: Umar ibn al-Khattab said: I went out to meet the Messenger of God, may God bless him and grant him peace, before I converted to Islam, and I found that he had preceded me to the mosque, so I stood behind him and he began to recite Surat al-Haqqah, and I was amazed at the composition of the Qur'an. He said: So I said, by God, this is a poet, as Quraysh said. He said: So he recited, "Indeed, it is the word of an honored Messenger. And it is not the word of a poet - little do you believe." He said: So I said, "A soothsayer." He said: So he recited, "Nor the word of a soothsayer - little do you remember. A revelation from the Lord of the worlds. And if he had fabricated against Us some sayings, We would have seized him by the right hand. Then We would have cut off his aorta. And none of you could have prevented Him from it. To the end of the Surah. He said: Islam entered my heart in every place. This is one of the reasons that God Almighty made influential in the guidance of Omar bin Al-Khattab, may God be pleased with him, as we mentioned how he converted to Islam in his unique biography. Praise and thanks be to God.

Fath al-Qadir

40- **Indeed, it is the word of a noble Messenger.** That is, the Qur'an is the recitation of a noble Messenger, meaning that the Messenger is Muhammad, may God bless him and grant him peace, or it is the word conveyed by a noble Messenger. Al-Hasan, Al-Kalbi, and Muqatil said: He means Gabriel, and the evidence for that is His statement: **Indeed, it is the word of a noble Messenger, * Possessor of power and secure in the presence of the Lord of the Throne.** In any case, the Qur'an is not the word of Muhammad, may God bless him and grant him peace, nor the word of Gabriel, peace be upon him, rather it is the word of God, so it is necessary to assume the recitation or conveyance.

Tafsir al-Baghawi

40- *It*, meaning the Qur'an, **is the saying of a noble Messenger**, meaning the recitation of a noble Messenger, meaning Muhammad, may God bless him and grant him peace.

Tafsir al-Baidawi

40- **It is** "The Qur'an **is the word of a Messenger** who conveys it from God Almighty, for the Messenger does not say about himself. *Generous* to God Almighty, and he is Muhammad or Gabriel, peace and blessings be upon them both.

Surat Al-Haqqah: 41

And it is not the word of a poet. Little do you believe.

Surat al-Haqqah 69:41

And it is not the word of a poet. Little do you believe.

Tafsir al-Jalalayn

41 - (It is not the word of a poet. Little do you believe.)

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And it is not the statement of a poet; little do you believe.** God Almighty says: This Qur'an is not the statement of a poet because Muhammad is not good at reciting poetry, so you say it is poetry. **Little do you believe.** He says: You believe in it little, and that is an address from God to the polytheists of Quraysh.

Tafsir al-Qurtubi

God Almighty says: **A revelation from the Lord of the worlds.**

The Almighty says: **A revelation** meaning it is a revelation. **From the Lord of the worlds** is in apposition to His statement: **Indeed, it is the word of a noble Messenger,** meaning it is the word of a noble Messenger, and it is a revelation from the Lord of the worlds.

Tafsir Ibn Kathir

The Almighty says, swearing to His creation by what they see of His signs in His creations, which indicate His perfection in His names and attributes, and what is hidden from them of what they do not see of the unseen things from them: The Qur'an is His speech and His revelation and His sending down to His servant and messenger whom He chose to deliver the message and fulfill the trust. So the Almighty said: **So I swear by what you see * and what you do not see * that it is the word of an honored Messenger** meaning Muhammad, may God bless him and grant him peace. He added it to him in the sense of conveying, because the Messenger is meant to convey from the one sent, and for this reason He added it to the royal messenger in Surat al-Takwir 81: **It is the word of an honored Messenger * Possessor of power with the Lord of the Throne, firmly established * Obeyed and then trustworthy** This is Gabriel, peace be upon him. Then the Almighty said: **And your companion is not mad** meaning Muhammad, may God bless him and grant him peace. **And he has certainly seen him on the clear horizon** meaning that Muhammad saw Gabriel in the form in which God created him. **And he is not stingy about the unseen** meaning he is accused.

And it is not the word of an accursed devil. And thus

He said here, "And it is not the word of a poet - little do you believe. Nor the word of a soothsayer - little do you remember." So God sometimes added it to the word of the angelic messenger and sometimes to the human messenger, because each of them conveys from God what He entrusted to him of His revelation and words. For this reason, the Most High said, **A revelation from the Lord of the worlds.** Imam Ahmad said: Abu al-Mughira told us, Safwan told us, Shuraih ibn Ubayd told us, he said: Umar ibn al-Khattab said: I went out to meet the Messenger of God, may God bless him and grant him peace, before I converted to Islam, and I found that he had preceded me to the mosque, so I stood behind him and he began to recite Surat al-Haqqah, and I was amazed at the composition of the Qur'an. He said: So I said, by God, this is a poet, as Quraysh said. He said: So he recited, "Indeed, it is the word of an honored Messenger. And it is not the word of a poet - little do you believe." He said: So I said, **A soothsayer.** He said: So he recited, "Nor the word of a soothsayer - little do you remember. A revelation from the Lord of the worlds. And if he had fabricated against Us some sayings, We would have seized him by the right hand. Then We would have cut off his aorta. And none of you could have prevented Him from it. To the end of the Surah. He said: Islam entered my heart in every place. This is one of the reasons that God Almighty made influential in the guidance of Omar bin Al-Khattab, may God be pleased with him, as we mentioned how he converted to Islam in his unique biography. Praise and thanks be to God.

Fath al-Qadir

41- **And it is not the saying of a poet** as you claim because it is not from the types of poetry nor similar to it. **You believe little** meaning you believe a little faith, and you believe a little belief, and *ma* is redundant.

Tafsir al-Baghawi

41- "It is not the word of a poet. Little do you believe.

Tafsir al-Baidawi

41- It is not the words of a poet," as you sometimes claim. "You believe little," you believe in what has become clear to you to be true, believing little because of your extreme stubbornness.

Surat al-Haqqah 69:42

Nor by the word of a soothsayer. Little do you remember.

Tafsir al-Jalalayn

42 - (And not by the word of a soothsayer. Little do you remember.) With the ta' and the ya' in the two verbs, and ma is an additional emphasis. The meaning is that they believed in a few things and remembered them from what the Prophet, may God bless him and grant him peace, brought of goodness, kinship, and chastity, but they did not benefit them at all.

Tafsir al-Suyuti

Tafsir al-Tabari

"And it is not the word of a soothsayer. Little do you remember." He says: It is not the word of a soothsayer, because Muhammad is not a soothsayer, so you say: It is from the rhyme of soothsayers. **Little do you remember.** He says: You learn from it, little do you consider 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: **It is not the word of a poet; little do you believe.** God purified him from that and protected him. **Nor the word of a soothsayer; little do you remember.** God purified him from soothsaying and protected him from it.

Tafsir al-Qurtubi

The Almighty says: **And if he had fabricated against Us some sayings.** "He said" means he had made up his own mind and had said something on his own. **And if he had fabricated against Us** is read in the passive form.

Tafsir Ibn Kathir

The Almighty says, swearing to His creation by what they see of His signs in His creations, which indicate His perfection in His names and attributes, and what is hidden from them of what they do not see of the unseen things from them: The Qur'an is His speech and His revelation and His sending down to His servant and messenger whom He chose to deliver the message and fulfill the trust. So the Almighty said: **So I swear by what you see * and what you do not see * that it is the word of an honored Messenger** meaning Muhammad, may God bless him and grant him peace. He added it to him in the sense of conveying, because the Messenger is meant to convey from the one sent, and for this reason He added it to the royal messenger

in Surat al-Takwir 81: **It is the word of an honored Messenger * Possessor of power with the Lord of the Throne, firmly established * Obeyed and then trustworthy** This is Gabriel, peace be upon him. Then the Almighty said: **And your companion is not mad** meaning Muhammad, may God bless him and grant him peace. **And he has certainly seen him on the clear horizon** meaning that Muhammad saw Gabriel in the form in which God created him. **And he is not stingy about the unseen** meaning he is accused.

And it is not the word of an accursed devil. And thus He said here, "And it is not the word of a poet - little do you believe. Nor the word of a soothsayer - little do you remember." So God sometimes added it to the word of the angelic messenger and sometimes to the human messenger, because each of them conveys from God what He entrusted to him of His revelation and words. For this reason, the Most High said, **A revelation from the Lord of the worlds.** Imam Ahmad said: Abu al-Mughira told us, Safwan told us, Shuraih ibn Ubayd told us, he said: Umar ibn al-Khattab said: I went out to meet the Messenger of God, may God bless him and grant him peace, before I converted to Islam, and I found that he had preceded me to the mosque, so I stood behind him and he began to recite Surat al-Haqqah, and I was amazed at the composition of the Qur'an. He said: So I said, by God, this is a poet, as Quraysh said. He said: So he recited, "Indeed, it is the word of an honored Messenger. And it is not the word of a poet - little do you believe." He said: So I said, **A soothsayer.** He said: So he recited, "Nor the word of a soothsayer - little do you remember. A revelation from the Lord of the worlds. And if he had fabricated against Us some sayings, We would have seized him by the right hand. Then We would have cut off his aorta. And none of you could have prevented Him from it. To the end of the Surah. He said: Islam entered my heart in every place. This is one of the reasons that God Almighty made influential in the guidance of Omar bin Al-Khattab, may God be pleased with him, as we mentioned how he converted to Islam in his unique biography. Praise and thanks be to God.

Fath al-Qadir

42- **nor by the word of a soothsayer** as you claim, for soothsaying is another matter that has nothing in common with this. **You remember little** means you remember little, or for a short time you remember, and *ma* is redundant, and *little* in both places means negation: that is, you do not believe and you do not remember at all.

Tafsir al-Baghawi

42- "Nor by the word of a soothsayer. Little do you remember." Ibn Kathir, Ibn Amir, and Ya'qub read: "they believe **and** they remember **with the ya**" in both. The others read it with the "ta, **and by** little" he meant to negate their belief altogether, like when you say to someone who does not visit you: "You rarely come to us." And you mean: "You do not come to us at all.

Surat Al-Haqqah: 42

Nor by the word of a soothsayer. Little do you remember.

Tafsir al-Baidawi

42- Nor by the word of a soothsayer **as you claim another** little do you remember" you remember little, therefore the matter is confusing to you and the mention of faith with the denial of poetry and remembrance with the denial of soothsaying because the Qur'an's lack of similarity to poetry is a clear matter that no one would deny except an obstinate person unlike its contrast with soothsaying, which depends on remembering the conditions of the Messenger and the meanings of the Qur'an that contradict the method of soothsayers and the meanings of their sayings. Ibn Kathir and Ya'qub read the letter Ya' in both of them.

Surat al-Haqqah 69:43

A revelation from the Lord of the worlds.

Tafsir al-Jalalayn

43 - Rather, it is **a revelation from the Lord of the worlds**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: But it is **a revelation from the Lord of the Worlds** that was sent down to him.

Tafsir al-Qurtubi

God Almighty says: **A revelation from the Lord of the worlds.**

The Almighty says: **A revelation** meaning it is a revelation. **From the Lord of the worlds** is in apposition to His statement: **Indeed, it is the word of a noble Messenger**, meaning it is the word of a noble Messenger, and it is a revelation from the Lord of the worlds.

Tafsir Ibn Kathir

The Almighty says, swearing to His creation by what they see of His signs in His creations, which indicate His perfection in His names and attributes, and what is hidden from them of what they do not see of the unseen things from them: The Qur'an is His speech and His revelation and His sending down to His servant and messenger whom He chose to deliver the message and fulfill the trust. So the Almighty said: **So I swear by what you see * and what you do not see * that it is the word of an honored Messenger** meaning Muhammad, may God bless him and grant him peace. He added it to him in the sense of conveying, because the Messenger is meant to convey from the one sent, and for this reason He added it to the royal messenger in Surat al-Takwir 81: **It is the word of an honored Messenger * Possessor of power with the Lord of the Throne, firmly established * Obeyed and then trustworthy** This is Gabriel, peace be upon him. Then the Almighty said: **And your companion is not mad** meaning Muhammad, may God bless him and grant him peace. **And he has certainly seen him on the clear horizon** meaning that Muhammad saw Gabriel in the form in which God created him. **And he is not stingy about the unseen** meaning he is accused.

And it is not the word of an accursed devil. And thus He said here, "And it is not the word of a poet - little do you believe. Nor the word of a soothsayer - little do you remember." So God sometimes added it to the word of the angelic messenger and sometimes to the human

messenger, because each of them conveys from God what He entrusted to him of His revelation and words. For this reason, the Most High said, **A revelation from the Lord of the worlds.** Imam Ahmad said: Abu al-Mughira told us, Safwan told us, Shuraih ibn Ubayd told us, he said: Umar ibn al-Khattab said: I went out to meet the Messenger of God, may God bless him and grant him peace, before I converted to Islam, and I found that he had preceded me to the mosque, so I stood behind him and he began to recite Surat al-Haqqah, and I was amazed at the composition of the Qur'an. He said: So I said, by God, this is a poet, as Quraysh said. He said: So he recited, "Indeed, it is the word of an honored Messenger. And it is not the word of a poet - little do you believe." He said: So I said, **A soothsayer.** He said: So he recited, "Nor the word of a soothsayer - little do you remember. A revelation from the Lord of the worlds. And if he had fabricated against Us some sayings, We would have seized him by the right hand. Then We would have cut off his aorta. And none of you could have prevented Him from it. To the end of the Surah. He said: Islam entered my heart in every place. This is one of the reasons that God Almighty made influential in the guidance of Omar bin Al-Khattab, may God be pleased with him, as we mentioned how he converted to Islam in his unique biography. Praise and thanks be to God.

Fath al-Qadir

43- **A revelation from the Lord of the Worlds.** The majority of scholars read it in the nominative case as the predicate of a deleted subject: i.e., it is a revelation. Abu Al-Sammak read it in the accusative case as a source with an implied verb: i.e., it was sent down, and the meaning is: It is the statement of a noble Messenger, and it is a revelation from the Lord of the Worlds on his tongue.

Tafsir al-Baghawi

43- "A revelation from the Lord of the Worlds."

Tafsir al-Baidawi

43- *Tanzil* is a revelation **from the Lord of the Worlds** that He revealed through the tongue of Gabriel, peace be upon him.

Surat Al-Haqqah: 44

And if he had fabricated about Us some sayings

Surat al-Haqqah 69:44

And if he had fabricated about Us some sayings

Tafsir al-Jalalayn

44 - **And if you were to say** meaning the Prophet **about us some sayings** by saying about us what we did not say

Tafsir al-Suyuti

Tafsir al-Tabari

Even if you say about us Muhammad" some false sayings, and lie about us.

Tafsir al-Qurtubi

The Almighty says: **And if he had fabricated against Us some sayings.** "He said" means he had made up his own mind and had said something on his own. **And if he had fabricated against Us** is read in the passive form.

Tafsir Ibn Kathir

God the Almighty says: "And if he had fabricated against Us" meaning Muhammad, peace be upon him, if he had been as they claim, fabricating against Us, adding to or subtracting from the message, or saying something of his own and attributing it to Us when it was not, We would have hastened to punish him. That is why God the Almighty said: "We would have seized him by the right hand" It was said that its meaning is that We would have taken revenge on him by the right hand because it is more severe in punishment. It was also said that We would have seized him by his right hand. "Then We would have cut off his aorta" Ibn Abbas said: It is the tendon of the heart, which is the vein in which the heart is attached. This is what Ikrimah, Sa'id ibn Jubayr, Al-Hakam, Qatadah, Ad-Dahhak, Muslim Al-Batin, and Abu Sakhr Hamid ibn Ziyad said. Muhammad ibn Ka'b said that it is the heart, its diaphragm, and what is adjacent to it. God the Almighty said: "Then none of you can prevent Us from it" meaning that none of you can prevent Us from it if We intended to do anything to him. The meaning of this is that he is truthful, righteous, and upright, because God Almighty has decided for him what he will convey from Him and has supported him with dazzling miracles and decisive evidence.

Then God the Almighty said: **And indeed, it is a reminder for those conscious of God**, meaning the Qur'an, as God the Almighty said: "Say, 'It is, for those who believe, a guide and healing. But those who do not believe - in their ears is deafness, and it is, upon

them, blindness.'" Then God the Almighty said: **And indeed, We know that among you are deniers**, meaning despite this clarification and clarity, there will be among you those who will deny the Qur'an. Then God the Almighty said: **And indeed, it is a regret for the disbelievers.** Ibn Jarir said: Denial will indeed be a regret for the disbelievers on the Day of Resurrection. And he narrated it on the authority of Qatada in a similar manner, and Ibn Abi Hatim narrated on the authority of Al-Suddi on the authority of Abu Malik, **And indeed, it is a regret for the disbelievers**, meaning regret. And it is possible that the pronoun refers to the Qur'an, meaning that the Qur'an and belief in it are in fact a regret for the disbelievers, as God Almighty said: "Thus have We caused it to enter the hearts of the criminals. They will not believe in it." And God Almighty said: **And a barrier will be placed between them and what they desire.** That is why He said here, **And indeed, it is the certain truth**, meaning the true, true report of which there is no doubt, suspicion, or suspicion. Then God Almighty said: **So glorify the name of your Lord, the Great**, meaning the One who sent down this great Qur'an. The end of the interpretation of Surat Al-Haqqah. And to God be praise and thanks.

Fath al-Qadir

44- **And even if you fabricated against Us some sayings** meaning even if the Messenger, who is Muhammad, or Gabriel, as mentioned above, said that. Fabrication is making up a statement, and the meaning is: If he made up his own mind to do that and came up with it on his own authority. Slander is called fabrication because it is a forced statement, and every liar makes up his own lies. The majority of scholars read **you say** in the active form. It was also read in the passive form with some being raised. Ibn Dhakwan read **and you say** in the present tense. The sayings are the plural of sayings, and sayings are the plural of saying.

Tafsir al-Baghawi

44- **And if you say**, he made up and invented, **about us**, Muhammad, **some sayings**, and he came up with something of his own.

Tafsir al-Baidawi

44- "And if he fabricated some sayings about Us **Slander is called falsehood because it is a forced saying, and fabricated sayings are sayings to belittle them, as if it is the plural of afula from sawl like adh-dahik**".

Surat al-Haqqah 69:45

We would have seized him by the right hand.

Tafsir al-Jalalayn

45 - **We would have seized him** to receive **from him** a punishment **by the right hand** by force and power

Tafsir al-Suyuti

Tafsir al-Tabari

We would have seized him by the right hand. He says: We would have seized him by force and power from us, then we would have severed the ties of his heart. What he means by that is that He would hasten the punishment and not delay it.

It has been said that the meaning of his statement, **We would have seized him by the right hand** is: We would have seized him by his right hand. They said: This is a metaphor, and its meaning is: We would have humiliated and degraded him, then after that We would have cut off his aorta. They said: This is like the saying of a person of authority when he wants to belittle someone in front of him to some of his helpers: Take his hand and make him stand up, and do such and such to him. They said: And likewise the meaning of his statement, **We would have seized him by the right hand** is: We would have humiliated him as we do to the one whose condition we have described.

Tafsir al-Qurtubi

We would have seized him by the right hand meaning by force and power, i.e. We would have seized him by force. *Min* is an additional relative clause. Power and power are expressed by the word **right hand** because the power of everything is in its right hand, said Al-Qutbi. This is the meaning of the statement of Ibn Abbas and Mujahid. Similar to this is the statement of Al-Shamakh:

If you see her raised to glory, you will receive her godmother on the right hand

By force. Araba is the name of a man from the Ansar tribe of the Aws. Another said:

When I saw the sun shining, I took what I needed from it with my right hand.

Al-Suddi and Al-Hakam said: With an oath, with truth. He said: Araba received it with an oath.

That is, by right. Al-Hasan said: We would have cut off his right hand. It was also said that the meaning is that we would have seized his right hand from action, as Naftawayh said. Abu Ja'far al-Tabari said: This statement was made to express humiliation, as people usually do when they take the hand of someone they are punishing. Just as a ruler says to someone they want to humiliate: Take his hands. That is, we would

have ordered him to be taken by the hand and would have gone to extremes in his punishment.

Tafsir Ibn Kathir

God the Almighty says: **And if he had fabricated against Us** meaning Muhammad, peace be upon him, if he had been as they claim, fabricating against Us, adding to or subtracting from the message, or saying something of his own and attributing it to Us when it was not, We would have hastened to punish him. That is why God the Almighty said: **We would have seized him by the right hand** It was said that its meaning is that We would have taken revenge on him by the right hand because it is more severe in punishment. It was also said that We would have seized him by his right hand. **Then We would have cut off his aorta** Ibn Abbas said: It is the tendon of the heart, which is the vein in which the heart is attached. This is what Ikrimah, Sa'id ibn Jubayr, Al-Hakam, Qatadah, Ad-Dahhak, Muslim Al-Batin, and Abu Sakhr Hamid ibn Ziyad said. Muhammad ibn Ka'b said that it is the heart, its diaphragm, and what is adjacent to it. God the Almighty said: **Then none of you can prevent Us from it** meaning that none of you can prevent Us from it if We intended to do anything to him. The meaning of this is that he is truthful, righteous, and upright, because God Almighty has decided for him what he will convey from Him and has supported him with dazzling miracles and decisive evidence.

Then God the Almighty said: **And indeed, it is a reminder for those conscious of God**, meaning the Qur'an, as God the Almighty said: "Say, 'It is, for those who believe, a guide and healing. But those who do not believe - in their ears is deafness, and it is, upon them, blindness.'" Then God the Almighty said: **And indeed, We know that among you are deniers**, meaning despite this clarification and clarity, there will be among you those who will deny the Qur'an. Then God the Almighty said: **And indeed, it is a regret for the disbelievers**. Ibn Jarir said: Denial will indeed be a regret for the disbelievers on the Day of Resurrection. And he narrated it on the authority of Qatada in a similar manner, and Ibn Abi Hatim narrated on the authority of Al-Suddi on the authority of Abu Malik, **And indeed, it is a regret for the disbelievers**, meaning regret. And it is possible that the pronoun refers to the Qur'an, meaning that the Qur'an and belief in it are in fact a regret for the disbelievers, as God Almighty said: "Thus have We caused it to enter the hearts of the criminals. They will not believe in it." And God Almighty said: **And a barrier will be placed between them and what they desire**. That is why He said here, **And indeed, it is the certain truth**, meaning the true, true report of which there is no doubt, suspicion, or suspicion. Then God Almighty said: **So glorify the name of your Lord, the Great**, meaning the One who sent down this great Qur'an. The end of the interpretation of Surat Al-Haqqah. And to God be praise and thanks.

Fath al-Qadir

45- **We would have seized him by the right hand**

Surat Al-Haqqah: 45

We would have seized him by the right hand.

meaning with his right hand. Ibn Jarir said: This statement was made to express humiliation, as is the custom of people in seizing the hand of the one they are punishing. Al-Farra', Al-Mubarrad, Al-Zajaj, and Ibn Qutaybah said: **We would have seized him by the right hand** meaning with force and power. Ibn Qutaybah said: He used the right hand in place of force because the strength of everything is in its right hand. This is similar to the saying of the poet:

If a banner is raised for glory, a godmother will meet it on the right.

And the other said:

When I saw the sun shining, I took what I needed from it with my right hand.

Tafsir al-Baghawi

45- **We would have seized him by the right hand.** It was said that it is from a relative clause, meaning: We would have seized him and taken revenge on him by the right hand, meaning by right, like His statement: **You used to come to us from the right** (al-Saffat 37:28), meaning: by right. Ibn Abbas said: We would have seized him by force and power. Ash-Shamakh said about Arabah, the king of Yemen:

If a banner is raised for glory, Araba will receive it with her right hand.

That is, by force. He expressed force with the right hand, because the strength of everything is in its right hand.

It was said: Its meaning is that we would take him by the right hand, and it is similar in meaning to: We would humiliate him and disgrace him, like the ruler who wants to belittle some of those he wants, he says to some of his aides: Take him by the hand and make him stand up.

Tafsir al-Baidawi

45- **We would have seized him by the right hand.** By his right hand.

Surat al-Haqqah 69:46

Then We would have cut off his aorta.

Tafsir al-Jalalayn

46 - **Then We would have cut off his aorta** the artery of the heart, which is a vein connected to it. If it is cut off, its owner dies.

Tafsir al-Suyuti

Tafsir al-Tabari

And similar to what we said about the meaning of his saying **the aorta**, the people of interpretation said.

Who said that?

Sulayman ibn Abd al-Jabbar told me, he said: Muhammad ibn al-Salt told us, he said: Abu Kudayna told us, on the authority of Ata', on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, **We would have cut off his aorta**. He said: The arteries of the heart.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of `Ata', on the authority of Sa'id Ibn Jubayr, on the authority of Ibn Abbas, with a similar chain of transmission.

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, similarly.

Yaqoub told me, he said: Hisham told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, he said: Ibn Abbas said: **The aorta** is the strings of the heart.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, something similar.

Ibn Hamid told us, he said: Mihran told us, he said: Sufyan told us, on the authority of Saeed bin Jubair, 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, **Then We would have cut off his aorta**, meaning: the vein of the heart.

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 We would have cut off his aorta** means: a vein in the heart, and it is said: it is a rope in the heart.

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 aorta**, he said: the cord of the heart that is in the back.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Then We would have cut off his aorta**, he said: the cord of the heart.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **We would have cut off his aorta**, the aorta of the heart is a vein in the heart, and if it is cut off, the person dies.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then We would have cut off his aorta**, he said: The aorta is the heart's tendon to which the heart is attached, and it is what Al-Shamakh Ibn Dirar Al-Taghlabi meant when he said:

If you reach me and carry my burden, Araba, then shine with the blood of the jugular vein

Tafsir al-Qurtubi

The Almighty says: **And indeed, it is a reminder for the righteous**. The Almighty says: **And indeed** meaning the Qur'an **is a reminder for the righteous** meaning for those who fear God. Similar to it is: **In it is guidance for the righteous** (al-Baqarah 2:2) as we explained at the beginning of Surat Al-Baqarah. It was also said that what is meant is Muhammad, peace and blessings be upon him, meaning that he is a reminder, mercy, and salvation.

Tafsir Ibn Kathir

God the Almighty says: **And if he had fabricated against Us** meaning Muhammad, peace be upon him, if he had been as they claim, fabricating against Us, adding to or subtracting from the message, or saying something of his own and attributing it to Us when it was not, We would have hastened to punish him. That is why God the Almighty said: **We would have seized him by the right hand** It was said that its meaning is that We would have taken revenge on him by the right hand because it is more severe in punishment. It was also said that We would have seized him by his right hand. **Then We would have cut off his aorta** Ibn Abbas said: It is the tendon of the heart, which is the vein in which the heart is attached. This is what Ikrimah, Sa'id ibn Jubayr, Al-Hakam, Qatadah, Ad-Dahhak, Muslim Al-Batin, and Abu Sakhr Hamid ibn Ziyad said. Muhammad ibn Ka'b said that it is the heart, its diaphragm, and what is adjacent to it. God the Almighty said: **Then none of you can prevent Us from it** meaning that none of you can prevent Us from it if We intended to do anything to him. The meaning of this is that he is truthful, righteous, and upright, because God Almighty has decided for him what he will convey from Him and has supported him with dazzling miracles and decisive evidence.

Then God the Almighty said: **And indeed, it is a reminder for those conscious of God**, meaning the Qur'an, as God the Almighty said: "Say, 'It is, for those who believe, a guide and healing. But those who do not believe - in their ears is deafness, and it is, upon

Surat Al-Haqqah: 46

Then We would have cut off his aorta.

them, blindness.” Then God the Almighty said: **And indeed, We know that among you are deniers**, meaning despite this clarification and clarity, there will be among you those who will deny the Qur’an. Then God the Almighty said: **And indeed, it is a regret for the disbelievers**. Ibn Jarir said: Denial will indeed be a regret for the disbelievers on the Day of Resurrection. And he narrated it on the authority of Qatada in a similar manner, and Ibn Abi Hatim narrated on the authority of Al-Suddi on the authority of Abu Malik, **And indeed, it is a regret for the disbelievers**, meaning regret. And it is possible that the pronoun refers to the Qur’an, meaning that the Qur’an and belief in it are in fact a regret for the disbelievers, as God Almighty said: “Thus have We caused it to enter the hearts of the criminals. They will not believe in it.” And God Almighty said: **And a barrier will be placed between them and what they desire**. That is why He said here, **And indeed, it is the certain truth**, meaning the true, true report of which there is no doubt, suspicion, or suspicion. Then God Almighty said: **So glorify the name of your Lord, the Great**, meaning the One who sent down this great Qur’an. The end of the interpretation of Surat Al-Haqqah. And to God be praise and thanks.

Fath al-Qadir

46- **Then We would have cut off his aorta**. The aorta is a vein that runs in the back until it connects to the heart. It is a depiction of his destruction by the most horrific thing that a slave does to those who are angry with him. Al-Wahidi said: The commentators say that it is the strings of the heart. End quote. And from this is the saying of the poet:

If you reach me and carry my burden, Araba, then
shine with the blood of the veins

Tafsir al-Baghawi

46- **Then We would have severed his aorta**. Ibn Abbas said: meaning the strings of the heart, and this is the opinion of most commentators. Mujahid said: it is the cord in the back. It was also said that it is a vein that runs in the back until it connects to the heart, and if it is severed, its owner dies.

Tafsir al-Baidawi

46- **Then We would have cut off his aorta** meaning his neck, which is a depiction of his destruction in the most horrific way that kings do to those they are angry with, which is that the slain person is taken by his right hand, struck with the sword, and struck his neck with it. It is said that the right hand means strength.

Surat al-Haqqah 69:47

So none of you can prevent Him from it.

Tafsir al-Jalalayn

47 - **There is not one of you** is the name of what and *min* is redundant to emphasize the negation and *minkum* is a state of *ahad* from him, preventing him what we specify is the predicate of what and the plural because *ahad* in the context of negation means the plural and the pronoun **from him** refers to the Prophet, may God bless him and grant him peace, there is nothing preventing us from him in terms of punishment

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: There is not one of you, O people, about Muhammad who, if he had fabricated some sayings about Us, We would have seized him by the right hand, then We would have cut his aorta, preventing Us from punishing him, and what We will do to him. And it was said: preventing, so it is plural, and it is an action for one, and one in one word in response to its meaning, because its meaning is the group, and the Arabs make one for one, two, and the group, as it was said: **We make no distinction between any of His messengers** (al-Baqarah 2:285), and *between* only occurs with two or more.

Tafsir al-Qurtubi

The Almighty's saying: **There is not one of you who can prevent Him** is a negative and singular in the sense of plural, so that is its description with the plural, meaning there is not one of you who can prevent Him, like the Almighty's saying: **We make no distinction between any of His messengers** (al-Baqarah 2:285). This is plural, because *between* only applies to two or more.

The Prophet of God, may God bless him and grant him peace, said: **Spoils of war were not lawful for any of the black-headed people before you**. Its wording is the same but its meaning is plural. *Min* is redundant. *Hijz* means prevention. *Hajzeen* may be an adjective for *Ahad* in the same sense as we mentioned, so it would be in the genitive case. The predicate is *minkum* and it may be in the accusative case as the predicate, and *minkum* is canceled, and it would be related to *Hajzeen*. The separation by it does not prevent the predicate from being in the accusative case in this, just as the separation by it did not prevent the predicate from being in the accusative case in **Indeed, Zayd is desirous of you**.

Tafsir Ibn Kathir

God the Almighty says: **And if he had fabricated against Us** meaning Muhammad, peace be upon him, if he had been as they claim, fabricating against Us, adding to or subtracting from the message, or saying something of his own and attributing it to Us when it was not, We would have hastened to punish him. That is why God the Almighty said: **We would have seized him by the right hand** It was said that its meaning is that We would have taken revenge on him by the right hand because it is more severe in punishment. It was also said that We would have seized him by his right hand. **Then We would have cut off his aorta** Ibn Abbas said: It is the tendon of the heart, which is the vein in which the heart is attached. This is what Ikrimah, Sa'id ibn Jubayr, Al-Hakam, Qatadah, Ad-Dahhak, Muslim Al-Batin, and Abu Sakhr Hamid ibn Ziyad said. Muhammad ibn Ka'b said that it is the heart, its diaphragm, and what is adjacent to it. God the Almighty said: **Then none of you can prevent Us from it** meaning that none of you can prevent Us from it if We intended to do anything to him. The meaning of this is that he is truthful, righteous, and upright, because God Almighty has decided for him what he will convey from Him and has supported him with dazzling miracles and decisive evidence.

Then God the Almighty said: **And indeed, it is a reminder for those conscious of God**, meaning the Qur'an, as God the Almighty said: "Say, 'It is, for those who believe, a guide and healing. But those who do not believe - in their ears is deafness, and it is, upon them, blindness.'" Then God the Almighty said: **And indeed, We know that among you are deniers**, meaning despite this clarification and clarity, there will be among you those who will deny the Qur'an. Then God the Almighty said: **And indeed, it is a regret for the disbelievers**. Ibn Jarir said: Denial will indeed be a regret for the disbelievers on the Day of Resurrection. And he narrated it on the authority of Qatada in a similar manner, and Ibn Abi Hatim narrated on the authority of Al-Suddi on the authority of Abu Malik, **And indeed, it is a regret for the disbelievers**, meaning regret. And it is possible that the pronoun refers to the Qur'an, meaning that the Qur'an and belief in it are in fact a regret for the disbelievers, as God Almighty said: "Thus have We caused it to enter the hearts of the criminals. They will not believe in it." And God Almighty said: **And a barrier will be placed between them and what they desire**. That is why He said here, **And indeed, it is the certain truth**, meaning the true, true report of which there is no doubt, suspicion, or suspicion. Then God Almighty said: **So glorify the name of your Lord, the Great**, meaning the One who sent down this great Qur'an. The end of the interpretation of Surat Al-Haqqah. And to God be praise and thanks.

Fath al-Qadir

47- **There is none of you who can prevent it** meaning there is none of you who can prevent us from it and push us away from it, so how could he undertake to lie about God for your sake while he knows that if he were to undertake to do so, We would punish him and you would not be able to repel him? And prevention and

Surat Al-Haqqah: 47

So none of you can prevent Him from it.

deterrence, *preventing* is an attribute of one, or the report of *what* of Hijaziyyah.

Tafsir al-Baghawi

47- **There is none of you who can prevent us from punishing him**, preventing us from punishing him. The meaning is: Muhammad would not commit a lie for your sake, knowing that if he committed a lie, we would punish him, and no one would be able to avert our punishment from them. Rather, he said: *preventing* in the plural, which is a single verb, in response to its meaning, like his saying: **We make no distinction between any of His messengers** Al-Baqarah - 285.

Tafsir al-Baidawi

47- **There is none of you who can prevent it** from killing or being killed. *Preventing* is a description of someone, so it is general and the address is to the people.

Surat al-Haqqah 69:48

And indeed, it is a reminder for the righteous.

Tafsir al-Jalalayn

48 - And indeed, the Qur'an is a reminder for the righteous.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And indeed, it is a reminder for the righteous.** God Almighty says: And indeed, this Qur'an is a reminder, meaning an admonition by which the righteous are reminded and admonished, and they are those who fear God's punishment by performing His obligations and avoiding His sins.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And indeed, it is a reminder for the righteous.** He said: The Qur'an.

Tafsir al-Qurtubi

The Almighty says: **And indeed, it is a reminder for the righteous.** The Almighty says: **And indeed** meaning the Qur'an **is a reminder for the righteous** meaning for those who fear God. Similar to it is: **In it is guidance for the righteous** (al-Baqarah 2:2) as we explained at the beginning of Surat Al-Baqarah. It was also said that what is meant is Muhammad, peace and blessings be upon him, meaning that he is a reminder, mercy, and salvation.

Tafsir Ibn Kathir

God the Almighty says: **And if he had fabricated against Us** meaning Muhammad, peace be upon him, if he had been as they claim, fabricating against Us, adding to or subtracting from the message, or saying something of his own and attributing it to Us when it was not, We would have hastened to punish him. That is why God the Almighty said: **We would have seized him by the right hand** It was said that its meaning is that We would have taken revenge on him by the right hand because it is more severe in punishment. It was also said that We would have seized him by his right hand. **Then We would have cut off his aorta** Ibn Abbas said: It is the tendon of the heart, which is the vein in which the heart is attached. This is what Ikrimah, Sa'id ibn Jubayr, Al-Hakam, Qatadah, Ad-Dahhak, Muslim Al-Batin, and Abu Sakhr Hamid ibn Ziyad said. Muhammad ibn Ka'b said that it is the heart, its diaphragm, and what is adjacent to it. God the

Almighty said: **Then none of you can prevent Us from it** meaning that none of you can prevent Us from it if We intended to do anything to him. The meaning of this is that he is truthful, righteous, and upright, because God Almighty has decided for him what he will convey from Him and has supported him with dazzling miracles and decisive evidence.

Then God the Almighty said: **And indeed, it is a reminder for those conscious of God**, meaning the Qur'an, as God the Almighty said: "Say, 'It is, for those who believe, a guide and healing. But those who do not believe - in their ears is deafness, and it is, upon them, blindness.'" Then God the Almighty said: **And indeed, We know that among you are deniers**, meaning despite this clarification and clarity, there will be among you those who will deny the Qur'an. Then God the Almighty said: **And indeed, it is a regret for the disbelievers.** Ibn Jarir said: Denial will indeed be a regret for the disbelievers on the Day of Resurrection. And he narrated it on the authority of Qatada in a similar manner, and Ibn Abi Hatim narrated on the authority of Al-Suddi on the authority of Abu Malik, **And indeed, it is a regret for the disbelievers**, meaning regret. And it is possible that the pronoun refers to the Qur'an, meaning that the Qur'an and belief in it are in fact a regret for the disbelievers, as God Almighty said: "Thus have We caused it to enter the hearts of the criminals. They will not believe in it." And God Almighty said: **And a barrier will be placed between them and what they desire.** That is why He said here, **And indeed, it is the certain truth**, meaning the true, true report of which there is no doubt, suspicion, or suspicion. Then God Almighty said: **So glorify the name of your Lord, the Great**, meaning the One who sent down this great Qur'an. The end of the interpretation of Surat Al-Haqqah. And to God be praise and thanks.

Fath al-Qadir

48- **And indeed, it is a reminder for the righteous.** That is, the Qur'an is a reminder for the righteous because they are the ones who benefit from it.

Tafsir al-Baghawi

48- **And it**, meaning the Qur'an, **is a reminder for the righteous**, meaning an admonition for those who fear God's punishment.

Tafsir al-Baidawi

48- **And indeed, it** and the Qur'an, **is a reminder for the righteous** because they are the ones who benefit from it.

Surat Al-Haqqah: 49

And indeed, We know that among you are deniers.

Surat al-Haqqah 69:49

And indeed, We know that among you are deniers.

Tafsir al-Jalalayn

49 - **And indeed, We know that among you** O people **are those who deny** the Qur'an and those who believe

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And indeed, We know that among you are deniers.** God Almighty says: And indeed, We know that among you are deniers of this Qur'an, O people.

Tafsir al-Qurtubi

God Almighty said: **And indeed, We know that among you are deniers.** Al-Rabi' said: **By the Qur'an.**

Tafsir Ibn Kathir

God the Almighty says: **And if he had fabricated against Us** meaning Muhammad, peace be upon him, if he had been as they claim, fabricating against Us, adding to or subtracting from the message, or saying something of his own and attributing it to Us when it was not, We would have hastened to punish him. That is why God the Almighty said: **We would have seized him by the right hand** It was said that its meaning is that We would have taken revenge on him by the right hand because it is more severe in punishment. It was also said that We would have seized him by his right hand. **Then We would have cut off his aorta** Ibn Abbas said: It is the tendon of the heart, which is the vein in which the heart is attached. This is what Ikrimah, Sa'id ibn Jubayr, Al-Hakam, Qatadah, Ad-Dahhak, Muslim Al-Batin, and Abu Sakhr Hamid ibn Ziyad said. Muhammad ibn Ka'b said that it is the heart, its diaphragm, and what is adjacent to it. God the Almighty said: **Then none of you can prevent Us from it** meaning that none of you can prevent Us from it if We intended to do anything to him. The meaning of this is that he is truthful, righteous, and upright, because God Almighty has decided for him what he will convey from Him and has supported him with dazzling miracles and decisive evidence.

Then God the Almighty said: **And indeed, it is a reminder for those conscious of God,** meaning the Qur'an, as God the Almighty said: "Say, 'It is, for those who believe, a guide and healing. But those who do not believe - in their ears is deafness, and it is, upon them, blindness.'" Then God the Almighty said: **And indeed, We know that among you are deniers,**

meaning despite this clarification and clarity, there will be among you those who will deny the Qur'an. Then God the Almighty said: **And indeed, it is a regret for the disbelievers.** Ibn Jarir said: Denial will indeed be a regret for the disbelievers on the Day of Resurrection. And he narrated it on the authority of Qatada in a similar manner, and Ibn Abi Hatim narrated on the authority of Al-Suddi on the authority of Abu Malik, **And indeed, it is a regret for the disbelievers,** meaning regret. And it is possible that the pronoun refers to the Qur'an, meaning that the Qur'an and belief in it are in fact a regret for the disbelievers, as God Almighty said: "Thus have We caused it to enter the hearts of the criminals. They will not believe in it." And God Almighty said: **And a barrier will be placed between them and what they desire.** That is why He said here, **And indeed, it is the certain truth,** meaning the true, true report of which there is no doubt, suspicion, or suspicion. Then God Almighty said: **So glorify the name of your Lord, the Great,** meaning the One who sent down this great Qur'an. The end of the interpretation of Surat Al-Haqqah. And to God be praise and thanks.

Fath al-Qadir

49- **And We know that among you are deniers.** That is, some of you deny the Qur'an, so We will punish them for that, and in this there is a severe threat.

Tafsir al-Baghawi

49- **And indeed, We know that among you are deniers.**

Tafsir al-Baidawi

49- **And indeed, We know that among you are deniers.** So We agree with them in their denial.

Surat al-Haqqah 69:50

And indeed, it is a regret for the disbelievers.

Tafsir al-Jalalayn

50 - **And indeed** the Qur'an **is a regret for the disbelievers** when they see the reward of those who believe in it and the punishment of those who deny it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And indeed, it is a regret for the disbelievers**. God Almighty says: And indeed, denying it is a regret and remorse for the disbelievers in the Qur'an on 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: **And indeed, it is a regret for the disbelievers**. That is on the Day of Resurrection.

Tafsir al-Qurtubi

And indeed, it is a regret means denial. Regret is remorse. It was said: meaning, the Qur'an will be a regret for the disbelievers on the Day of Resurrection when they see the reward of those who believed in it. It was also said: it is their regret in this world when they were not able to oppose it when they were challenged to produce a surah like it. That is, it is a regret. It is a verbal noun meaning regret, so it is permissible to make it masculine. Ibn Abbas said: it is like your saying: the very essence of certainty and pure certainty. If certainty was an adjective, it would not be permissible to add it to it, just as you do not say: this is a charming man. It was said: it is an addition to itself due to the difference in the two words.

Tafsir Ibn Kathir

God the Almighty says: **And if he had fabricated against Us** meaning Muhammad, peace be upon him, if he had been as they claim, fabricating against Us, adding to or subtracting from the message, or saying something of his own and attributing it to Us when it was not, We would have hastened to punish him. That is why God the Almighty said: **We would have seized him by the right hand** It was said that its meaning is that We would have taken revenge on him by the right hand because it is more severe in punishment. It was also said that We would have seized him by his right hand. **Then We would have cut off his aorta** Ibn Abbas said: It is the tendon of the heart, which is the vein in which the heart is attached. This is what Ikrimah, Sa'id

ibn Jubayr, Al-Hakam, Qatadah, Ad-Dahhak, Muslim Al-Batin, and Abu Sakhr Hamid ibn Ziyad said. Muhammad ibn Ka'b said that it is the heart, its diaphragm, and what is adjacent to it. God the Almighty said: **Then none of you can prevent Us from it** meaning that none of you can prevent Us from it if We intended to do anything to him. The meaning of this is that he is truthful, righteous, and upright, because God Almighty has decided for him what he will convey from Him and has supported him with dazzling miracles and decisive evidence.

Then God the Almighty said: **And indeed, it is a reminder for those conscious of God**, meaning the Qur'an, as God the Almighty said: "Say, 'It is, for those who believe, a guide and healing. But those who do not believe - in their ears is deafness, and it is, upon them, blindness.'" Then God the Almighty said: **And indeed, We know that among you are deniers**, meaning despite this clarification and clarity, there will be among you those who will deny the Qur'an. Then God the Almighty said: **And indeed, it is a regret for the disbelievers**. Ibn Jarir said: Denial will indeed be a regret for the disbelievers on the Day of Resurrection. And he narrated it on the authority of Qatada in a similar manner, and Ibn Abi Hatim narrated on the authority of Al-Suddi on the authority of Abu Malik, **And indeed, it is a regret for the disbelievers**, meaning regret. And it is possible that the pronoun refers to the Qur'an, meaning that the Qur'an and belief in it are in fact a regret for the disbelievers, as God Almighty said: "Thus have We caused it to enter the hearts of the criminals. They will not believe in it." And God Almighty said: **And a barrier will be placed between them and what they desire**. That is why He said here, **And indeed, it is the certain truth**, meaning the true, true report of which there is no doubt, suspicion, or suspicion. Then God Almighty said: **So glorify the name of your Lord, the Great**, meaning the One who sent down this great Qur'an. The end of the interpretation of Surat Al-Haqqah. And to God be praise and thanks.

Fath al-Qadir

50- **And indeed, it is a regret for the disbelievers**. That is, the Qur'an is a regret and remorse for the disbelievers on the Day of Resurrection when they witness the reward of the believers. It was said that it is their regret in this world when they were not able to oppose it when it was told to them by producing a surah like it.

Tafsir al-Baghawi

50- **And it is a regret for the disbelievers**. On the Day of Resurrection, they will regret abandoning faith in Him.

Tafsir al-Baidawi

50- **And indeed, it is a regret for the disbelievers** when they see the reward of the believers in it.

Surat Al-Haqqah: 51

And indeed, it is the certain truth.

Surat al-Haqqah 69:51

And indeed, it is the certain truth.

Tafsir al-Jalalayn

51 - **And it the Qur'an is the absolute truth** the absolute certainty

Tafsir al-Suyuti

Tafsir al-Tabari

His statement: **And it is the certain truth**. He says: And it is the certain truth in which there is no doubt that it is from God. Muhammad, may God bless him and grant him peace, did not fabricate it.

Tafsir al-Qurtubi

And it is the certain truth means that the Noble Qur'an is a revelation from God Almighty, so it is the certain truth. It was also said: meaning it is the certain truth so that it will be a regret for them on the Day of Resurrection.

Tafsir Ibn Kathir

God the Almighty says: **And if he had fabricated against Us** meaning Muhammad, peace be upon him, if he had been as they claim, fabricating against Us, adding to or subtracting from the message, or saying something of his own and attributing it to Us when it was not, We would have hastened to punish him. That is why God the Almighty said: **We would have seized him by the right hand** It was said that its meaning is that We would have taken revenge on him by the right hand because it is more severe in punishment. It was also said that We would have seized him by his right hand. **Then We would have cut off his aorta** Ibn Abbas said: It is the tendon of the heart, which is the vein in which the heart is attached. This is what Ikrimah, Sa'id ibn Jubayr, Al-Hakam, Qatadah, Ad-Dahhak, Muslim Al-Batin, and Abu Sakhr Hamid ibn Ziyad said. Muhammad ibn Ka'b said that it is the heart, its diaphragm, and what is adjacent to it. God the Almighty said: **Then none of you can prevent Us from it** meaning that none of you can prevent Us from it if We intended to do anything to him. The meaning of this is that he is truthful, righteous, and upright, because God Almighty has decided for him what he will convey from Him and has supported him with dazzling miracles and decisive evidence.

Then God the Almighty said: **And indeed, it is a reminder for those conscious of God**, meaning the Qur'an, as God the Almighty said: "Say, 'It is, for those who believe, a guide and healing. But those who do not believe - in their ears is deafness, and it is, upon them, blindness.'" Then God the Almighty said: **And**

indeed, We know that among you are deniers, meaning despite this clarification and clarity, there will be among you those who will deny the Qur'an. Then God the Almighty said: **And indeed, it is a regret for the disbelievers**. Ibn Jarir said: Denial will indeed be a regret for the disbelievers on the Day of Resurrection. And he narrated it on the authority of Qatada in a similar manner, and Ibn Abi Hatim narrated on the authority of Al-Suddi on the authority of Abu Malik, **And indeed, it is a regret for the disbelievers**, meaning regret. And it is possible that the pronoun refers to the Qur'an, meaning that the Qur'an and belief in it are in fact a regret for the disbelievers, as God Almighty said: "Thus have We caused it to enter the hearts of the criminals. They will not believe in it." And God Almighty said: **And a barrier will be placed between them and what they desire**. That is why He said here, **And indeed, it is the certain truth**, meaning the true, true report of which there is no doubt, suspicion, or suspicion. Then God Almighty said: **So glorify the name of your Lord, the Great**, meaning the One who sent down this great Qur'an. The end of the interpretation of Surat Al-Haqqah. And to God be praise and thanks.

Fath al-Qadir

51- **And it is the absolute truth** meaning that the Qur'an, because it is from God, is the truth, so there is no doubt about it and no suspicion about it.

Tafsir al-Baghawi

51- **And it is the certain truth**, he added it to himself because of the difference in the two words.

Tafsir al-Baidawi

51- **And it is the absolute truth** meaning the certainty that is beyond doubt.

Surat al-Haqqah 69:52

So glorify the name of your Lord, the Great.

Tafsir al-Jalalayn

52 - **So glorify** exalt **the name** of your Lord, the Great, glory be to Him.

Tafsir al-Suyuti

Tafsir al-Tabari

His saying: **So glorify the name of your Lord, the Most Great** by mentioning your Lord and naming Him, the Most Great, in whose greatness everything is small.

Tafsir al-Qurtubi

So glorify the name of your Lord, the Most Great. That is, praise your Lord, as Ibn Abbas said. It was also said that it means sanctify God from evil and shortcomings.

Tafsir Ibn Kathir

God the Almighty says: **And if he had fabricated against Us** meaning Muhammad, peace be upon him, if he had been as they claim, fabricating against Us, adding to or subtracting from the message, or saying something of his own and attributing it to Us when it was not, We would have hastened to punish him. That is why God the Almighty said: **We would have seized him by the right hand** It was said that its meaning is that We would have taken revenge on him by the right hand because it is more severe in punishment. It was also said that We would have seized him by his right hand. **Then We would have cut off his aorta** Ibn Abbas said: It is the tendon of the heart, which is the vein in which the heart is attached. This is what Ikrimah, Sa'id ibn Jubayr, Al-Hakam, Qatadah, Ad-Dahhak, Muslim Al-Batin, and Abu Sakhr Hamid ibn Ziyad said. Muhammad ibn Ka'b said that it is the heart, its diaphragm, and what is adjacent to it. God the Almighty said: **Then none of you can prevent Us from it** meaning that none of you can prevent Us from it if We intended to do anything to him. The meaning of this is that he is truthful, righteous, and upright, because God Almighty has decided for him what he will convey from Him and has supported him with dazzling miracles and decisive evidence.

Then God the Almighty said: **And indeed, it is a reminder for those conscious of God**, meaning the Qur'an, as God the Almighty said: "Say, 'It is, for those who believe, a guide and healing. But those who do not believe - in their ears is deafness, and it is, upon them, blindness.'" Then God the Almighty said: **And indeed, We know that among you are deniers**, meaning despite this clarification and clarity, there will be among you those who will deny the Qur'an. Then God the Almighty said: **And indeed, it is a regret for the disbelievers.** Ibn Jarir said: Denial will indeed be a

regret for the disbelievers on the Day of Resurrection. And he narrated it on the authority of Qatada in a similar manner, and Ibn Abi Hatim narrated on the authority of Al-Suddi on the authority of Abu Malik, **And indeed, it is a regret for the disbelievers**, meaning regret. And it is possible that the pronoun refers to the Qur'an, meaning that the Qur'an and belief in it are in fact a regret for the disbelievers, as God Almighty said: "Thus have We caused it to enter the hearts of the criminals. They will not believe in it." And God Almighty said: **And a barrier will be placed between them and what they desire.** That is why He said here, **And indeed, it is the certain truth**, meaning the true, true report of which there is no doubt, suspicion, or suspicion. Then God Almighty said: **So glorify the name of your Lord, the Great**, meaning the One who sent down this great Qur'an. The end of the interpretation of Surat al-Haqqah. And to God be praise and thanks.

Fath al-Qadir

52- **So glorify the name of your Lord, the Most Great**, meaning, declare Him free from what is not befitting of Him. It was also said, **Pray for your Lord**, but the first is more appropriate.

Ibn Jarir narrated on the authority of Ibn Abbas, regarding His statement, **Indeed, I thought**, he said: I was certain. Saeed bin Mansour and Ibn Abi Hatim narrated on the authority of Al-Bara' bin Azib, **Its fruits are within reach**, he said: *Nearby*. Ibn Abi Shaybah, Abd bin Humaid, and Ibn al-Mundhir narrated on the authority of Al-Bara' regarding the verse, he said: A man may take from its fruits while standing. Ibn Abi Hatim and Al-Bayhaqi narrated in Al-Ba'th on the authority of Ibn Abbas, regarding His statement, **Then follow it**, he said: The chain will enter his anus and then come out of his mouth, then they will string it around as locusts are strung around a stick and then it will be roasted. Abu Ubaid, Abd bin Humaid, and Ibn al-Mundhir narrated on the authority of Abu Al-Darda', he said: God has a chain from which the cauldrons of Hell have been boiling since He created Hell until the Day when it will be thrown around the necks of people. God has saved us from half of it through our faith in God the Almighty, so be eager to feed the poor, O Umm Al-Darda'. Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah on the authority of Ibn Abbas who said: **The ghuslān are blood, water and pus that flows from their flesh.** Al-Hakim narrated and authenticated it on the authority of Abu Sa'id al-Khurdi on the authority of the Prophet (peace and blessings of God be upon him) who said: **If a bucket of ghuslān were poured into this world, the people of this world would stink.** Ibn al-Mundhir narrated on the authority of Ibn Abbas who said: **Ghuslān is the name of a food from the foods of the people of Hellfire.** Ibn Jarir narrated on his authority: **So I swear by what you see and what you do not see** means: by what you see and what you do not see. Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding the verse: **We would have seized him by the right hand** he said: by power. Abd ibn Humayd and Ibn al-Mundhir narrated on his authority that he said: *Al-wateen* is the vein of the heart. Al-Faryabi, Sa'id ibn Mansur, Abd ibn Humayd,

Surat Al-Haqqah: 52

So glorify the name of your Lord, the Great.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Hakim also narrated on his authority that he said: *Al-wateen* is the tendon of the heart. Al-Mundhir and al-Hakim also narrated and authenticated it on his authority that he said: **It is the cord of the heart in the back.**

Tafsir al-Baghawi

52- So glorify the name of your Lord, the Great.

Tafsir al-Baidawi

52- **So glorify the name of your Lord, the Most Great.**

So glorify God by mentioning His great name, sanctifying Him from being pleased with false accusations against Him, and thanking Him for what He has revealed to you.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Haqqah, God Almighty will hold him to an easy account.**

Surat al-Ma'arij 70:1

A questioner asked about an imminent punishment.

Tafsir al-Jalalayn

1 - **A questioner asked** A supplicant prayed for a punishment to come

Tafsir al-Suyuti

Al-Nasa'i and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **A questioner asked, he said, 'He is Al-Nadir bin Al-Harith.'** He said, **'O God, if this is the truth from You, then rain down upon us stones from the sky.'**

Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement, **A questioner asked**, that it was revealed in Mecca about Al-Nadr bin Al-Harith, and he had said, **O God, if this is the truth from You**, and his punishment was on the day of Badr.

Tafsir al-Tabari

Abu Jaafar said: The reciters differed in their recitation of the phrase **A questioner asked**. The majority of the reciters of Kufa and Basra read it as **A questioner asked** with a hamza on the word **A questioner asked**, meaning a questioner from among the infidels asked about the punishment of God, about whom it would befall. Some of the reciters of Medina read it as **A questioner asked**, without adding a hamza on the word *asked*, and they explained this by saying that it is a verb from the root word **to flood**.

The more correct of the two readings is the reading of the one who reads it with a hamza, due to the consensus of the authoritative reciters on that, and the fact that most of the people of interpretation from the Salaf interpreted it to mean a hamza.

He mentioned the interpretation of this as well, and said its interpretation is similar to what we said about 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, regarding his statement, **A questioner asked about a punishment that will come to pass**, he said: That is the question of the infidels about the punishment of God, which is coming to pass.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Layth, on the authority of Mujahid: **If this is the truth from You** (al-Anfal 8:32)...the verse. He said: **A questioner asked about a punishment to come to pass**.

Muhammad ibn Amr told us, he said: Abu Asam 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, **A questioner asked**, he said: A supplicant called for **a punishment to befall**,

he said: It will befall in the Hereafter. He said: It is their statement, **O God, if this is the truth from You, then rain down upon us stones from the sky** (al-Anfal 8:32).

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **A questioner asked about a punishment that will befall him**, he said: He asked about the punishment of God upon whom will it befall the disbelievers.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **A questioner asked**, he said: He asked about a punishment that would befall, so God said, **For the disbelievers there is none that can avert it**.

As for those who read it without a hamza, they said: The questioner is a valley from the valleys of Hell.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding the statement of God, **A questioner asked about a punishment to come to pass**, he said: Some of the people of knowledge said: It is a valley in Hell called Sa'il.

And his saying, **with a punishment that will befall the disbelievers**, means: He asked about a punishment that will befall the disbelievers on the Day of Resurrection.

The meaning of the verse **for the disbelievers** is for the disbelievers, like the one who:

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, **A punishment to befall * the disbelievers**, that he said: It will befall the disbelievers, and the lam in His statement, **to the disbelievers** is from the connection of the word **to befall**.

And His statement: **There is no one who can avert it * from God, Lord of the Ascending Stairways**. God Almighty says: There is no one who can avert the punishment that will befall the disbelievers from God.

Tafsir al-Qurtubi

Surat Al-Ma'arij, which is Meccan by consensus. It has forty-four verses.

God the Almighty says: **A questioner asked about a punishment to come true**. Nafi' and Ibn 'Amir read it as: **A questioner asked about a punishment to come true**. Nafi' and Ibn 'Amir read it as: **A questioner asked** without a hamza. The rest read it with a hamza. Whoever adds a hamza, it is the question. The letter *ba* may be redundant, or it may mean *about*. Asking means supplication, meaning that a supplicant supplicated for a punishment, according to Ibn 'Abbas and others. It is said: **He supplicated for woe upon so-and-so**, and **He supplicated for punishment upon him**. It is also said: **I called Zayd**, meaning I sought to bring him. That is, a seeker sought a punishment for

the disbelievers, which will inevitably befall them on the Day of Resurrection. Based on this, the letter *ba* is redundant, like God's statement: **It will grow with oil Al-Mu'minun 33:20** and His statement: **And shake toward you the trunk of the palm tree Maryam 19:25**. It is an emphasis. That is, a questioner asked about a punishment to come true. **For the disbelievers** means upon the disbelievers. He is Al-Nadr ibn Al-Harith when he 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). So his question was revealed, and he and Uqbah ibn Abi Mu'ayt were killed patiently on the day of Badr. No one else was killed patiently, as Ibn Abbas and Mujahid said. It was said that the questioner here was Al-Harith ibn Al-Nu'man Al-Fihri. That is because when he heard the words of the Prophet (peace and blessings of God be upon him) about Ali **may God be pleased with him: Whoever I am his master**, he rode his camel and came until he knelt down in Al-Abtah and then said: O Muhammad, you commanded us on the authority of God to bear witness that there is no god but God and that you are the Messenger of God, so we accepted it from you. And to pray five times a day, so we accepted it from you. And to pay zakat on our wealth, so we accepted it from you. And to fast the month of Ramadan every year, so we accepted it from you. And to perform Hajj, so we accepted it from you. But you were not satisfied with this until you preferred your cousin over us! Is this something from you or from God? The Prophet (peace and blessings be upon him) said: By God, besides Whom there is no god, it is only from God. Al-Harith turned away saying: O God, if what Muhammad says is true, then rain down stones upon us from the sky or bring us a painful punishment. By God, he had not reached his she-camel when God threw a stone at him, and it struck his head and exited through his anus, killing him. Then the verse, **A questioner asked about a punishment that is to come to pass** was revealed. It was said that the questioner here is Abu Jahl, who is the killer, as stated by al-Rabi'. It was also said that it was the words of a group of the infidels of Quraysh. It was also said that it was Noah, peace be upon him, who asked for the punishment upon the infidels. It was also said that it was the Messenger of God (peace and blessings be upon him), meaning that he prayed for punishment and asked that God inflict it upon the infidels, and it will inevitably happen to them. The speech continued to the verse, **So be patient with beautiful patience**, meaning do not be impatient, for it is near. If the preposition *ba* has the meaning of *about* - which is the opinion of Qatadah - then it is as if a questioner asked about the punishment, who will it befall or when it will befall. God, the Most High, says, **So ask about it one who is well-informed Al-Furqan 25:59**, meaning ask about it. Alqamah said:

If you ask me about women, I am an expert in women's diseases.

That is, about women. It is said: We went out to ask about so-and-so and so-and-so. The meaning is they asked about who will be punished and for whom, so God said: **For the disbelievers**. Abu Ali and others said: If it is from the question, then its origin is transitive to

two objects, and it is permissible to limit it to one of them. If it is limited to one of them, it is permissible for it to be transitive to it with a preposition, so the meaning would be that a questioner asked the Prophet, peace and blessings be upon him, or the Muslims about a punishment or about a punishment. Whoever reads it without a hamza has two interpretations: The first is that it is a dialect for the question and it is the dialect of Quraysh, the Arabs say: he asked, he asks, musal, naal, yanal, and khafa, yakhaf. The second is that it is from the flow, and this is supported by the reading of Ibn Abbas, sala, sayl. Abdur-Rahman ibn Zayd said: A valley of the valleys of Hell flowed and it is called sa'il, and this is the saying of Zayd ibn Thabit. Al-Tha'labi said: The first is better, like the saying of al-A'sha in lightening the hamza:

She asked me for divorce when she saw that I had become weak, and that you had come to me with something strange.

In As-Sahah: Al-Akhfash said: It is said, **We went out to ask about so-and-so and so-and-so**. The hamza may be softened and it is said, **He asked**, and he said:

And the exhausted one asked for pleasure from his echoes, but he did not seek help, and the winds of death surrounded him.

Al-Marheq: The one who was caught in order to be killed. Al-Asdah with the dammah: A small shirt worn under the garment. Al-Mahdawi: Whoever reads *sal* may have lightened the hamza by adding an alif to it, which is a substitution not according to analogy. It is also possible that the alif was changed from a waw according to the language of those who said: **salta asal**, like **khafat akhaf**, I feared. Al-Nahhas: Sibawayh narrated **salta asal**, like **khafat akhaf**, meaning I asked. And he recited:

Hudhayl asked the Messenger of God an obscene thing. Hudhayl went astray because of what they asked, but they did not do it right.

It is said: They are arguing. Al-Mahdawi: It is possible that it is replaced by a Ya, from Salā yasīl. And Sa'il is a valley in Jahannam, so the hamza of Sa'il according to the first opinion is original, and according to the second it is a replacement for a Wāw, and according to the third it is a replacement for a Ya. Al-Qushayri: Wasā'il is hamzated, because if it is from Sa'ala with a Hamzah then it is hamzated, and if it is without a Hamzah it is also hamzated. The defect was not by deletion for fear of confusion, so it was by changing it to a Hamzah, and you can soften the Hamzah so that it is in between. *Waqi'* means it will befall the disbelievers, it is clear that it is from God, the Possessor of the Ascending Stairways. Al-Hasan said: God the Most High revealed: **A questioner asked about a punishment to come true**, so he said: **For whom is it?** He said: **For the disbelievers**, so the Lam in the disbelievers is related to *Waqi'*. Al-Farra' said: The meaning is **with a punishment to befall the disbelievers**, so *Waqi'* is an attribute of the torment, and the Lam entered for the torment not for *Waqi'*, meaning this punishment for the disbelievers in the Hereafter will not be warded off by anyone. It was said

that the Lam means *upon*, and the meaning is: it will befall upon. It was narrated that this is also the case in Abu's reading. It was also said that it means *about*, meaning that there is no one who can defend the disbelievers from God.

Tafsir Ibn Kathir

Interpretation of Surat Al-Ma'arij

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

A questioner asked about a punishment to come true contains an implicit meaning indicated by the letter ba' as if it were understood. A questioner hastened the punishment to come true, as in the verse: **And they urge you to hasten the punishment, but God will never fail in His promise.** That is, His punishment will inevitably come true. An-Nasa'i said: Bishr ibn Khalid told us, Abu Usamah told us, Sufyan told us, from al-A'mash, from al-Minhal ibn Amr, from Sa'id ibn Jubayr, from Ibn Abbas, regarding the verse: **A questioner asked about a punishment to come true**, An-Nadr ibn al-Harith ibn Kaladah said: Al-Awfi said from Ibn Abbas: **A questioner asked about a punishment to come true**, he said: That is the question of the disbelievers about God's punishment which is to come true upon them. Ibn Abi Nujayh said from Mujahid regarding the verse: **A questioner asked**, a supplicant prayed for a punishment to come true that will happen in the Hereafter. He said: It is their saying: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.** Ibn Zayd and others said: **A questioner asked about a punishment to come true**, meaning a valley in Hell that will flow with punishment on the Day of Resurrection. This statement is weak and far from the intended meaning, but the first is correct because the context indicates it.

And the Almighty's saying: **It will come to pass * for the disbelievers** meaning an ambush prepared for the disbelievers. Ibn Abbas said: It will come to pass and it has no repeller meaning there is no repeller for it if God wills it to be. For this reason the Almighty said: **From God, the Possessor of the Ascending Stairways.** Al-Thawri said on the authority of Al-A'mash on the authority of a man on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas regarding the Almighty's saying: **Possessor of the Ascending Stairways** he said: Possessor of degrees. Ali ibn Abi Talhah said on the authority of Ibn Abbas: Possessor of the Ascending Stairways means the heights and bounties. Mujahid said: Possessor of the Ascending Stairways are the ascents to heaven. Qatada said: Possessor of the bounties and blessings. And the Almighty's saying: **The angels and the Spirit ascend to Him.** Abd al-Razzaq said, on the authority of Mu'ammal, on the authority of Qatadah: *Ascends* means ascends. As for the Spirit, Abu Salih said: They are a creation of God's creation who resemble people, but they are not people. I said: It is possible that what is meant by it is Gabriel, and it is a case of connecting the specific to the general. It is possible that it is a generic name for the souls of the sons of Adam, for when they are taken,

they ascend with them to the heavens, as indicated by the hadith of al-Bara'. In the hadith that Imam Ahmad, Abu Dawud, al-Nasa'i, and Ibn Majah narrated on the authority of al-Minhal, on the authority of Zadan, on the authority of al-Bara', with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him, the hadith in its entirety about the taking of the pure soul, in which he said: **He continues to ascend with it from one heaven to another until it reaches the heaven in which God is.** And God knows best its authenticity. Some of its narrators have spoken about it, but it is well-known. It has a corroborating evidence in the hadith of Abu Hurayrah, as mentioned above, from the narration of Imam Ahmad, al-Tirmidhi, and Ibn Majah, on the authority of Ibn Abi Dhi'b, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Sa'id ibn Yasar, on his authority. And this chain of transmission has men who meet the criteria of the group. We have expanded on its wording when he said: God Almighty says: "God confirms those who believe with the firm word in worldly life and in the Hereafter. And God sends astray the wrongdoers, and God does what He wills."

And the Almighty's saying: **On a Day the measure of which is fifty thousand years** has four opinions: [One of them] is that what is meant by that is the distance between the Mighty Throne and the lowest of the low, which is the resting place of the seventh earth, and that is a journey of fifty thousand years. This is the elevation of the Throne from the center which is in the middle of the seventh earth, and likewise the expansion of the Throne from one diameter to another is a journey of fifty thousand years, and that it is made of a red ruby as Ibn Abi Shaybah mentioned in the book Description of the Throne. Ibn Abi Hatim said about this verse: Ahmad bin Salamah told us, Ishaq bin Ibrahim told us, Hakam told us, on the authority of Umar bin Maruf, on the authority of Laith, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the words of God Almighty: **In a Day the measure of which is fifty thousand years**, he said: The extent of His command from the lowest of the earths to the extent of His command above the heavens is fifty thousand years. **And indeed, a day with your Lord is as a thousand years of those which you count**, meaning by that when the command descends from the heaven to the earth, and from the earth to the heavens in one day, so its extent is a thousand years because the distance between the heaven and the earth is the distance of a journey of five hundred years. Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Hakam bin Salim, on the authority of Amr bin Maruf, on the authority of Laith, on the authority of Mujahid, his statement was not mentioned by Ibn Abbas. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Ishaq bin Mansour told us, Nuh al-Mu'addib told us, on the authority of Abd al-Wahhab bin Mujahid, on the authority of his father, on the authority of Ibn Abbas, who said: The thickness of each earth is five hundred years, and between each land and the next is five hundred years, so that is seven thousand years. The thickness of each heaven is five hundred years, and between one heaven and the next is five hundred years, so that is four thousand years. And between the seventh heaven and the Throne is a journey of thirty-six thousand years, so that

is what God Almighty said: **In a Day the measure of which is fifty thousand years.**

The second statement that what is meant by that is the duration of the existence of this world from the time God created this world until the Day of Resurrection. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Za'idah told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding the words of God Almighty: **On a Day the measure of which is fifty thousand years**, he said: The lifespan of this world is fifty thousand years, and that is its lifespan on the day that God Almighty called a day. **The angels and the Spirit ascend to Him in a Day**, he said: The day is the world. Abd al-Razzaq said: Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of al-Hakam bin Abaan, on the authority of Ikrimah: **On a Day the measure of which is fifty thousand years**, he said: The world from its beginning to its end is the length of fifty thousand years. No one knows how much has passed and how much remains except God Almighty.

The third statement is that it is the day separating this world from the hereafter, and this is a very strange statement. Ibn Abi Hatim said: Ahmad ibn Muhammad ibn Yahya ibn Sa'id al-Qattan told us, Bahlol ibn al-Mawriq told us, Musa ibn Ubaydah told us, Muhammad ibn Ka'b told me, **On a day the length of which is fifty thousand years**. He said: It is the day separating this world from the hereafter.

The fourth opinion that what is meant by this is the Day of Resurrection. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman ibn Mahdi told us, on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, **On a Day the extent of which is fifty thousand years**. He said: The Day of Resurrection. Its chain of transmission is authentic. Ath-Thawri narrated it on the authority of Samak ibn Harb, on the authority of Ikrimah, **On a Day the extent of which is fifty thousand years**. Ad-Dahhak and Ibn Zayd said the same. Ali ibn Abi Talhah said on the authority of Ibn Abbas, regarding the verse: **The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years**. He said: It is the Day of Resurrection. God the Almighty has made it for the disbelievers the extent of fifty thousand years. There are hadiths with the same meaning. Imam Ahmad said: Al-Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id, who said: It was said to the Messenger of God, may God bless him and grant him peace, **On a day the length of which is fifty thousand years**. How long is this day? The Messenger of God, may God bless him and grant him peace, said, **By the One in Whose Hand is my soul, it is made easy for the believer until it is lighter for him than an obligatory prayer that he prays in this world**. And Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, on the authority of Diraj, with the same chain of transmission, except that Diraj and his sheikh, Abu Al-Haytham, are both weak, and God knows best.

Imam Ahmad said: Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Qatadah, on the authority of Abu 'Umar al-'Adani, who said: I was with Abu Hurairah when a man from Banu 'Amir ibn Sa'sa'ah passed by. It was said to him, **This is the richest of the 'Amirs**. Abu Hurairah said, **Bring him back to me**. So they did. He said, **I have been told that you have much wealth**. The 'Amir said, **Yes, by God, I have one hundred red camels and one hundred black camels**. He counted the colors of camels, the types of slaves, and the tethers of horses. Abu Hurairah said, **Beware of the hooves of camels and the hoofs of camels**. He kept repeating this to him until the 'Amir's color changed. He said, **What is that, O Abu Hurairah?** He said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever has camels and does not give them their due right in their rescue and their messengers, we said: O Messenger of God, what is their rescue and their messengers?' He said: 'In their hardship and ease, for they will come on the Day of Resurrection as they were most fertile, most numerous, fattest and most ravenous, then a plain of Qarqar will be spread out for them and they will trample him with their hooves. When the last of them passes it, the first of them will be repeated to him on a day the length of which is fifty thousand years, until judgment is passed among the people and he sees his way. And if he has cows and does not give them their due right in their rescue and their messengers, then they will come on the Day of Resurrection as they were most fertile, most numerous, fattest and most ravenous, then a plain of Qarqar will be spread out for them and every hoofed animal will trample him with its hoof and every horned animal will butt him with its horn. There is no 'aqsa' or 'adhba' among them. When the last of them passes it, the first of them will be repeated to him on a day the length of which is fifty thousand years, until judgment is passed among the people and he sees his way. And if he has sheep and does not give them their due right in their rescue and their messengers, And its messengers, for they will come on the Day of Resurrection as they were most fertile, fat, and full, until a flat plain is spread out for them, and every hoofed animal will trample it with its hoof and every horned animal will butt it with its horn. There will be none among them who are crippled or twisted. When the last of them passes it, the first of them will be returned to it in a day the length of which will be fifty thousand years, until judgment is passed between the people and he sees his way." Al-Amiri said: What is the right of camels, O Abu Hurairah? He said: That you give to the generous and bestow, and that you make the back poor and give water to the camels and that you let the stallion ride on it. Abu Dawud narrated it from the hadith of Shu'bah and al-Nasa'i from the hadith of Sa'id ibn Abi 'Aruba, both of them from Qatadah with it.

Another chain of transmission for this hadith Imam Ahmad said: Abu Kamil told us, Hammad told us, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no owner of a treasure who does not pay its due

except that plates will be made to be heated in the fire of Hell, and his forehead, sides, and back will be branded with them, until God judges between His servants on a day the length of which is fifty thousand years of what you count. Then he will see his path, either to Paradise or to Hell." And he mentioned the rest of the hadith about sheep and camels as mentioned above, and in it: "Horses are for three: for a man they are a reward, for a man they are a cover, and for a man they are a burden," to the end. Muslim narrated it in its entirety in his Sahih, alone, without al-Bukhari, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah. The place for examining its chains of transmission and wording is in the Book of Zakat in the Book of Rulings. The purpose of citing it here is his saying: **until God judges between His servants on a day the length of which is fifty thousand years.** And Ibn Jarir narrated on the authority of Ya'qub, on the authority of Ibn Aliyah and Abd al-Wahhab on the authority of Ayoub on the authority of Ibn Abi Malekah who said: A man asked Ibn Abbas about his statement, **On a Day the measure of which is fifty thousand years.** He said, **What is a Day the measure of which is fifty thousand years?** He said, "So he accused him, and he said, 'I only asked you so that you would tell me.' He said, 'They are two days that God mentioned, and God knows best about them, and I hate to say about the Book of God what I do not know.'"

God the Almighty said: {So be patient with beautiful patience} meaning, O Muhammad, be patient with your people's denial of you and their hastening the punishment, considering it unlikely to happen, as He said: {Those who do not believe in it urge it on, but those who believe are fearful of it and know that it is the truth}. For this reason He said: {Indeed, they see it as far off}, meaning the occurrence of the punishment. The disbelievers see the occurrence of the Hour as far off, meaning impossible. {And We see it as near}, meaning the believers believe it is near, even though it has a time limit that only God the Almighty knows. But whatever it desires is near and will inevitably happen.

Fath al-Qadir

It is said that Surat Al-Ma'arij consists of forty-four verses.

It is a Meccan surah. Al-Qurtubi said: By consensus. Ibn Al-Durais, An-Nahhas and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: Surat Sa'ala was revealed in Mecca. Ibn Mardawayh narrated a similar narration on the authority of Ibn Az-Zubayr.

His saying: 1- **A questioner asked about an imminent torment.** The majority of scholars read *asked* with a hamza, while Nafi' and Ibn 'Amir read it without a hamza. Whoever adds a hamza, it is from *asal* which is the widespread language, and it either includes the meaning of supplication, so it is transitive with *ba* as you say **I called for such and such**, and the meaning is: a supplicant called for an imminent torment upon himself. It is also possible for it to be in its original form and *ba* to mean *about*, as in his saying: **ask someone knowledgeable about it.** Whoever does not add a hamza, it is either from the category of alleviation by

changing the hamza to an alif, so its meaning is the same as the reading of whoever adds a hamza, or it is from *saylan*, and the meaning is: a valley in Hell called *sayil* flowed, as Zaid ibn Thabit said. This is supported by the reading of Ibn 'Abbas *sa* and it was said that *sa* means **to seek**, and the meaning is: a seeker sought a torment for the disbelievers, so the *ba* is redundant as in his saying **grown with oil**, and the first interpretation is the apparent one. Al-Akhfash said: It is said that we went out to ask about so-and-so and so-and-so. Abu Ali Al-Farsi said: If it is from the question, then its origin is to take two objects, but it is permissible to limit it to one of them and to take it transitive with a preposition. This questioner is Al-Nadr ibn Al-Harith when he 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.** He was among those who were killed patiently on the day of Badr. It was said that he was Abu Jahl, and it was said that he was Al-Harith ibn Al-Nu'man Al-Fahri. The first is more appropriate for what will come. Abi and Ibn Mas'ud read **salā sal** like **malā mal** on the basis that the origin is *sāl*, so the 'ayn was deleted for ease, just as it was said that *shak* is in **sha'ik al-silāh**. It was said that the questioner is Noah, peace be upon him, who asked for the punishment for the disbelievers. It was also said that he is the Messenger of God, may God bless him and grant him peace, who called for punishment against them. His saying **with a punishment to come** means either in this world, like the day of Badr, or in the hereafter.

Tafsir al-Baghawi

1- **A questioner asked**, the people of Medina and Ash-Sham read it as *asal* without a hamza, while others read it with a hamza. Whoever reads it with a hamza says that it is from *asal*, and whoever reads it without a hamza says that it is a dialect for *asal*, it is said: **asal yassala** like *khafa* yakhaf, meaning **asal yassala**, he lightened the hamza and made it an alif.

It was said: It is from the torrent, and the torrent is a valley of the valleys of Hell. This was narrated on the authority of Abd al-Rahman ibn Zayd ibn Aslam, and the first is more correct.

They differed regarding the preposition *ba* in His statement: **with a punishment.** It was said: It means *about*, like His statement: **Then ask one who is well-informed about it** (al-Furqan 25:59), meaning one who is well-informed about it.

The meaning of the verse: A questioner asked about a punishment that is *coming*, that is destined to befall, upon whom it will descend and for whom that punishment will be.

Tafsir al-Baidawi

1- **A questioner asked about an imminent punishment** meaning a supplicant called in the sense of a summons, and therefore the verb is transitive with the preposition *ba* and the questioner is Al-Nadr bin

Surat al-Ma'arij 70:1

A questioner asked about an imminent punishment.

Al-Harith, for he said, **If this is the truth from you, then rain down upon us stones from the sky** or Abu Jahl, for he said, **Then let down upon us fragments from the sky** he asked him in mockery or the Messenger, may God bless him and grant him peace, hastened their punishment. Nafi' and Ibn Amir read *sal*, and it is either from the question in the language of the Quraysh, he said:

Hudhayl asked the Messenger of God an obscene thing. Hudhayl went astray because of what they asked, but they did not do it right.

Or from the flow, and it is supported by the fact that it was read as *sal* with *sail* on the basis that *sail* is a source meaning *liquid* like *ghur* and the meaning is that a valley flowed with torment, and the action proceeded to confirm its occurrence either in this world, which is the killing of Badr, or in the hereafter, which is the torment of Hell.

Surat al-Ma'arij 70:2

For the disbelievers there is none who can avert it.

Tafsir al-Jalalayn

2 - **For the disbelievers there is no repeller for it** He is Al-Nadr bin Al-Harith. He said: O God, if this is the truth, the verse

Tafsir al-Suyuti

And Ibn al-Mundhir narrated on the authority of al-Hasan, who said: It was revealed. A questioner asked about a punishment that would befall. The people said: On whom will the punishment befall? So God revealed it to the disbelievers: There is no repeller for it.

Tafsir al-Tabari

God Almighty says: **For the disbelievers there is no repeller.**

Tafsir al-Qurtubi

God Almighty says: **For the disbelievers there is no repeller.**

Tafsir Ibn Kathir

A questioner asked about an imminent punishment. This includes an implication indicated by the letter ba', as if it were understood. A questioner hastened the imminent punishment, as God Almighty said: **And they ask you to hasten the punishment, but God will not fail in His promise.** That is, His punishment will inevitably occur. Al-Nasa'i said: Bishr ibn Khalid told us, Abu Usamah told us, Sufyan told us, on the authority of Al-A'mash, on the authority of Al-Munhal ibn Amr, on the authority of Ibn Abbas: **A questioner asked about a punishment to come to pass,** he said: This is the question of the disbelievers about the punishment of God which is to come to pass upon them. Ibn Abi Nujayh said on the authority of Mujahid, concerning the words of God the Almighty: **A questioner asked,** a supplicant prayed for a punishment to come to pass in the Hereafter. He said: It is their saying: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.** Ibn Zayd and others said: **A questioner asked about a punishment to come to pass,** meaning a valley in Hell that will flow with punishment on the Day of Resurrection. This statement is weak and far from the intended meaning, but the first is correct because the context indicates it.

And the Almighty's saying: **It will come to pass * for the disbelievers** meaning an ambush prepared for the disbelievers. Ibn Abbas said: It will come to pass **and it**

has no repeller meaning there is no repeller for it if God wills it to be. For this reason the Almighty said: **From God, the Possessor of the Ascending Stairways.** Al-Thawri said on the authority of Al-A'mash on the authority of a man on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas regarding the Almighty's saying: **Possessor of the Ascending Stairways** he said: Possessor of degrees. Ali ibn Abi Talhah said on the authority of Ibn Abbas: Possessor of the Ascending Stairways means the heights and bounties. Mujahid said: Possessor of the Ascending Stairways are the ascents to heaven. Qatada said: Possessor of the bounties and blessings. And the Almighty's saying: **The angels and the Spirit ascend to Him.** Abd al-Razzaq said, on the authority of Muammar, on the authority of Qatadah: *Ascends* means ascends. As for the Spirit, Abu Salih said: They are a creation of God's creation who resemble people, but they are not people. I said: It is possible that what is meant by it is Gabriel, and it is a case of connecting the specific to the general. It is possible that it is a generic name for the souls of the sons of Adam, for when they are taken, they ascend with them to the heavens, as indicated by the hadith of al-Bara'. In the hadith that Imam Ahmad, Abu Dawud, al-Nasa'i, and Ibn Majah narrated on the authority of al-Minhal, on the authority of Zadan, on the authority of al-Bara', with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him, the hadith in its entirety about the taking of the pure soul, in which he said: **He continues to ascend with it from one heaven to another until it reaches the heaven in which God is.** And God knows best its authenticity. Some of its narrators have spoken about it, but it is well-known. It has a corroborating evidence in the hadith of Abu Hurayrah, as mentioned above, from the narration of Imam Ahmad, al-Tirmidhi, and Ibn Majah, on the authority of Ibn Abi Dhi'b, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Sa'id ibn Yasar, on his authority. And this chain of transmission has men who meet the criteria of the group. We have expanded on its wording when he said: God Almighty says: "God confirms those who believe with the firm word in worldly life and in the Hereafter. And God sends astray the wrongdoers, and God does what He wills."

And the Almighty's saying: **On a Day the measure of which is fifty thousand years** has four opinions: [One of them] is that what is meant by that is the distance between the Mighty Throne and the lowest of the low, which is the resting place of the seventh earth, and that is a journey of fifty thousand years. This is the elevation of the Throne from the center which is in the middle of the seventh earth, and likewise the expansion of the Throne from one diameter to another is a journey of fifty thousand years, and that it is made of a red ruby as Ibn Abi Shaybah mentioned in the book Description of the Throne. Ibn Abi Hatim said about this verse: Ahmad bin Salamah told us, Ishaq bin Ibrahim told us, Hakam told us, on the authority of Umar bin Maruf, on the authority of Laith, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the words of God Almighty: **In a Day the measure of which is fifty thousand years,** he said: The extent of His command from the lowest of the earths to the extent of His command above the heavens is fifty thousand years. **And indeed, a day with your Lord is as**

a thousand years of those which you count, meaning by that when the command descends from the heaven to the earth, and from the earth to the heavens in one day, so its extent is a thousand years because the distance between the heaven and the earth is the distance of a journey of five hundred years. Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Hakam bin Salim, on the authority of Amr bin Maruf, on the authority of Laith, on the authority of Mujahid, his statement was not mentioned by Ibn Abbas. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Ishaq bin Mansour told us, Nuh al-Mu'addib told us, on the authority of Abd al-Wahhab bin Mujahid, on the authority of his father, on the authority of Ibn Abbas, who said: The thickness of each earth is five hundred years, and between each land and the next is five hundred years, so that is seven thousand years. The thickness of each heaven is five hundred years, and between one heaven and the next is five hundred years, so that is four thousand years. And between the seventh heaven and the Throne is a journey of thirty-six thousand years, so that is what God Almighty said: **In a Day the measure of which is fifty thousand years.**

The second statement that what is meant by that is the duration of the existence of this world from the time God created this world until the Day of Resurrection. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Za'idah told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding the words of God Almighty: **On a Day the measure of which is fifty thousand years**, he said: The lifespan of this world is fifty thousand years, and that is its lifespan on the day that God Almighty called a day. **The angels and the Spirit ascend to Him in a Day**, he said: The day is the world. Abd al-Razzaq said: Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of al-Hakam bin Abaan, on the authority of Ikrimah: **On a Day the measure of which is fifty thousand years**, he said: The world from its beginning to its end is the length of fifty thousand years. No one knows how much has passed and how much remains except God Almighty.

The third statement is that it is the day separating this world from the hereafter, and this is a very strange statement. Ibn Abi Hatim said: Ahmad ibn Muhammad ibn Yahya ibn Sa'id al-Qattan told us, Bahlol ibn al-Mawriq told us, Musa ibn Ubaydah told us, Muhammad ibn Ka'b told me, **On a day the length of which is fifty thousand years**. He said: It is the day separating this world from the hereafter.

The fourth opinion that what is meant by this is the Day of Resurrection. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman ibn Mahdi told us, on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, **On a Day the extent of which is fifty thousand years**. He said: The Day of Resurrection. Its chain of transmission is authentic. Ath-Thawri narrated it on the authority of Samak ibn Harb, on the authority of Ikrimah, **On a Day the extent of which is fifty thousand years**. Ad-Dahhak and Ibn Zayd said the same. Ali ibn Abi Talhah said on the authority of Ibn Abbas,

regarding the verse: **The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years**. He said: It is the Day of Resurrection. God the Almighty has made it for the disbelievers the extent of fifty thousand years. There are hadiths with the same meaning. Imam Ahmad said: Al-Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id, who said: It was said to the Messenger of God, may God bless him and grant him peace, **On a day the length of which is fifty thousand years**. How long is this day? The Messenger of God, may God bless him and grant him peace, said, **By the One in Whose Hand is my soul, it is made easy for the believer until it is lighter for him than an obligatory prayer that he prays in this world**. And Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, on the authority of Diraj, with the same chain of transmission, except that Diraj and his sheikh, Abu Al-Haytham, are both weak, and God knows best.

Imam Ahmad said: Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Qatadah, on the authority of Abu 'Umar al-'Adani, who said: I was with Abu Hurairah when a man from Banu 'Amir ibn Sa'sa'ah passed by. It was said to him, **This is the richest of the 'Amirs**. Abu Hurairah said, **Bring him back to me**. So they did. He said, **I have been told that you have much wealth**. The 'Amir said, **Yes, by God, I have one hundred red camels and one hundred black camels**. He counted the colors of camels, the types of slaves, and the tethers of horses. Abu Hurairah said, **Beware of the hooves of camels and the hoofs of camels**. He kept repeating this to him until the 'Amir's color changed. He said, **What is that, O Abu Hurairah?** He said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever has camels and does not give them their due right in their rescue and their messengers, we said: O Messenger of God, what is their rescue and their messengers?' He said: 'In their hardship and ease, for they will come on the Day of Resurrection as they were most fertile, most numerous, fattest and most ravenous, then a plain of Qarqar will be spread out for them and they will trample him with their hooves. When the last of them passes it, the first of them will be repeated to him on a day the length of which is fifty thousand years, until judgment is passed among the people and he sees his way. And if he has cows and does not give them their due right in their rescue and their messengers, then they will come on the Day of Resurrection as they were most fertile, most numerous, fattest and most ravenous, then a plain of Qarqar will be spread out for them and every hoofed animal will trample him with its hoof and every horned animal will butt him with its horn. There is no 'aqsa' or 'adhba' among them. When the last of them passes it, the first of them will be repeated to him on a day the length of which is fifty thousand years, until judgment is passed among the people and he sees his way. And if he has sheep and does not give them their due right in their rescue and their messengers, And its messengers, for they will come on the Day of Resurrection as they were most fertile, fat, and full, until a flat plain is spread

out for them, and every hoofed animal will trample it with its hoof and every horned animal will butt it with its horn. There will be none among them who are crippled or twisted. When the last of them passes it, the first of them will be returned to it in a day the length of which will be fifty thousand years, until judgment is passed between the people and he sees his way." Al-Amiri said: What is the right of camels, O Abu Hurairah? He said: That you give to the generous and bestow, and that you make the back poor and give water to the camels and that you let the stallion ride on it. Abu Dawud narrated it from the hadith of Shu'bah and al-Nasa'i from the hadith of Sa'id ibn Abi 'Aruba, both of them from Qatadah with it.

Another chain of transmission for this hadith Imam Ahmad said: Abu Kamil told us, Hammad told us, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no owner of a treasure who does not pay its due except that plates will be made to be heated in the fire of Hell, and his forehead, sides, and back will be branded with them, until God judges between His servants on a day the length of which is fifty thousand years of what you count. Then he will see his path, either to Paradise or to Hell." And he mentioned the rest of the hadith about sheep and camels as mentioned above, and in it: "Horses are for three: for a man they are a reward, for a man they are a cover, and for a man they are a burden," to the end. Muslim narrated it in its entirety in his Sahih, alone, without al-Bukhari, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah. The place for examining its chains of transmission and wording is in the Book of Zakat in the Book of Rulings. The purpose of citing it here is his saying: **until God judges between His servants on a day the length of which is fifty thousand years.** And Ibn Jarir narrated on the authority of Ya'qub, on the authority of Ibn Aliyah and Abd al-Wahhab on the authority of Ayoub on the authority of Ibn Abi Malekah who said: A man asked Ibn Abbas about his statement, **On a Day the measure of which is fifty thousand years.** He said, **What is a Day the measure of which is fifty thousand years?** He said, "So he accused him, and he said, 'I only asked you so that you would tell me.' He said, 'They are two days that God mentioned, and God knows best about them, and I hate to say about the Book of God what I do not know.'"

God the Almighty said: {So be patient with beautiful patience} meaning, O Muhammad, be patient with your people's denial of you and their hastening the punishment, considering it unlikely to happen, as He said: {Those who do not believe in it urge it on, but those who believe are fearful of it and know that it is the truth}. For this reason He said: {Indeed, they see it as far off}, meaning the occurrence of the punishment. The disbelievers see the occurrence of the Hour as far off, meaning impossible. {And We see it as near}, meaning the believers believe it is near, even though it has a time limit that only God the Almighty knows. But whatever it desires is near and will inevitably happen.

Fath al-Qadir

And his saying: **2- for the disbelievers** is another description of the torment: meaning that it is for the disbelievers, or related to something that is real, and the lam is for the reason, or it is asked to include the meaning of called, or in the place of raising, estimating: it is for the disbelievers, or the lam is in the meaning of upon, and this is supported by Abu's reading of a torment that will befall the disbelievers. Al-Farra' said: The estimation is that the torment of the disbelievers will befall them, so reality is an attribute of the torment, and the phrase **there is no repeller for it** is another description of the torment, or a state of it, or a new sentence, and the meaning is: that no one can repel that torment that is befalling him.

Tafsir al-Baghawi

So God said, explaining and answering that questioner: **2- For the disbelievers.** When the Prophet (peace and blessings of God be upon him) frightened them with punishment, the people of Mecca said to one another: Who are the people of this punishment? And for whom is it? They asked Muhammad about it, so God revealed: **A questioner asked about a punishment that will befall * the disbelievers.** That is, it is for the disbelievers. This is the opinion of Al-Hasan and Qatadah. It was said that the *ba* is a connective and the meaning of the verse is: A supplicant prayed and a questioner asked for a punishment that will befall the disbelievers, that is, upon the disbelievers. The *lam* means *upon*, and he is Al-Nadr bin Al-Harith when he prayed against himself and asked for the punishment, so he said: **O God, if this is the truth from You** (al-Anfal 8:32). So what he asked for happened to him on the day of Badr, so he was killed patiently. This is the opinion of Ibn Abbas and Mujahid: **There is no repeller for him**, that is, for the punishment, **anyone who can prevent it.**

Tafsir al-Baidawi

2- For the disbelievers is another description of the torment or a connection to *occurring*. If it is true that the question was about who will be tormented, it would be an answer, and the preposition *ba* in this case is because *asked* includes the meaning of *concerned*. "There is no motive" to reject it.

Surat al-Ma'arij 70:3
From God, Lord of the Ascending Stairways

Surat al-Ma'arij 70:3

From God, Lord of the Ascending Stairways

Tafsir al-Jalalayn

3 - **From God** is connected to the reality of **the One with the Ascending Stairways** the angels' ascents, which are the heavens.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Possessor of the ascents**, means: Possessor of the heights, degrees, virtues, and blessings.

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, **of the ascents**, he said: the heights and virtues.

Bishr told us, he said: Abu Saleh told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **From God, the Possessor of Ascents** means the Possessor of bounties and blessings.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa, 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, **From God, Lord of the Ascending Stairways**, he said: The ascending stairs to heaven.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement **the Possessor of the Ascents**, he said: God is the Possessor of the Ascents.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of a man, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Dhi Al-Ma'arij** means: Dhi Al-Daraj.

Tafsir al-Qurtubi

That is, that punishment is from God, the Possessor of the Ascending Stairways, meaning the Possessor of the lofty ranks, virtues, and blessings, as said by Ibn Abbas and Qatadah. The Ascending Stairways are the levels of His blessings upon creation. It was also said: the Possessor of greatness and sublimity. Mujahid said: They are the Ascending Stairways of Heaven. It was also said: They are the Ascending Stairways of the Angels, because the Angels ascend to Heaven, and He described Himself with that. It was also said: the Ascending Stairways are the chambers, meaning

that He is the Possessor of chambers, meaning He has made chambers for His friends in Paradise. Abdullah read the Ascending Stairways with the letter Ya. It is said: Ma'raj, Mi'raj, Ma'arij, and Ma'arij, like miftah and keys. The Ascending Stairways are the degrees, and from it is the verse: **And Ascending Stairways upon which they ascend Az-Zukhruf 33.**

Tafsir Ibn Kathir

A questioner asked about an imminent punishment. This includes an implication indicated by the letter ba', as if it were understood. A questioner hastened the imminent punishment, as God Almighty said: **And they ask you to hasten the punishment, but God will not fail in His promise.** That is, His punishment will inevitably occur. Al-Nasa'i said: Bishr ibn Khalid told us, Abu Usamah told us, Sufyan told us, on the authority of Al-A'mash, on the authority of Al-Munhal ibn Amr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, concerning the words of God the Almighty: **A questioner asked about a punishment to come to pass,** Al-Nadr ibn Al-Harith ibn Kalda said: Al-Awfi said on the authority of Ibn Abbas: **A questioner asked about a punishment to come to pass,** he said: This is the question of the disbelievers about the punishment of God which is to come to pass upon them. Ibn Abi Nujayh said on the authority of Mujahid, concerning the words of God the Almighty: **A questioner asked,** a supplicant prayed for a punishment to come to pass in the Hereafter. He said: It is their saying: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.** Ibn Zayd and others said: **A questioner asked about a punishment to come to pass,** meaning a valley in Hell that will flow with punishment on the Day of Resurrection. This statement is weak and far from the intended meaning, but the first is correct because the context indicates it.

And the Almighty's saying: **It will come to pass * for the disbelievers** meaning an ambush prepared for the disbelievers. Ibn Abbas said: It will come to pass **and it has no repeller** meaning there is no repeller for it if God wills it to be. For this reason the Almighty said: **From God, the Possessor of the Ascending Stairways.** Al-Thawri said on the authority of Al-A'mash on the authority of a man on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas regarding the Almighty's saying: **Possessor of the Ascending Stairways** he said: Possessor of degrees. Ali ibn Abi Talhah said on the authority of Ibn Abbas: Possessor of the Ascending Stairways means the heights and bounties. Mujahid said: Possessor of the Ascending Stairways are the ascents to heaven. Qatada said: Possessor of the bounties and blessings. And the Almighty's saying: **The angels and the Spirit ascend to Him.** Abd al-Razzaq said, on the authority of Muammar, on the authority of Qatadah: *Ascends* means ascends. As for the Spirit, Abu Salih said: They are a creation of God's creation who resemble people, but they are not people. I said: It is possible that what is meant by it is Gabriel, and it is a case of connecting the specific to the

general. It is possible that it is a generic name for the souls of the sons of Adam, for when they are taken, they ascend with them to the heavens, as indicated by the hadith of al-Bara'. In the hadith that Imam Ahmad, Abu Dawud, al-Nasa'i, and Ibn Majah narrated on the authority of al-Minhal, on the authority of Zadan, on the authority of al-Bara', with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him, the hadith in its entirety about the taking of the pure soul, in which he said: **He continues to ascend with it from one heaven to another until it reaches the heaven in which God is.** And God knows best its authenticity. Some of its narrators have spoken about it, but it is well-known. It has a corroborating evidence in the hadith of Abu Hurayrah, as mentioned above, from the narration of Imam Ahmad, al-Tirmidhi, and Ibn Majah, on the authority of Ibn Abi Dhi'b, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Sa'id ibn Yasar, on his authority. And this chain of transmission has men who meet the criteria of the group. We have expanded on its wording when he said: God Almighty says: "God confirms those who believe with the firm word in worldly life and in the Hereafter. And God sends astray the wrongdoers, and God does what He wills."

And the Almighty's saying: **On a Day the measure of which is fifty thousand years** has four opinions: [One of them] is that what is meant by that is the distance between the Mighty Throne and the lowest of the low, which is the resting place of the seventh earth, and that is a journey of fifty thousand years. This is the elevation of the Throne from the center which is in the middle of the seventh earth, and likewise the expansion of the Throne from one diameter to another is a journey of fifty thousand years, and that it is made of a red ruby as Ibn Abi Shaybah mentioned in the book Description of the Throne. Ibn Abi Hatim said about this verse: Ahmad bin Salamah told us, Ishaq bin Ibrahim told us, Hakam told us, on the authority of Umar bin Maruf, on the authority of Laith, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the words of God Almighty: **In a Day the measure of which is fifty thousand years**, he said: The extent of His command from the lowest of the earths to the extent of His command above the heavens is fifty thousand years. **And indeed, a day with your Lord is as a thousand years of those which you count**, meaning by that when the command descends from the heaven to the earth, and from the earth to the heavens in one day, so its extent is a thousand years because the distance between the heaven and the earth is the distance of a journey of five hundred years. Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Hakam bin Salim, on the authority of Amr bin Maruf, on the authority of Laith, on the authority of Mujahid, his statement was not mentioned by Ibn Abbas. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Ishaq bin Mansour told us, Nuh al-Mu'addib told us, on the authority of Abd al-Wahhab bin Mujahid, on the authority of his father, on the authority of Ibn Abbas, who said: The thickness of each earth is five hundred years, and between each land and the next is five hundred years, so that is seven thousand years. The thickness of each heaven is five hundred years, and between one heaven and the next is five hundred years, so that is four thousand

years. And between the seventh heaven and the Throne is a journey of thirty-six thousand years, so that is what God Almighty said: **In a Day the measure of which is fifty thousand years.**

The second statement that what is meant by that is the duration of the existence of this world from the time God created this world until the Day of Resurrection. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Za'idah told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding the words of God Almighty: **On a Day the measure of which is fifty thousand years**, he said: The lifespan of this world is fifty thousand years, and that is its lifespan on the day that God Almighty called a day. **The angels and the Spirit ascend to Him in a Day**, he said: The day is the world. Abd al-Razzaq said: Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of al-Hakam bin Abaan, on the authority of Ikrimah: **On a Day the measure of which is fifty thousand years**, he said: The world from its beginning to its end is the length of fifty thousand years. No one knows how much has passed and how much remains except God Almighty.

The third statement is that it is the day separating this world from the hereafter, and this is a very strange statement. Ibn Abi Hatim said: Ahmad bin Muhammad ibn Yahya ibn Sa'id al-Qattan told us, Bahlol ibn al-Mawriq told us, Musa ibn Ubaydah told us, Muhammad ibn Ka'b told me, **On a day the length of which is fifty thousand years**. He said: It is the day separating this world from the hereafter.

The fourth opinion that what is meant by this is the Day of Resurrection. Ibn Abi Hatim said: Ahmad bin Sinan al-Wasiti told us, Abd al-Rahman ibn Mahdi told us, on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, **On a Day the extent of which is fifty thousand years**. He said: The Day of Resurrection. Its chain of transmission is authentic. Ath-Thawri narrated it on the authority of Samak ibn Harb, on the authority of Ikrimah, **On a Day the extent of which is fifty thousand years**. Ad-Dahhak and Ibn Zayd said the same. Ali ibn Abi Talhah said on the authority of Ibn Abbas, regarding the verse: **The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years**. He said: It is the Day of Resurrection. God the Almighty has made it for the disbelievers the extent of fifty thousand years. There are hadiths with the same meaning. Imam Ahmad said: Al-Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id, who said: It was said to the Messenger of God, may God bless him and grant him peace, **On a day the length of which is fifty thousand years**. How long is this day? The Messenger of God, may God bless him and grant him peace, said, **By the One in Whose Hand is my soul, it is made easy for the believer until it is lighter for him than an obligatory prayer that he prays in this world.** And Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, on the authority of Diraj, with the same chain of transmission, except that Diraj and his sheikh, Abu Al-Haytham, are both weak, and God knows best.

Imam Ahmad said: Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Qatadah, on the authority of Abu 'Umar al-'Adani, who said: I was with Abu Hurairah when a man from Banu 'Amir ibn Sa'sa'ah passed by. It was said to him, **This is the richest of the 'Amirs.** Abu Hurairah said, **Bring him back to me.** So they did. He said, **I have been told that you have much wealth.** The 'Amir said, **Yes, by God, I have one hundred red camels and one hundred black camels.** He counted the colors of camels, the types of slaves, and the tethers of horses. Abu Hurairah said, **Beware of the hooves of camels and the hoofs of camels.** He kept repeating this to him until the 'Amir's color changed. He said, **What is that, O Abu Hurairah?** He said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever has camels and does not give them their due right in their rescue and their messengers, we said: O Messenger of God, what is their rescue and their messengers?' He said: 'In their hardship and ease, for they will come on the Day of Resurrection as they were most fertile, most numerous, fattest and most ravenous, then a plain of Qarqar will be spread out for them and they will trample him with their hooves. When the last of them passes it, the first of them will be repeated to him on a day the length of which is fifty thousand years, until judgment is passed among the people and he sees his way. And if he has cows and does not give them their due right in their rescue and their messengers, then they will come on the Day of Resurrection as they were most fertile, most numerous, fattest and most ravenous, then a plain of Qarqar will be spread out for them and every hoofed animal will trample him with its hoof and every horned animal will butt him with its horn. There is no 'aqsa' or 'adhba' among them. When the last of them passes it, the first of them will be repeated to him on a day the length of which is fifty thousand years, until judgment is passed among the people and he sees his way. And if he has sheep and does not give them their due right in their rescue and their messengers, And its messengers, for they will come on the Day of Resurrection as they were most fertile, fat, and full, until a flat plain is spread out for them, and every hoofed animal will trample it with its hoof and every horned animal will butt it with its horn. There will be none among them who are crippled or twisted. When the last of them passes it, the first of them will be returned to it in a day the length of which will be fifty thousand years, until judgment is passed between the people and he sees his way." Al-Amiri said: What is the right of camels, O Abu Hurairah? He said: That you give to the generous and bestow, and that you make the back poor and give water to the camels and that you let the stallion ride on it. Abu Dawud narrated it from the hadith of Shu'bah and al-Nasa'i from the hadith of Sa'id ibn Abi 'Aruba, both of them from Qatadah with it.

Another chain of transmission for this hadith Imam Ahmad said: Abu Kamil told us, Hammad told us, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no owner of a treasure who does not pay its due

except that plates will be made to be heated in the fire of Hell, and his forehead, sides, and back will be branded with them, until God judges between His servants on a day the length of which is fifty thousand years of what you count. Then he will see his path, either to Paradise or to Hell." And he mentioned the rest of the hadith about sheep and camels as mentioned above, and in it: "Horses are for three: for a man they are a reward, for a man they are a cover, and for a man they are a burden," to the end. Muslim narrated it in its entirety in his Sahih, alone, without al-Bukhari, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah. The place for examining its chains of transmission and wording is in the Book of Zakat in the Book of Rulings. The purpose of citing it here is his saying: **until God judges between His servants on a day the length of which is fifty thousand years.** And Ibn Jarir narrated on the authority of Ya'qub, on the authority of Ibn Aliyah and Abd al-Wahhab on the authority of Ayoub on the authority of Ibn Abi Malekah who said: A man asked Ibn Abbas about his statement, **On a Day the measure of which is fifty thousand years.** He said, **What is a Day the measure of which is fifty thousand years?** He said, "So he accused him, and he said, 'I only asked you so that you would tell me.' He said, 'They are two days that God mentioned, and God knows best about them, and I hate to say about the Book of God what I do not know.'"

God the Almighty said: {So be patient with beautiful patience} meaning, O Muhammad, be patient with your people's denial of you and their hastening the punishment, considering it unlikely to happen, as He said: {Those who do not believe in it urge it on, but those who believe are fearful of it and know that it is the truth}. For this reason He said: {Indeed, they see it as far off}, meaning the occurrence of the punishment. The disbelievers see the occurrence of the Hour as far off, meaning impossible. {And We see it as near}, meaning the believers believe it is near, even though it has a time limit that only God the Almighty knows. But whatever it desires is near and will inevitably happen.

Fath al-Qadir

And His statement: 3- **From God** is related to reality: meaning reality from His side, glory be to Him, or to a motive: meaning there is no motive from His side, the Most High: **Of the Ascending Stairways** meaning of the degrees through which the angels ascend. Al-Kalbi said: They are the heavens, and He called them Ascending Stairways because the angels ascend through them. It was said that Ascending Stairways are the ranks of God's blessings upon creation. It was said that Ascending Stairways are greatness, and it was said that they are the rooms. Ibn Masoud read Dhul-Ma'arij with the addition of a ya', and it is said that Ma'arij and Ma'arij are like Miftah and Mafatih.

Tafsir al-Baghawi

3- **From God, the Possessor of the Ascending**

Stairways. Ibn Abbas said: That is, the Possessor of the heavens. He called them Ascending Stairways because the angels ascend through them. Saeed bin Jubair said: The Possessor of degrees. Qatada said: The Possessor of bounties and blessings, and Ascending Stairways means the angels.

Tafsir al-Baidawi

3- **From God** from his side, because his will is attached, **the Possessor of the Ascents**, the Possessor of the Ascents, which are the degrees in which the good word and righteous deed ascend, or the believers ascend in their conduct, or in the abode of their reward, or the ranks of the angels, or in the heavens, for the angels ascend therein.

Surat al-Ma'arij 70:4

The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years.

Surat al-Ma'arij 70:4

The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years.

Tafsir al-Jalalayn

4 - **The angels and the spirit ascend** with the letter ta' and the letter ya' **to him** to the place where his command descends from heaven **on a day** related to something omitted, the punishment will befall them on the Day of Resurrection **its duration will be fifty thousand years** with respect to the disbeliever because of the hardships he encounters therein. As for the believer, it will be lighter for him than an obligatory prayer he prays in this world, as came in the hadith.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years**, God Almighty says: The angels and the Spirit, who is Gabriel, peace be upon him, ascend to Him, meaning to God Almighty, and the *ha* in His statement, **to Him** refers back to the name of God, **on a Day the extent of which is fifty thousand years**, meaning: The extent of their ascension in that day for other creation was fifty thousand years, and that is because they ascend from the end of a matter from below the seventh earth to the end of His matter from above the seven heavens.

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

Who said that?

Ibn Hamid told us: Hakam bin Salm told us, on the authority of Amr bin Maruf, on the authority of Laith, on the authority of Mujahid, **On a Day the extent of which is fifty thousand years**. He said: The end of His command is below the earth to the end of His command above the heavens and the earth is the extent of a year, and a Day is the extent of a thousand years. By that he means the descent of the command from the heaven to the earth, and from the earth to the heaven in one day, so that is the extent of a thousand years, because the distance between the heaven and the earth is a journey of five hundred years.

Others said: Rather, the meaning of this is: The angels and the spirit ascend to Him on a day when He completes judgment among His creation. The duration of that day on which He completes judgment among them is fifty thousand years.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Samak bin Harb, on the authority of Ikrimah: **On a day the measure of which is**

fifty thousand years. He said: In one day, the judgment will be completed on that day, like the moon of fifty thousand years.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Samak, on the authority of Ikrimah, **On a day the measure of which is fifty thousand years**. He said: The Day of Resurrection.

Ibn Al-Muthanna told us, he said: Muhammad Ibn Ja'far told us, he said: Shu'bah told us, on the authority of Samak, on the authority of Ikrimah, regarding this verse, **fifty thousand years**, he said: the Day of Resurrection.

Bishr told us, he said: Yazid told us, he said: Ibn Saeed told us, on the authority of Qatada: **The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years**. That is the Day of Resurrection.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid. Muammar said: It was also conveyed to me on the authority of Ikrimah, regarding his statement, **its duration is fifty thousand years**, no one knows how much has passed or how much remains except God.

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 angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years**, this is the Day of Resurrection, which God has made for the disbelievers the extent of fifty thousand years.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say: **On a day the length of which is fifty thousand years**, meaning the Day of Resurrection.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **On a Day the measure of which is fifty thousand years**, he said: This is the Day of Resurrection.

Yunus told me, he said: Ibn Wahb told us, he said: Amr ibn al-Harith told me that Diraj told him, on the authority of Abu al-Haytham, on the authority of Sa'id, that he said to the Messenger of God, may God bless him and grant him peace, **On a day the length of which is fifty thousand years**. How long this is! The Prophet, may God bless him and grant him peace, said, **By the One in Whose Hand is my soul, it is made easy for the believer until it is lighter for him than the obligatory prayer he prays in this world**.

It was narrated on the authority of Ibn Abbas in this regard other than the statement we mentioned about him, and that is what:

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Ayoub, on the authority of Ibn Abi Malekah, that a man asked Ibn Abbas about a day whose length was a thousand years. He said: What is a day whose length was fifty thousand years? He said: I only asked you so that you would tell me. He said: They are two days that God mentioned in the Qur'an. God knows

best about them. So he was reluctant to say about the Book of God what he did not know.

Ibn Bashar told us: Abdul Wahhab told us: Ayoub told us, on the authority of Ibn Abi Malekah, who said: A man asked Ibn Abbas about a day whose duration was a thousand years. He was asked about it, **What is a day whose duration was fifty thousand years?** He said, **I only asked you so that you would inform me.** He said, "They are two days that God, the Almighty, the Majestic, mentioned. God knows best about them, and I hate to say about the Book of God what I do not know." The majority of the reciters of the regions read the verse, **The angels and the Spirit ascend**, with a ta', except for Al-Kisa'i, who used to read it with a ya', based on a report he narrated on the authority of Ibn Mas'ud that he read it in this way.

The correct reading for us is what the reciters of the regions do, which is with the letter ta', because the authoritative reciters agree on it.

Tafsir al-Qurtubi

The angels and the Spirit ascend (Al-Ma'arij: 4) meaning they ascend the ascents that God has made for them. Ibn Mas'ud and his companions, as-Sulami and al-Kisa'i read it with a ya' to indicate the plural, and because God says: Mention the angels but do not feminize them. The rest read it with a ta' to indicate the plural. The Spirit is Gabriel, peace be upon him, as Ibn Abbas said. The evidence for this is the statement of God the Almighty: **The Trustworthy Spirit has brought it down** (Al-Shu'ara': 193). It was also said that he is another angel of great creation. Abu Salih said that he was created from God's creation in the form of people, but he is not people. Qubaysah ibn Dhu'ayb said that it is the spirit of the dead when he is taken. **To Him** means to the place where their residence is, which is in the heavens, because it is the place of His righteousness and honor. It was also said that it is like the statement of Abraham: **Indeed, I am going to my Lord** (al-Saffat 37:99). Meaning, to the place that He commanded me to go to. It was also said that to Him means to His throne. **On a Day the extent of which is fifty thousand years.** Wahb, Al-Kalbi, and Muhammad ibn Ishaq said: meaning the angels ascended to the place that inspired them in a time that, if others had ascended, would have been fifty thousand years. Wahb also said: The distance between the lowest part of the earth and the Throne is a journey of fifty thousand years. This is the opinion of Mujahid. He combined this verse with the statement, **On a Day the extent of which is a thousand years** 32:5 in Surat As-Sajdah. He said, **On a Day the extent of which is fifty thousand years.** From the end of His command from the lowest part of the earth to the end of His command above the heavens is fifty thousand years. And the statement of God in Al-Sajdah 32:5: **On a Day the extent of which is a thousand years** 32:5. By this he means the descent of the command from the lowest heaven to the earth, and from the earth to the heaven

in one day, so that is the extent of a thousand years, because the distance between the heaven and the earth is a journey of five hundred years. Mujahid also reported, as well as Al-Hakam and Ikrimah: It is the duration of the life of the world from the beginning of its creation until the end of what remains: fifty thousand years. No one knows how much has passed and how much remains except God, the Almighty. It was said: What is meant is the Day of Resurrection, meaning the length of the judgment therein if a created being were to assume it would be fifty thousand years. This was also said by Ikrimah, Al-Kalbi, and Muhammad ibn Ka'b. God the Almighty says, **And I will finish it in an hour.** Al-Hasan said: It is the Day of Resurrection, but the Day of Resurrection has no end. What is meant is mentioning their standing for the reckoning, which is in fifty thousand years of the years of this world. Then at that time the people of both abodes will settle in both abodes. Yaman said: It is the Day of Resurrection, in which there are fifty places, each place is a thousand years. Ibn Abbas said: It is the Day of Resurrection, which God made for the disbelievers the length of fifty thousand years, then they will enter the Fire to settle.

I said: This statement is the best that has been said about the verse, God willing, as an alternative to what Qasim bin Asba' narrated from the hadith of Abu Sa'd Al-Khudri, who said: The Messenger of God (peace and blessings be upon him) said: **On a day the length of which is fifty thousand years.** I said: How long is that! The Prophet (peace and blessings be upon him) said: **By the One in Whose Hand is my soul, it will be made easier for the believer to the point that it will be easier for him than the obligatory prayers he prayed in this world.** An-Nahhas provided evidence for the validity of this statement with what Suhayl narrated from his father from Abu Hurayrah: The Prophet (peace and blessings be upon him) said: "There is no man who does not pay the zakat of his wealth except that a dragon of fire will be made with it to brand his forehead, back, and sides on a day the length of which is fifty thousand years until God judges between the people." He said: This indicates that it is the Day of Resurrection. Ibrahim At-Taymi said: That day is not decreed for the believer except the length of time between Dhuhr and Asr. This meaning was narrated from the hadith of Muadh, from the Prophet (peace and blessings of God be upon him), who said: "God will hold you to account for the time between the two prayers. That is why He called Himself Swift in account and the Swiftest of accountants." Al-Mawardi mentioned this. It was also said that the free time will be for half a day, as God the Almighty said: **The companions of Paradise, that Day, will be the best settlement and the best place to rest** [Al-Furqan 24]. This is according to the understanding of creation, otherwise no matter would distract Him from another. Just as He provides for them in such and such an hour, He will hold them to account in an instant. God the Almighty said: **He did not create you and resurrect you except as a single soul** [Luqman 28]. It was also narrated from Ibn Abbas that he was asked about this verse and about God the Almighty's saying: **In a Day the measure of which is a thousand years** (Al-Sajdah 32:5). He said: **God the Almighty has named these days, and He knows best how they will be, and I hate to say about them what I do not know.** It was also said

The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years.

that the meaning of mentioning fifty thousand years is a metaphor, and it defines the length of the Resurrection period in the gathering place, and the hardships that people will face on that day."

The Arabs describe the days of hardship as long, and the days of joy as short. The poet said:

And the day the spear's shadow became shorter, the blood of the wineskin fell on us and the flowers sang.

It was said: There is an inversion in the speech, and the meaning is: A questioner asked about a punishment that would befall the disbelievers, which God has no averter for, on a day the length of which is fifty thousand years, to which the angels and the Spirit ascend. This statement is the meaning of what we have chosen, and God is the Grantor of success.

Tafsir Ibn Kathir

A questioner asked about an imminent punishment.

This includes an implication indicated by the letter ba', as if it were understood. A questioner hastened the imminent punishment, as God Almighty said: **And they ask you to hasten the punishment, but God will not fail in His promise.** That is, His punishment will inevitably occur. Al-Nasa'i said: Bishr ibn Khalid told us, Abu Usamah told us, Sufyan told us, on the authority of Al-A'mash, on the authority of Al-Munhal ibn Amr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, concerning the words of God the Almighty: **A questioner asked about a punishment to come to pass,** Al-Nadr ibn Al-Harith ibn Kalda said: Al-Awfi said on the authority of Ibn Abbas: **A questioner asked about a punishment to come to pass,** he said: This is the question of the disbelievers about the punishment of God which is to come to pass upon them. Ibn Abi Nujayh said on the authority of Mujahid, concerning the words of God the Almighty: **A questioner asked,** a supplicant prayed for a punishment to come to pass in the Hereafter. He said: It is their saying: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.** Ibn Zayd and others said: **A questioner asked about a punishment to come to pass,** meaning a valley in Hell that will flow with punishment on the Day of Resurrection. This statement is weak and far from the intended meaning, but the first is correct because the context indicates it.

And the Almighty's saying: **It will come to pass * for the disbelievers** meaning an ambush prepared for the disbelievers. Ibn Abbas said: It will come to pass **and it has no repeller** meaning there is no repeller for it if God wills it to be. For this reason the Almighty said: **From God, the Possessor of the Ascending Stairways.** Al-Thawri said on the authority of Al-A'mash on the authority of a man on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas regarding the Almighty's saying: **Possessor of the Ascending Stairways** he said: Possessor of degrees. Ali ibn Abi Talhah said on the authority of Ibn Abbas: Possessor of the Ascending Stairways means the heights and bounties. Mujahid

said: Possessor of the Ascending Stairways are the ascents to heaven. Qatada said: Possessor of the bounties and blessings. And the Almighty's saying: **The angels and the Spirit ascend to Him.** Abd al-Razzaq said, on the authority of Muammar, on the authority of Qatadah: *Ascends* means ascends. As for the Spirit, Abu Salih said: They are a creation of God's creation who resemble people, but they are not people. I said: It is possible that what is meant by it is Gabriel, and it is a case of connecting the specific to the general. It is possible that it is a generic name for the souls of the sons of Adam, for when they are taken, they ascend with them to the heavens, as indicated by the hadith of al-Bara'. In the hadith that Imam Ahmad, Abu Dawud, al-Nasa'i, and Ibn Majah narrated on the authority of al-Minhal, on the authority of Zadan, on the authority of al-Bara', with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him, the hadith in its entirety about the taking of the pure soul, in which he said: **He continues to ascend with it from one heaven to another until it reaches the heaven in which God is.** And God knows best its authenticity. Some of its narrators have spoken about it, but it is well-known. It has a corroborating evidence in the hadith of Abu Hurayrah, as mentioned above, from the narration of Imam Ahmad, al-Tirmidhi, and Ibn Majah, on the authority of Ibn Abi Dhi'b, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Sa'id ibn Yasar, on his authority. And this chain of transmission has men who meet the criteria of the group. We have expanded on its wording when he said: God Almighty says: "God confirms those who believe with the firm word in worldly life and in the Hereafter. And God sends astray the wrongdoers, and God does what He wills."

And the Almighty's saying: **On a Day the measure of which is fifty thousand years** has four opinions: [One of them] is that what is meant by that is the distance between the Mighty Throne and the lowest of the low, which is the resting place of the seventh earth, and that is a journey of fifty thousand years. This is the elevation of the Throne from the center which is in the middle of the seventh earth, and likewise the expansion of the Throne from one diameter to another is a journey of fifty thousand years, and that it is made of a red ruby as Ibn Abi Shaybah mentioned in the book Description of the Throne. Ibn Abi Hatim said about this verse: Ahmad bin Salamah told us, Ishaq bin Ibrahim told us, Hakam told us, on the authority of Umar bin Maruf, on the authority of Laith, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the words of God Almighty: **In a Day the measure of which is fifty thousand years,** he said: The extent of His command from the lowest of the earths to the extent of His command above the heavens is fifty thousand years. **And indeed, a day with your Lord is as a thousand years of those which you count,** meaning by that when the command descends from the heaven to the earth, and from the earth to the heavens in one day, so its extent is a thousand years because the distance between the heaven and the earth is the distance of a journey of five hundred years. Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Hakam bin Salim, on the authority of Amr

bin Maruf, on the authority of Laith, on the authority of Mujahid, his statement was not mentioned by Ibn Abbas. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Ishaq bin Mansour told us, Nuh al-Mu'addib told us, on the authority of Abd al-Wahhab bin Mujahid, on the authority of his father, on the authority of Ibn Abbas, who said: The thickness of each earth is five hundred years, and between each land and the next is five hundred years, so that is seven thousand years. The thickness of each heaven is five hundred years, and between one heaven and the next is five hundred years, so that is four thousand years. And between the seventh heaven and the Throne is a journey of thirty-six thousand years, so that is what God Almighty said: **In a Day the measure of which is fifty thousand years.**

The second statement that what is meant by that is the duration of the existence of this world from the time God created this world until the Day of Resurrection. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Za'idah told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding the words of God Almighty: **On a Day the measure of which is fifty thousand years**, he said: The lifespan of this world is fifty thousand years, and that is its lifespan on the day that God Almighty called a day. **The angels and the Spirit ascend to Him in a Day**, he said: The day is the world. Abd al-Razzaq said: Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of al-Hakam bin Abaan, on the authority of Ikrimah: **On a Day the measure of which is fifty thousand years**, he said: The world from its beginning to its end is the length of fifty thousand years. No one knows how much has passed and how much remains except God Almighty.

The third statement is that it is the day separating this world from the hereafter, and this is a very strange statement. Ibn Abi Hatim said: Ahmad ibn Muhammad ibn Yahya ibn Sa'id al-Qattan told us, Bahlol ibn al-Mawriq told us, Musa ibn Ubaydah told us, Muhammad ibn Ka'b told me, **On a day the length of which is fifty thousand years**. He said: It is the day separating this world from the hereafter.

The fourth opinion that what is meant by this is the Day of Resurrection. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman ibn Mahdi told us, on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, **On a Day the extent of which is fifty thousand years**. He said: The Day of Resurrection. Its chain of transmission is authentic. Ath-Thawri narrated it on the authority of Samak ibn Harb, on the authority of Ikrimah, **On a Day the extent of which is fifty thousand years**. Ad-Dahhak and Ibn Zayd said the same. Ali ibn Abi Talhah said on the authority of Ibn Abbas, regarding the verse: **The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years**. He said: It is the Day of Resurrection. God the Almighty has made it for the disbelievers the extent of fifty thousand years. There are hadiths with the same meaning. Imam Ahmad said: Al-Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id, who said: It was said to the Messenger of God, may God bless him and grant him peace, **On a day the**

length of which is fifty thousand years. How long is this day? The Messenger of God, may God bless him and grant him peace, said, **By the One in Whose Hand is my soul, it is made easy for the believer until it is lighter for him than an obligatory prayer that he prays in this world**. And Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, on the authority of Diraj, with the same chain of transmission, except that Diraj and his sheikh, Abu Al-Haytham, are both weak, and God knows best.

Imam Ahmad said: Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Qatadah, on the authority of Abu 'Umar al-'Adani, who said: I was with Abu Hurairah when a man from Banu 'Amir ibn Sa'sa'ah passed by. It was said to him, **This is the richest of the 'Amirs**. Abu Hurairah said, **Bring him back to me**. So they did. He said, **I have been told that you have much wealth**. The 'Amir said, **Yes, by God, I have one hundred red camels and one hundred black camels**. He counted the colors of camels, the types of slaves, and the tethers of horses. Abu Hurairah said, **Beware of the hooves of camels and the hoofs of camels**. He kept repeating this to him until the 'Amir's color changed. He said, **What is that, O Abu Hurairah?** He said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever has camels and does not give them their due right in their rescue and their messengers, we said: O Messenger of God, what is their rescue and their messengers?' He said: 'In their hardship and ease, for they will come on the Day of Resurrection as they were most fertile, most numerous, fattest and most ravenous, then a plain of Qarqar will be spread out for them and they will trample him with their hooves. When the last of them passes it, the first of them will be repeated to him on a day the length of which is fifty thousand years, until judgment is passed among the people and he sees his way. And if he has cows and does not give them their due right in their rescue and their messengers, then they will come on the Day of Resurrection as they were most fertile, most numerous, fattest and most ravenous, then a plain of Qarqar will be spread out for them and every hoofed animal will trample him with its hoof and every horned animal will butt him with its horn. There is no 'aqsa' or 'adhba' among them. When the last of them passes it, the first of them will be repeated to him on a day the length of which is fifty thousand years, until judgment is passed among the people and he sees his way. And if he has sheep and does not give them their due right in their rescue and their messengers, And its messengers, for they will come on the Day of Resurrection as they were most fertile, fat, and full, until a flat plain is spread out for them, and every hoofed animal will trample it with its hoof and every horned animal will butt it with its horn. There will be none among them who are crippled or twisted. When the last of them passes it, the first of them will be returned to it in a day the length of which will be fifty thousand years, until judgment is passed between the people and he sees his way.'" Al-Amiri said: What is the right of camels, O Abu Hurairah? He said: That you give to the generous and bestow, and that you make the back poor and give water to the camels and that you let the stallion ride on it. Abu Dawud narrated it from the hadith of Shu'bah and

Surat al-Ma'arij 70:4

The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years.

al-Nasa'i from the hadith of Sa'id ibn Abi 'Aruba, both of them from Qatadah with it.

Another chain of transmission for this hadith Imam Ahmad said: Abu Kamil told us, Hammad told us, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no owner of a treasure who does not pay its due except that plates will be made to be heated in the fire of Hell, and his forehead, sides, and back will be branded with them, until God judges between His servants on a day the length of which is fifty thousand years of what you count. Then he will see his path, either to Paradise or to Hell." And he mentioned the rest of the hadith about sheep and camels as mentioned above, and in it: "Horses are for three: for a man they are a reward, for a man they are a cover, and for a man they are a burden," to the end. Muslim narrated it in its entirety in his Sahih, alone, without al-Bukhari, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah. The place for examining its chains of transmission and wording is in the Book of Zakat in the Book of Rulings. The purpose of citing it here is his saying: **until God judges between His servants on a day the length of which is fifty thousand years.** And Ibn Jarir narrated on the authority of Ya'qub, on the authority of Ibn Aliyah and Abd al-Wahhab on the authority of Ayoub on the authority of Ibn Abi Malekah who said: A man asked Ibn Abbas about his statement, **On a Day the measure of which is fifty thousand years.** He said, **What is a Day the measure of which is fifty thousand years?** He said, "So he accused him, and he said, 'I only asked you so that you would tell me.' He said, 'They are two days that God mentioned, and God knows best about them, and I hate to say about the Book of God what I do not know.'"

God the Almighty said: {So be patient with beautiful patience} meaning, O Muhammad, be patient with your people's denial of you and their hastening the punishment, considering it unlikely to happen, as He said: {Those who do not believe in it urge it on, but those who believe are fearful of it and know that it is the truth}. For this reason He said: {Indeed, they see it as far off}, meaning the occurrence of the punishment. The disbelievers see the occurrence of the Hour as far off, meaning impossible. {And We see it as near}, meaning the believers believe it is near, even though it has a time limit that only God the Almighty knows. But whatever it desires is near and will inevitably happen.

Fath al-Qadir

4- **The angels and the Spirit ascend to Him** meaning they ascend through the levels that God has made for them. The majority of scholars read *ascends* with a fat-ha, while Ibn Mas'ud and his companions, Al-Kisa'i and Al-Sulami read it with a dhamma. The Spirit is Gabriel, mentioned alone after the angels due to his honor. This is supported by His statement: **The Trustworthy Spirit brought it down.** It was also said that the Spirit here is another great angel other than

Gabriel. Abu Salih said: It is from God's creation in the form of people, but they are not from people. Qubaysah ibn Dhu'ayb said: It is the spirit of the dead person when it is taken, but the first is more appropriate. The meaning of **to Him** is to the place they will end up at. It was also said that it is to His Throne. It was also said that it is like the saying of Abraham, **Indeed, I am going to my Lord,** meaning to where my Lord has commanded me, **on a Day the extent of which is fifty thousand years.** Ibn Ishaq, Al-Kalbi, and Wahb ibn Munabbih said: meaning, the angels ascended to the place where they are located at a time the extent of which, if anyone else were to ascend, would be fifty thousand years. Mujahid also said the same. Ikrimah said: It was narrated from Mujahid that the duration of the life of this world is this amount. No one knows how much has passed or how much remains, and no one knows that except God. Qatadah, Al-Kalbi, and Muhammad ibn Ka'b said: What is meant is the Day of Resurrection, meaning that the extent of the matter on that day, if someone other than Him were to take charge of it, would be fifty thousand years, while He, the Exalted, would finish it in an hour. It was also said that the duration of the servants' standing for judgment is this amount, then after that the people of Paradise and the people of Hell will settle in Hell. It is said that the duration of the Day of Resurrection for the unbelievers is fifty thousand years, and for the believers it is the duration between noon and afternoon. It is said that this duration was mentioned for the sake of illustration and imagination, due to the height of those ascents and the distance of their extent, or because of the length of the Day of Resurrection, considering the hardships and difficulties it contains, just as the Arabs describe the days of hardship as long and the days of joy as short, and they liken the short day to the thumb of a quail, and the long day to the shadow of a spear. From this is the saying of the poet:

And a day like the shadow of a spear, its length was shortened, the blood of the wineskin was cut short for us, and the flowers lined up

It was said in the speech that there is an inversion: that is, there is no repeller for it from God, the Lord of the Ascending Stairways. On a Day the measure of which is fifty thousand years, the angels and the Spirit ascend to Him. We have previously combined this verse with His statement in Surat As-Sajdah, **On a Day the measure of which is a thousand years,** so refer to it. It was said in the combination that from the lowest part of the world to the Throne is fifty thousand years, and from the highest of the lowest heaven to the Earth is a thousand years, because the thickness of each heaven is five hundred years, and the distance between the lowest heaven and the bottom of the Earth is five hundred years. So the meaning is that if the angels ascend from the lowest part of the world to the Throne, the distance of that would be fifty thousand years, and if they ascend from this earth that we are in to the interior of this heaven, which is the lowest heaven, the distance of that would be a thousand years. And we will come at the end of the discussion with what supports this from Ibn Abbas.

Tafsir al-Baghawi

3- **The angels ascend**, Al-Kisa'i read it with a ya', which is the reading of Ibn Mas'ud, and the others read it with a ta', **and the spirit**, meaning Gabriel, peace be upon him, **to him**, meaning to God Almighty, **in a day the measure of which is fifty thousand years**, of the years of this world if someone other than the angel had ascended, and that is because it ascends from the end of God Almighty's command from the bottom of the seventh earth to the end of God Almighty's command from above the seventh heaven.

Layth narrated on the authority of Mujahid that the duration of this is fifty thousand years.

Muhammad bin Ishaq said: If the children of Adam were to walk from this world to the place of the throne, they would walk for fifty thousand years of the years of this world.

Ikrimah and Qatadah said: It is the Day of Resurrection. Al-Hasan also said: It is the Day of Resurrection. He meant that they will stand for the reckoning until fifty thousand worldly years have separated people. He did not mean this length of time to the exclusion of others, because the Day of Resurrection has a beginning and no end, because it is an extended day. If it had an end, it would have been cut off.

Ibn Abi Talha narrated on the authority of Ibn Abbas, who said: It is the Day of Resurrection, which will be for the unbelievers for a period of fifty thousand years.

Abu al-Faraj al-Muzaffar ibn Ismail al-Tamimi told us, Abu al-Qasim Hamza ibn Yusuf al-Sahmi told us, Abu Ahmad Abdullah ibn Adi al-Hafiz told us, Abdullah ibn Saeed told us, Asad ibn Musa told us, Ibn Lahi'ah told us, on the authority of Darij Abu al-Samh, on the authority of Abu al-Haytham, on the authority of Abu Saeed al-Khudri, who said: "It was said to the Messenger of God (peace and blessings of God be upon him) about a day the length of which was fifty thousand years: 'How long is this day?' The Messenger of God (peace and blessings of God be upon him) said: 'By the One in Whose hand is my soul, it is made easy for the believer to the point that it is lighter for him than an obligatory prayer that he prays in this world.'"

It was said: Its meaning is that if someone other than God were in charge of holding the servants to account on that Day, it would not take fifty thousand years to complete it. This is the meaning of what Ata' said on the authority of Ibn Abbas and Muqatil. Ata' said: God would complete it in the space of half a day of the days of this world.

Muhammad bin Al-Fadl narrated on the authority of Al-Kalbi, who said: He says: If I were to assign the angels, jinn, and humankind to account for that day and I were to entrust them with their accounting, they would not finish it until after fifty thousand years, and I will finish it in one hour of the day.

Yaman said: It is the Day of Resurrection, in which there are fifty periods, each period lasting a thousand years. And there is an advancing and delaying in it, as if he said: There is nothing to prevent it from God, the Lord of the Ascending Paths, on a Day the length of

which is fifty thousand years, the angels and the Spirit ascend to Him.

Tafsir al-Baidawi

4- **The angels and the Spirit ascend to Him in a Day the extent of which is fifty thousand years**. This is a resumption of explaining the height of those ascents and the length of their range, based on representation and imagination. The meaning is that if it were possible to complete them in a time, it would be in a time estimated at fifty thousand years of the years of this world. It was said that the angels and the Spirit ascend to His Throne in a Day the extent of which is fifty thousand years, as they complete what a human being completes if it were assumed that the distance between the lowest part of the world and the highest balconies of the Throne is a journey of fifty thousand years, because the distance between the center and the concave of the lowest heaven, according to what was said, is a journey of five hundred years, and the thickness of each of the seven heavens, the Footstool, and the Throne is likewise. And when He said, **in a Day the extent of which is a thousand years**, He means the time of their ascension from the earth to the convexity of the lowest heaven. It was said that **in a Day** is related to *occurring* or *flowing*, if it is made from flowing, and what is meant by it is the Day of Resurrection, and its length is either because of its severity on the disbelievers or because of the many states and accountings in it, or because it is in reality like this, and the Spirit Gabriel, peace be upon him, and his being singled out for his virtue or creation greater than the angels.

Surat al-Ma'arij 70:5

So be patient with beautiful patience.

Surat al-Ma'arij 70:5

So be patient with beautiful patience.

Tafsir al-Jalalayn

5 - **So be patient** and this was before he was ordered to fight **with beautiful patience** meaning without panic in it

Tafsir al-Suyuti

Tafsir al-Tabari

His statement, **So be patient with beautiful patience**. God Almighty says: So be patient with beautiful patience, meaning: a patience in which there is no impatience. He is saying to him: Be patient with the harm that these polytheists cause you, and do not let the unpleasantness that you encounter from them prevent you from conveying the message that your Lord has commanded you to convey to them.

Ibn Zayd used to say about this:

Yunus narrated to me, saying: Ibn Wahb told us, saying: Ibn Zayd said, regarding the statement, **So be patient with beautiful patience**, this was when he was commanding forgiveness of them, not rewarding them. Then when he commanded jihad and harshness with them, he commanded severity and killing until they were left alone, and this was abrogated. What Ibn Zayd said, that forgiveness was commanded by this verse and then abrogated, is a statement without basis, because there is no evidence for the correctness of what he said from some of the aspects from which claims are valid. And there is nothing in the command of God to His Prophet (peace and blessings of God be upon him) to be patient in beautiful patience in the harm of the polytheists that necessitates that this was a command from Him to him in some circumstances. Rather, it was a command from God to him in all circumstances, because he (peace and blessings of God be upon him) from the time of his mission until He chose him, continued to be harmed by them, and throughout all of that he was patient in the face of the harm he suffered from them, before God gave him permission to fight them, and after His permission to do so.

Tafsir al-Qurtubi

The Almighty said: **So be patient with beautiful patience** meaning, in the face of the harm done to your people. Beautiful patience is that in which there is no impatience or complaint to anyone but God. It was also said that it means that the one afflicted with the calamity is among the people and does not leave anyone behind. The meanings are close. Ibn Zayd

said that it was abrogated by the verse of the sword.

Tafsir Ibn Kathir

A questioner asked about an imminent punishment.

This includes an implication indicated by the letter ba', as if it were understood. A questioner hastened the imminent punishment, as God Almighty said: **And they ask you to hasten the punishment, but God will not fail in His promise.** That is, His punishment will inevitably occur. Al-Nasa'i said: Bishr ibn Khalid told us, Abu Usamah told us, Sufyan told us, on the authority of Al-A'mash, on the authority of Al-Munhal ibn Amr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, concerning the words of God the Almighty: **A questioner asked about a punishment to come to pass,** Al-Nadr ibn Al-Harith ibn Kalda said: Al-Awfi said on the authority of Ibn Abbas: **A questioner asked about a punishment to come to pass,** he said: This is the question of the disbelievers about the punishment of God which is to come to pass upon them. Ibn Abi Nujayh said on the authority of Mujahid, concerning the words of God the Almighty: **A questioner asked,** a supplicant prayed for a punishment to come to pass in the Hereafter. He said: It is their saying: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.** Ibn Zayd and others said: **A questioner asked about a punishment to come to pass,** meaning a valley in Hell that will flow with punishment on the Day of Resurrection. This statement is weak and far from the intended meaning, but the first is correct because the context indicates it.

And the Almighty's saying: **It will come to pass * for the disbelievers** meaning an ambush prepared for the disbelievers. Ibn Abbas said: It will come to pass **and it has no repeller** meaning there is no repeller for it if God wills it to be. For this reason the Almighty said: **From God, the Possessor of the Ascending Stairways.** Al-Thawri said on the authority of Al-A'mash on the authority of a man on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas regarding the Almighty's saying: **Possessor of the Ascending Stairways** he said: Possessor of degrees. Ali ibn Abi Talhah said on the authority of Ibn Abbas: Possessor of the Ascending Stairways means the heights and bounties. Mujahid said: Possessor of the Ascending Stairways are the ascents to heaven. Qatada said: Possessor of the bounties and blessings. And the Almighty's saying: **The angels and the Spirit ascend to Him.** Abd al-Razzaq said, on the authority of Muammar, on the authority of Qatadah: *Ascends* means ascends. As for the Spirit, Abu Salih said: They are a creation of God's creation who resemble people, but they are not people. I said: It is possible that what is meant by it is Gabriel, and it is a case of connecting the specific to the general. It is possible that it is a generic name for the souls of the sons of Adam, for when they are taken, they ascend with them to the heavens, as indicated by the hadith of al-Bara'. In the hadith that Imam Ahmad, Abu Dawud, al-Nasa'i, and Ibn Majah narrated on the authority of al-Minhal, on the authority of Zadan, on the

authority of al-Bara', with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him, the hadith in its entirety about the taking of the pure soul, in which he said: **He continues to ascend with it from one heaven to another until it reaches the heaven in which God is.** And God knows best its authenticity. Some of its narrators have spoken about it, but it is well-known. It has a corroborating evidence in the hadith of Abu Hurayrah, as mentioned above, from the narration of Imam Ahmad, al-Tirmidhi, and Ibn Majah, on the authority of Ibn Abi Dhi'b, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Sa'id ibn Yasar, on his authority. And this chain of transmission has men who meet the criteria of the group. We have expanded on its wording when he said: God Almighty says: "God confirms those who believe with the firm word in worldly life and in the Hereafter. And God sends astray the wrongdoers, and God does what He wills."

And the Almighty's saying: **On a Day the measure of which is fifty thousand years** has four opinions: [One of them] is that what is meant by that is the distance between the Mighty Throne and the lowest of the low, which is the resting place of the seventh earth, and that is a journey of fifty thousand years. This is the elevation of the Throne from the center which is in the middle of the seventh earth, and likewise the expansion of the Throne from one diameter to another is a journey of fifty thousand years, and that it is made of a red ruby as Ibn Abi Shaybah mentioned in the book Description of the Throne. Ibn Abi Hatim said about this verse: Ahmad bin Salamah told us, Ishaq bin Ibrahim told us, Hakam told us, on the authority of Umar bin Maruf, on the authority of Laith, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the words of God Almighty: **In a Day the measure of which is fifty thousand years**, he said: The extent of His command from the lowest of the earths to the extent of His command above the heavens is fifty thousand years. **And indeed, a day with your Lord is as a thousand years of those which you count**, meaning by that when the command descends from the heaven to the earth, and from the earth to the heavens in one day, so its extent is a thousand years because the distance between the heaven and the earth is the distance of a journey of five hundred years. Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Hakam bin Salim, on the authority of Amr bin Maruf, on the authority of Laith, on the authority of Mujahid, his statement was not mentioned by Ibn Abbas. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Ishaq bin Mansour told us, Nuh al-Mu'addib told us, on the authority of Abd al-Wahhab bin Mujahid, on the authority of his father, on the authority of Ibn Abbas, who said: The thickness of each earth is five hundred years, and between each land and the next is five hundred years, so that is seven thousand years. The thickness of each heaven is five hundred years, and between one heaven and the next is five hundred years, so that is four thousand years. And between the seventh heaven and the Throne is a journey of thirty-six thousand years, so that is what God Almighty said: **In a Day the measure of which is fifty thousand years.**

The second statement that what is meant by that is the duration of the existence of this world from the time

God created this world until the Day of Resurrection. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Za'idah told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding the words of God Almighty: **On a Day the measure of which is fifty thousand years**, he said: The lifespan of this world is fifty thousand years, and that is its lifespan on the day that God Almighty called a day. **The angels and the Spirit ascend to Him in a Day**, he said: The day is the world. Abd al-Razzaq said: Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of al-Hakam bin Aabaan, on the authority of Ikrimah: **On a Day the measure of which is fifty thousand years**, he said: The world from its beginning to its end is the length of fifty thousand years. No one knows how much has passed and how much remains except God Almighty.

The third statement is that it is the day separating this world from the hereafter, and this is a very strange statement. Ibn Abi Hatim said: Ahmad bin Muhammad ibn Yahya ibn Sa'id al-Qattan told us, Bahlol ibn al-Mawriq told us, Musa ibn Ubaydah told us, Muhammad ibn Ka'b told me, **On a day the length of which is fifty thousand years**. He said: It is the day separating this world from the hereafter.

The fourth opinion that what is meant by this is the Day of Resurrection. Ibn Abi Hatim said: Ahmad bin Sinan al-Wasiti told us, Abd al-Rahman ibn Mahdi told us, on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, **On a Day the extent of which is fifty thousand years**. He said: The Day of Resurrection. Its chain of transmission is authentic. Ath-Thawri narrated it on the authority of Samak ibn Harb, on the authority of Ikrimah, **On a Day the extent of which is fifty thousand years**. Ad-Dahhak and Ibn Zayd said the same. Ali ibn Abi Talhah said on the authority of Ibn Abbas, regarding the verse: **The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years**. He said: It is the Day of Resurrection. God the Almighty has made it for the disbelievers the extent of fifty thousand years. There are hadiths with the same meaning. Imam Ahmad said: Al-Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id, who said: It was said to the Messenger of God, may God bless him and grant him peace, **On a day the length of which is fifty thousand years**. How long is this day? The Messenger of God, may God bless him and grant him peace, said, **By the One in Whose Hand is my soul, it is made easy for the believer until it is lighter for him than an obligatory prayer that he prays in this world.** And Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, on the authority of Diraj, with the same chain of transmission, except that Diraj and his sheikh, Abu Al-Haytham, are both weak, and God knows best.

Imam Ahmad said: Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Qatadah, on the authority of Abu 'Umar al-'Adani, who said: I was with Abu Hurairah when a man from Banu 'Amir ibn Sa'sa'ah passed by. It was said to him, **This is the richest of the 'Amirs**. Abu Hurairah said, **Bring him back to me**. So they did. He said, **I have been told**

that you have much wealth. The `Amir said, **Yes, by God, I have one hundred red camels and one hundred black camels.** He counted the colors of camels, the types of slaves, and the tethers of horses. Abu Hurairah said, **Beware of the hooves of camels and the hoofs of camels.** He kept repeating this to him until the `Amir's color changed. He said, **What is that, O Abu Hurairah?** He said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever has camels and does not give them their due right in their rescue and their messengers, we said: O Messenger of God, what is their rescue and their messengers?' He said: 'In their hardship and ease, for they will come on the Day of Resurrection as they were most fertile, most numerous, fattest and most ravenous, then a plain of Qarqar will be spread out for them and they will trample him with their hooves. When the last of them passes it, the first of them will be repeated to him on a day the length of which is fifty thousand years, until judgment is passed among the people and he sees his way. And if he has cows and does not give them their due right in their rescue and their messengers, then they will come on the Day of Resurrection as they were most fertile, most numerous, fattest and most ravenous, then a plain of Qarqar will be spread out for them and every hoofed animal will trample him with its hoof and every horned animal will butt him with its horn. There is no 'aqsa' or 'adhba' among them. When the last of them passes it, the first of them will be repeated to him on a day the length of which is fifty thousand years, until judgment is passed among the people and he sees his way. And if he has sheep and does not give them their due right in their rescue and their messengers, And its messengers, for they will come on the Day of Resurrection as they were most fertile, fat, and full, until a flat plain is spread out for them, and every hoofed animal will trample it with its hoof and every horned animal will butt it with its horn. There will be none among them who are crippled or twisted. When the last of them passes it, the first of them will be returned to it in a day the length of which will be fifty thousand years, until judgment is passed between the people and he sees his way." Al-Amiri said: What is the right of camels, O Abu Hurairah? He said: That you give to the generous and bestow, and that you make the back poor and give water to the camels and that you let the stallion ride on it. Abu Dawud narrated it from the hadith of Shu'bah and al-Nasa'i from the hadith of Sa'id ibn Abi 'Aruba, both of them from Qatadah with it.

Another chain of transmission for this hadith Imam Ahmad said: Abu Kamil told us, Hammad told us, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no owner of a treasure who does not pay its due except that plates will be made to be heated in the fire of Hell, and his forehead, sides, and back will be branded with them, until God judges between His servants on a day the length of which is fifty thousand years of what you count. Then he will see his path, either to Paradise or to Hell." And he mentioned the rest of the hadith about sheep and camels as

mentioned above, and in it: "Horses are for three: for a man they are a reward, for a man they are a cover, and for a man they are a burden," to the end. Muslim narrated it in its entirety in his Sahih, alone, without al-Bukhari, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah. The place for examining its chains of transmission and wording is in the Book of Zakat in the Book of Rulings. The purpose of citing it here is his saying: **until God judges between His servants on a day the length of which is fifty thousand years.** And Ibn Jarir narrated on the authority of Ya'qub, on the authority of Ibn Aliyah and Abd al-Wahhab on the authority of Ayoub on the authority of Ibn Abi Malekah who said: A man asked Ibn Abbas about his statement, **On a Day the measure of which is fifty thousand years.** He said, **What is a Day the measure of which is fifty thousand years?** He said, "So he accused him, and he said, 'I only asked you so that you would tell me.' He said, 'They are two days that God mentioned, and God knows best about them, and I hate to say about the Book of God what I do not know.'"

God the Almighty said: {So be patient with beautiful patience} meaning, O Muhammad, be patient with your people's denial of you and their hastening the punishment, considering it unlikely to happen, as He said: {Those who do not believe in it urge it on, but those who believe are fearful of it and know that it is the truth}. For this reason He said: {Indeed, they see it as far off}, meaning the occurrence of the punishment. The disbelievers see the occurrence of the Hour as far off, meaning impossible. {And We see it as near}, meaning the believers believe it is near, even though it has a time limit that only God the Almighty knows. But whatever it desires is near and will inevitably happen.

Fath al-Qadir

Then God the Almighty commanded His Messenger, may God bless him and grant him peace, to be patient, saying: 5- **So be patient with beautiful patience.** That is, be patient, O Muhammad, with their denial of you and their disbelief in what you have brought, with beautiful patience, without worry or complaint to anyone other than God. This is the meaning of beautiful patience. It was said that it is when the one afflicted among the people does not know that he has been afflicted. Ibn Zayd and others said: It was abrogated by the verse of the sword.

Tafsir al-Baghawi

5- **So be patient with a beautiful patience,** O Muhammad, regarding their denial, and this was before he was ordered to fight.

Tafsir al-Baidawi

5- **So be patient with beautiful patience** without any rush or disturbance of heart. It is related to *asked* because the question was out of mockery or

stubbornness, which is what annoys him, or out of annoyance and impatience for victory, or to *asked* because the meaning is that the punishment is about to occur. **So be patient** because you are close to taking revenge.

Surat al-Ma'arij 70:6
Indeed, they see it far away.

Surat al-Ma'arij 70:6

Indeed, they see it far away.

Tafsir al-Jalalayn

6 - **They see** it the punishment **far off** not happening

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These polytheists see the punishment they asked about, which will befall them, as being far from happening. God Almighty only informed us that they see it as being far away because they did not believe in it and denied the resurrection after death, and the reward and punishment. So He said: They see it as not happening, but We see it as being near, because it will happen, and everything that is coming is near.

The ha and the mim in his saying *they* are from the mention of the disbelievers, and the ha in his saying **they see it** is from the mention of the torment.

Tafsir al-Qurtubi

They see it far away means that the people of Mecca see the torment of Hell far away, i.e. not existing.

Tafsir Ibn Kathir

A questioner asked about an imminent punishment. This includes an implication indicated by the letter ba', as if it were understood. A questioner hastened the imminent punishment, as God Almighty said: **And they ask you to hasten the punishment, but God will not fail in His promise.** That is, His punishment will inevitably occur. Al-Nasa'i said: Bishr ibn Khalid told us, Abu Usamah told us, Sufyan told us, on the authority of Al-A'mash, on the authority of Al-Munhal ibn Amr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, concerning the words of God the Almighty: **A questioner asked about a punishment to come to pass,** Al-Nadr ibn Al-Harith ibn Kalda said: Al-Awfi said on the authority of Ibn Abbas: **A questioner asked about a punishment to come to pass,** he said: This is the question of the disbelievers about the punishment of God which is to come to pass upon them. Ibn Abi Nujayh said on the authority of Mujahid, concerning the words of God the Almighty: **A questioner asked,** a supplicant prayed for a punishment to come to pass in the Hereafter. He said: It is their saying: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.** Ibn Zayd and others said: **A questioner asked about a punishment to come to pass,** meaning a valley in Hell

that will flow with punishment on the Day of Resurrection. This statement is weak and far from the intended meaning, but the first is correct because the context indicates it.

And the Almighty's saying: **It will come to pass * for the disbelievers** meaning an ambush prepared for the disbelievers. Ibn Abbas said: It will come to pass **and it has no repeller** meaning there is no repeller for it if God wills it to be. For this reason the Almighty said: **From God, the Possessor of the Ascending Stairways.** Al-Thawri said on the authority of Al-A'mash on the authority of a man on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas regarding the Almighty's saying: **Possessor of the Ascending Stairways** he said: Possessor of degrees. Ali ibn Abi Talhah said on the authority of Ibn Abbas: Possessor of the Ascending Stairways means the heights and bounties. Mujahid said: Possessor of the Ascending Stairways are the ascents to heaven. Qatada said: Possessor of the bounties and blessings. And the Almighty's saying: **The angels and the Spirit ascend to Him.** Abd al-Razzaq said, on the authority of Muammar, on the authority of Qatadah: *Ascends* means ascends. As for the Spirit, Abu Salih said: They are a creation of God's creation who resemble people, but they are not people. I said: It is possible that what is meant by it is Gabriel, and it is a case of connecting the specific to the general. It is possible that it is a generic name for the souls of the sons of Adam, for when they are taken, they ascend with them to the heavens, as indicated by the hadith of al-Bara'. In the hadith that Imam Ahmad, Abu Dawud, al-Nasa'i, and Ibn Majah narrated on the authority of al-Minhal, on the authority of Zadan, on the authority of al-Bara', with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him, the hadith in its entirety about the taking of the pure soul, in which he said: **He continues to ascend with it from one heaven to another until it reaches the heaven in which God is.** And God knows best its authenticity. Some of its narrators have spoken about it, but it is well-known. It has a corroborating evidence in the hadith of Abu Hurayrah, as mentioned above, from the narration of Imam Ahmad, al-Tirmidhi, and Ibn Majah, on the authority of Ibn Abi Dhi'b, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Sa'id ibn Yasar, on his authority. And this chain of transmission has men who meet the criteria of the group. We have expanded on its wording when he said: God Almighty says: "God confirms those who believe with the firm word in worldly life and in the Hereafter. And God sends astray the wrongdoers, and God does what He wills."

And the Almighty's saying: **On a Day the measure of which is fifty thousand years** has four opinions: [One of them] is that what is meant by that is the distance between the Mighty Throne and the lowest of the low, which is the resting place of the seventh earth, and that is a journey of fifty thousand years. This is the elevation of the Throne from the center which is in the middle of the seventh earth, and likewise the expansion of the Throne from one diameter to another is a journey of fifty thousand years, and that it is made of a red ruby as Ibn Abi Shaybah mentioned in the book Description of the Throne. Ibn Abi Hatim said

about this verse: Ahmad bin Salamah told us, Ishaq bin Ibrahim told us, Hakam told us, on the authority of Umar bin Maruf, on the authority of Laith, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the words of God Almighty: **In a Day the measure of which is fifty thousand years**, he said: The extent of His command from the lowest of the earths to the extent of His command above the heavens is fifty thousand years. **And indeed, a day with your Lord is as a thousand years of those which you count**, meaning by that when the command descends from the heaven to the earth, and from the earth to the heavens in one day, so its extent is a thousand years because the distance between the heaven and the earth is the distance of a journey of five hundred years. Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Hakam bin Salim, on the authority of Amr bin Maruf, on the authority of Laith, on the authority of Mujahid, his statement was not mentioned by Ibn Abbas. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Ishaq bin Mansour told us, Nuh al-Mu'addib told us, on the authority of Abd al-Wahhab bin Mujahid, on the authority of his father, on the authority of Ibn Abbas, who said: The thickness of each earth is five hundred years, and between each land and the next is five hundred years, so that is seven thousand years. The thickness of each heaven is five hundred years, and between one heaven and the next is five hundred years, so that is four thousand years. And between the seventh heaven and the Throne is a journey of thirty-six thousand years, so that is what God Almighty said: **In a Day the measure of which is fifty thousand years**.

The second statement that what is meant by that is the duration of the existence of this world from the time God created this world until the Day of Resurrection. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Za'idah told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding the words of God Almighty: **On a Day the measure of which is fifty thousand years**, he said: The lifespan of this world is fifty thousand years, and that is its lifespan on the day that God Almighty called a day. **The angels and the Spirit ascend to Him in a Day**, he said: The day is the world. Abd al-Razzaq said: Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of al-Hakam bin Abaan, on the authority of Ikrimah: **On a Day the measure of which is fifty thousand years**, he said: The world from its beginning to its end is the length of fifty thousand years. No one knows how much has passed and how much remains except God Almighty.

The third statement is that it is the day separating this world from the hereafter, and this is a very strange statement. Ibn Abi Hatim said: Ahmad bin Muhammad ibn Yahya ibn Sa'id al-Qattan told us, Bahlol ibn al-Mawriq told us, Musa ibn Ubaydah told us, Muhammad ibn Ka'b told me, **On a day the length of which is fifty thousand years**. He said: It is the day separating this world from the hereafter.

The fourth opinion that what is meant by this is the Day of Resurrection. Ibn Abi Hatim said: Ahmad bin Sinan al-Wasiti told us, Abd al-Rahman ibn Mahdi told us, on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas,

On a Day the extent of which is fifty thousand years. He said: The Day of Resurrection. Its chain of transmission is authentic. Ath-Thawri narrated it on the authority of Samak ibn Harb, on the authority of Ikrimah, **On a Day the extent of which is fifty thousand years**. Ad-Dahhak and Ibn Zayd said the same. Ali ibn Abi Talhah said on the authority of Ibn Abbas, regarding the verse: **The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years**. He said: It is the Day of Resurrection. God the Almighty has made it for the disbelievers the extent of fifty thousand years. There are hadiths with the same meaning. Imam Ahmad said: Al-Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id, who said: It was said to the Messenger of God, may God bless him and grant him peace, **On a day the length of which is fifty thousand years**. How long is this day? The Messenger of God, may God bless him and grant him peace, said, **By the One in Whose Hand is my soul, it is made easy for the believer until it is lighter for him than an obligatory prayer that he prays in this world**. And Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, on the authority of Diraj, with the same chain of transmission, except that Diraj and his sheikh, Abu Al-Haytham, are both weak, and God knows best.

Imam Ahmad said: Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Qatadah, on the authority of Abu 'Umar al-'Adani, who said: I was with Abu Hurairah when a man from Banu 'Amir ibn Sa'sa'ah passed by. It was said to him, **This is the richest of the 'Amirs**. Abu Hurairah said, **Bring him back to me**. So they did. He said, **I have been told that you have much wealth**. The 'Amir said, **Yes, by God, I have one hundred red camels and one hundred black camels**. He counted the colors of camels, the types of slaves, and the tethers of horses. Abu Hurairah said, **Beware of the hooves of camels and the hoofs of camels**. He kept repeating this to him until the 'Amir's color changed. He said, **What is that, O Abu Hurairah?** He said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever has camels and does not give them their due right in their rescue and their messengers, we said: O Messenger of God, what is their rescue and their messengers?' He said: 'In their hardship and ease, for they will come on the Day of Resurrection as they were most fertile, most numerous, fattest and most ravenous, then a plain of Qarqar will be spread out for them and they will trample him with their hooves. When the last of them passes it, the first of them will be repeated to him on a day the length of which is fifty thousand years, until judgment is passed among the people and he sees his way. And if he has cows and does not give them their due right in their rescue and their messengers, then they will come on the Day of Resurrection as they were most fertile, most numerous, fattest and most ravenous, then a plain of Qarqar will be spread out for them and every hoofed animal will trample him with its hoof and every horned animal will butt him with its horn. There is no 'aqsa' or 'adhba' among them. When the last of them passes it, the first of them will be repeated to him on a day the length of which is fifty thousand years, until judgment is passed

Surat al-Ma'arij 70:6
Indeed, they see it far away.

among the people and he sees his way. And if he has sheep and does not give them their due right in their rescue and their messengers, And its messengers, for they will come on the Day of Resurrection as they were most fertile, fat, and full, until a flat plain is spread out for them, and every hoofed animal will trample it with its hoof and every horned animal will butt it with its horn. There will be none among them who are crippled or twisted. When the last of them passes it, the first of them will be returned to it in a day the length of which will be fifty thousand years, until judgment is passed between the people and he sees his way.” Al-Amiri said: What is the right of camels, O Abu Hurairah? He said: That you give to the generous and bestow, and that you make the back poor and give water to the camels and that you let the stallion ride on it. Abu Dawud narrated it from the hadith of Shu'bah and al-Nasa'i from the hadith of Sa'id ibn Abi 'Aruba, both of them from Qatadah with it.

Another chain of transmission for this hadith Imam Ahmad said: Abu Kamil told us, Hammad told us, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: “There is no owner of a treasure who does not pay its due except that plates will be made to be heated in the fire of Hell, and his forehead, sides, and back will be branded with them, until God judges between His servants on a day the length of which is fifty thousand years of what you count. Then he will see his path, either to Paradise or to Hell.” And he mentioned the rest of the hadith about sheep and camels as mentioned above, and in it: “Horses are for three: for a man they are a reward, for a man they are a cover, and for a man they are a burden,” to the end. Muslim narrated it in its entirety in his Sahih, alone, without al-Bukhari, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah. The place for examining its chains of transmission and wording is in the Book of Zakat in the Book of Rulings. The purpose of citing it here is his saying: **until God judges between His servants on a day the length of which is fifty thousand years.** And Ibn Jarir narrated on the authority of Ya'qub, on the authority of Ibn Aliyah and Abd al-Wahhab on the authority of Ayoub on the authority of Ibn Abi Malekah who said: A man asked Ibn Abbas about his statement, **On a Day the measure of which is fifty thousand years.** He said, **What is a Day the measure of which is fifty thousand years?** He said, “So he accused him, and he said, ‘I only asked you so that you would tell me.’ He said, ‘They are two days that God mentioned, and God knows best about them, and I hate to say about the Book of God what I do not know.’”

God the Almighty said: {So be patient with beautiful patience} meaning, O Muhammad, be patient with your people's denial of you and their hastening the punishment, considering it unlikely to happen, as He said: {Those who do not believe in it urge it on, but those who believe are fearful of it and know that it is the truth}. For this reason He said: {Indeed, they see it as far off}, meaning the occurrence of the punishment. The disbelievers see the occurrence of the Hour as far

off, meaning impossible. {And We see it as near}, meaning the believers believe it is near, even though it has a time limit that only God the Almighty knows. But whatever it desires is near and will inevitably happen.

Fath al-Qadir

6- **They see it as far off** meaning they see the punishment that will befall them, or they see the Day of Resurrection as far off: meaning not happening because they do not believe in it. So the meaning of **far off** is remote and impossible, and it does not mean that they see it as far off and not near. Al-A'mash said: They see the resurrection as far off because they do not believe in it, as if they are ruling it out as impossible, just as you say to someone you are debating, **This is far off**, meaning it will not happen.

Tafsir al-Baghawi

6- **They see it far away**, meaning the torment.

Tafsir al-Baidawi

6- **They see it** the pronoun refers to the punishment or the Day of Resurrection *far* from possibility.

Surat al-Ma'arij 70:7

And We see it near.

Tafsir al-Jalalayn

7 - **And We see it soon** will inevitably happen.

Tafsir al-Suyuti

Tafsir al-Tabari

His saying **And we see it soon**

Tafsir al-Qurtubi

And We see it as near because whatever is coming is near. Al-A'mash said: They see the resurrection as far away because they do not believe in it, as if they consider it impossible. Just as you say to someone you are debating: This is far away and cannot happen! It was also said: They see this day as far away and We see it, meaning we know it, because seeing is related to something that exists. It is like saying: Al-Shafi'i sees such and such in this matter.

Tafsir Ibn Kathir

A questioner asked about an imminent punishment. This includes an implication indicated by the letter ba', as if it were understood. A questioner hastened the imminent punishment, as God Almighty said: **And they ask you to hasten the punishment, but God will not fail in His promise.** That is, His punishment will inevitably occur. Al-Nasa'i said: Bishr ibn Khalid told us, Abu Usamah told us, Sufyan told us, on the authority of Al-A'mash, on the authority of Al-Munhal ibn Amr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, concerning the words of God the Almighty: **A questioner asked about a punishment to come to pass,** he said: This is the question of the disbelievers about the punishment of God which is to come to pass upon them. Ibn Abi Nujayh said on the authority of Mujahid, concerning the words of God the Almighty: **A questioner asked,** a supplicant prayed for a punishment to come to pass in the Hereafter. He said: It is their saying: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.** Ibn Zayd and others said: **A questioner asked about a punishment to come to pass,** meaning a valley in Hell that will flow with punishment on the Day of Resurrection. This statement is weak and far from the intended meaning, but the first is correct because the context indicates it.

And the Almighty's saying: **It will come to pass * for the disbelievers** meaning an ambush prepared for the

disbelievers. Ibn Abbas said: It will come to pass **and it has no repeller** meaning there is no repeller for it if God wills it to be. For this reason the Almighty said: **From God, the Possessor of the Ascending Stairways.** Al-Thawri said on the authority of Al-A'mash on the authority of a man on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas regarding the Almighty's saying: **Possessor of the Ascending Stairways** he said: Possessor of degrees. Ali ibn Abi Talhah said on the authority of Ibn Abbas: Possessor of the Ascending Stairways means the heights and bounties. Mujahid said: Possessor of the Ascending Stairways are the ascents to heaven. Qatada said: Possessor of the bounties and blessings. And the Almighty's saying: **The angels and the Spirit ascend to Him.** Abd al-Razzaq said, on the authority of Muammar, on the authority of Qatadah: *Ascends* means ascends. As for the Spirit, Abu Salih said: They are a creation of God's creation who resemble people, but they are not people. I said: It is possible that what is meant by it is Gabriel, and it is a case of connecting the specific to the general. It is possible that it is a generic name for the souls of the sons of Adam, for when they are taken, they ascend with them to the heavens, as indicated by the hadith of al-Bara'. In the hadith that Imam Ahmad, Abu Dawud, al-Nasa'i, and Ibn Majah narrated on the authority of al-Minhal, on the authority of Zadan, on the authority of al-Bara', with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him, the hadith in its entirety about the taking of the pure soul, in which he said: **He continues to ascend with it from one heaven to another until it reaches the heaven in which God is.** And God knows best its authenticity. Some of its narrators have spoken about it, but it is well-known. It has a corroborating evidence in the hadith of Abu Hurayrah, as mentioned above, from the narration of Imam Ahmad, al-Tirmidhi, and Ibn Majah, on the authority of Ibn Abi Dhi'b, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Sa'id ibn Yasar, on his authority. And this chain of transmission has men who meet the criteria of the group. We have expanded on its wording when he said: God Almighty says: "God confirms those who believe with the firm word in worldly life and in the Hereafter. And God sends astray the wrongdoers, and God does what He wills."

And the Almighty's saying: **On a Day the measure of which is fifty thousand years** has four opinions: [One of them] is that what is meant by that is the distance between the Mighty Throne and the lowest of the low, which is the resting place of the seventh earth, and that is a journey of fifty thousand years. This is the elevation of the Throne from the center which is in the middle of the seventh earth, and likewise the expansion of the Throne from one diameter to another is a journey of fifty thousand years, and that it is made of a red ruby as Ibn Abi Shaybah mentioned in the book Description of the Throne. Ibn Abi Hatim said about this verse: Ahmad bin Salamah told us, Ishaq bin Ibrahim told us, Hakam told us, on the authority of Umar bin Maruf, on the authority of Laith, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the words of God Almighty: **In a Day the measure of which is fifty thousand years,** he said: The extent of His command from the lowest of the earths to the extent of His command above the heavens is fifty

thousand years. **And indeed, a day with your Lord is as a thousand years of those which you count**, meaning by that when the command descends from the heaven to the earth, and from the earth to the heavens in one day, so its extent is a thousand years because the distance between the heaven and the earth is the distance of a journey of five hundred years. Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Hakam bin Salim, on the authority of Amr bin Maruf, on the authority of Laith, on the authority of Mujahid, his statement was not mentioned by Ibn Abbas. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Ishaq bin Mansour told us, Nuh al-Mu'addib told us, on the authority of Abd al-Wahhab bin Mujahid, on the authority of his father, on the authority of Ibn Abbas, who said: The thickness of each earth is five hundred years, and between each land and the next is five hundred years, so that is seven thousand years. The thickness of each heaven is five hundred years, and between one heaven and the next is five hundred years, so that is four thousand years. And between the seventh heaven and the Throne is a journey of thirty-six thousand years, so that is what God Almighty said: **In a Day the measure of which is fifty thousand years.**

The second statement that what is meant by that is the duration of the existence of this world from the time God created this world until the Day of Resurrection. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Za'idah told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding the words of God Almighty: **On a Day the measure of which is fifty thousand years**, he said: The lifespan of this world is fifty thousand years, and that is its lifespan on the day that God Almighty called a day. **The angels and the Spirit ascend to Him in a Day**, he said: The day is the world. Abd al-Razzaq said: Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of al-Hakam bin Abaan, on the authority of Ikrimah: **On a Day the measure of which is fifty thousand years**, he said: The world from its beginning to its end is the length of fifty thousand years. No one knows how much has passed and how much remains except God Almighty.

The third statement is that it is the day separating this world from the hereafter, and this is a very strange statement. Ibn Abi Hatim said: Ahmad ibn Muhammad ibn Yahya ibn Sa'id al-Qattan told us, Bahlol ibn al-Mawriq told us, Musa ibn Ubaydah told us, Muhammad ibn Ka'b told me, **On a day the length of which is fifty thousand years**. He said: It is the day separating this world from the hereafter.

The fourth opinion that what is meant by this is the Day of Resurrection. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman ibn Mahdi told us, on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, **On a Day the extent of which is fifty thousand years**. He said: The Day of Resurrection. Its chain of transmission is authentic. Ath-Thawri narrated it on the authority of Samak ibn Harb, on the authority of Ikrimah, **On a Day the extent of which is fifty thousand years**. Ad-Dahhak and Ibn Zayd said the same. Ali ibn

Abi Talhah said on the authority of Ibn Abbas, regarding the verse: **The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years**. He said: It is the Day of Resurrection. God the Almighty has made it for the disbelievers the extent of fifty thousand years. There are hadiths with the same meaning. Imam Ahmad said: Al-Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id, who said: It was said to the Messenger of God, may God bless him and grant him peace, **On a day the length of which is fifty thousand years**. How long is this day? The Messenger of God, may God bless him and grant him peace, said, **By the One in Whose Hand is my soul, it is made easy for the believer until it is lighter for him than an obligatory prayer that he prays in this world**. And Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, on the authority of Diraj, with the same chain of transmission, except that Diraj and his sheikh, Abu Al-Haytham, are both weak, and God knows best.

Imam Ahmad said: Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Qatadah, on the authority of Abu 'Umar al-'Adani, who said: I was with Abu Hurairah when a man from Banu 'Amir ibn Sa'sa'ah passed by. It was said to him, **This is the richest of the 'Amirs**. Abu Hurairah said, **Bring him back to me**. So they did. He said, **I have been told that you have much wealth**. The 'Amir said, **Yes, by God, I have one hundred red camels and one hundred black camels**. He counted the colors of camels, the types of slaves, and the tethers of horses. Abu Hurairah said, **Beware of the hooves of camels and the hoofs of camels**. He kept repeating this to him until the 'Amir's color changed. He said, **What is that, O Abu Hurairah?** He said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever has camels and does not give them their due right in their rescue and their messengers, we said: O Messenger of God, what is their rescue and their messengers?' He said: 'In their hardship and ease, for they will come on the Day of Resurrection as they were most fertile, most numerous, fattest and most ravenous, then a plain of Qarqar will be spread out for them and they will trample him with their hooves. When the last of them passes it, the first of them will be repeated to him on a day the length of which is fifty thousand years, until judgment is passed among the people and he sees his way. And if he has cows and does not give them their due right in their rescue and their messengers, then they will come on the Day of Resurrection as they were most fertile, most numerous, fattest and most ravenous, then a plain of Qarqar will be spread out for them and every hoofed animal will trample him with its hoof and every horned animal will butt him with its horn. There is no 'aqsa' or 'adhba' among them. When the last of them passes it, the first of them will be repeated to him on a day the length of which is fifty thousand years, until judgment is passed among the people and he sees his way. And if he has sheep and does not give them their due right in their rescue and their messengers, And its messengers, for they will come on the Day of Resurrection as they

were most fertile, fat, and full, until a flat plain is spread out for them, and every hoofed animal will trample it with its hoof and every horned animal will butt it with its horn. There will be none among them who are crippled or twisted. When the last of them passes it, the first of them will be returned to it in a day the length of which will be fifty thousand years, until judgment is passed between the people and he sees his way." Al-Amiri said: What is the right of camels, O Abu Hurairah? He said: That you give to the generous and bestow, and that you make the back poor and give water to the camels and that you let the stallion ride on it. Abu Dawud narrated it from the hadith of Shu'bah and al-Nasa'i from the hadith of Sa'id ibn Abi 'Aruba, both of them from Qatadah with it.

Another chain of transmission for this hadith Imam Ahmad said: Abu Kamil told us, Hammad told us, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no owner of a treasure who does not pay its due except that plates will be made to be heated in the fire of Hell, and his forehead, sides, and back will be branded with them, until God judges between His servants on a day the length of which is fifty thousand years of what you count. Then he will see his path, either to Paradise or to Hell." And he mentioned the rest of the hadith about sheep and camels as mentioned above, and in it: "Horses are for three: for a man they are a reward, for a man they are a cover, and for a man they are a burden," to the end. Muslim narrated it in its entirety in his Sahih, alone, without al-Bukhari, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah. The place for examining its chains of transmission and wording is in the Book of Zakat in the Book of Rulings. The purpose of citing it here is his saying: **until God judges between His servants on a day the length of which is fifty thousand years.** And Ibn Jarir narrated on the authority of Ya'qub, on the authority of Ibn Aliyah and Abd al-Wahhab on the authority of Ayoub on the authority of Ibn Abi Malekah who said: A man asked Ibn Abbas about his statement, **On a Day the measure of which is fifty thousand years.** He said, **What is a Day the measure of which is fifty thousand years?** He said, "So he accused him, and he said, 'I only asked you so that you would tell me.' He said, 'They are two days that God mentioned, and God knows best about them, and I hate to say about the Book of God what I do not know.'"

God the Almighty said: {So be patient with beautiful patience} meaning, O Muhammad, be patient with your people's denial of you and their hastening the punishment, considering it unlikely to happen, as He said: {Those who do not believe in it urge it on, but those who believe are fearful of it and know that it is the truth}. For this reason He said: {Indeed, they see it as far off}, meaning the occurrence of the punishment. The disbelievers see the occurrence of the Hour as far off, meaning impossible. {And We see it as near}, meaning the believers believe it is near, even though it has a time limit that only God the Almighty knows. But whatever it desires is near and will inevitably happen.

Fath al-Qadir

7- **And We see it near** meaning we know it will be near, because what is coming is near. It has also been said that the meaning is: And We see it as easy in Our power, not difficult or impossible, and the sentence explains the command to be patient.

Tafsir al-Baghawi

7- **And we see it near**, because what is coming is near.

Tafsir al-Baidawi

7- **And we see it close** to it or to the occurrence.

Surat al-Ma'arij 70:8

The Day the sky will be like molten molten metal

Surat al-Ma'arij 70:8

The Day the sky will be like molten molten metal

Tafsir al-Jalalayn

8 - **The Day the sky will be** related to an omitted word, the meaning of which is that it will occur **like molten silver** like melted silver

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **On the Day the sky will be like molten brass**, God Almighty says: On the Day the sky will be like something molten. I have explained the meaning of molten brass previously with supporting evidence, the disagreements of those who disagreed about it, and mentioned what the early Muslims said about it, so that makes it unnecessary to repeat it here.

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, **On the Day the sky will be like molten brass**, he said: like turbid oil.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **On the Day when the sky will be like molten brass**, that on that day it will turn another color, red.

Tafsir al-Qurtubi

The Almighty's saying: **The Day the sky will be like molten copper**. The agent in **The Day will occur** is the punishment will befall them on the Day. It was also said: We will see them or they will see them or it is a substitute for *near*. And molten copper is the filth and turbidity of oil, according to Ibn Abbas and others. Ibn Masoud said: What was melted of lead, copper and silver. Mujahid said: Like molten copper, like pus from blood and blood. The discussion of this has already been mentioned in Surat Ad-Dukhan and Surat Al-Kahf.

Tafsir Ibn Kathir

God the Almighty says that the punishment will befall the disbelievers: **On the Day when the sky will be like molten molten metal**. Ibn Abbas, Mujahid, Ata', Sa'id ibn Jubayr, Ikrimah, As-Suddi and others said: That is, like the dregs of oil. **And the mountains will be like carded wool**. That is, like carded wool, said Mujahid, Qatadah and As-Suddi. This verse is like the Almighty's saying: **And the mountains will be like**

carded wool. And the Almighty's saying: "And no close friend will ask a close friend. They will see them." That is, a close relative will not ask his close relative about his condition while he sees him in the worst of conditions, and his self will distract him from others. Al-Awfi said on the authority of Ibn Abbas: They will know each other and recognize each other, then they will flee from each other after that. God the Almighty says: **Every person among them, that Day, will have enough to make him indifferent to others**. This noble verse is like the Almighty's saying: "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of God is truth." And the Almighty's saying: **And if a heavily laden one calls for a load, no one will be able to carry it**. Nothing, even if he were a relative." And as God Almighty said: **So when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another**. And as God Almighty said: "The Day a man will flee from his brother, * And his mother and his father, * And his wife and his children. * Every man will have, that Day, enough to make him indifferent to God." And God Almighty said: "The sinner will wish that he could ransom himself from the punishment of that Day with his children, * And his wife and his brother, * And his clan who sheltered him, * And everyone on earth, all together, then he could save him. * No!" That is, no ransom will be accepted from him, even if he came with the people of the earth and the most precious wealth he could find, even if it were the earth full of gold, or with his children who were the contents of his heart in this world. He will wish on the Day of Resurrection, when he sees the horrors, that he could ransom himself from God's punishment with them, but it will not be accepted from him.

Mujahid and As-Suddi said: **His clan** means his tribe and clan. Ikrimah said: **His thigh from which he belongs**. Ashhab said on the authority of Malik: **His clan** means his mother. The Almighty said: **Indeed, it is a blazing Fire** describing the Fire and its intense heat. **Tearing off the skin**. Ibn Abbas and Mujahid said: **It is the scalp**. Al-Awfi said on the authority of Ibn Abbas: **Tearing off the skin** means the skins and the crown. Mujahid said: **The flesh below the bone**. Saeed ibn Jubayr said: **The nerves and the heel**. Abu Salih said: **Tearing off the skin** means the extremities of the hands and feet. He also said: **Tearing off the skin** means the flesh of the legs. Al-Hasan Al-Basri and Thabit Al-Bunani said: **Tearing off the skin** means the noble qualities of his face. Al-Hasan also said: **It burns everything in him and his heart remains screaming**. Qatadah said: **Tearing off the skin** means tearing off his crown, the noble qualities of his face, his character and his extremities. Ad-Dahhak said: The meat and skin are removed from the bone until nothing is left. Ibn Zayd said: The roasted meat is the bones. So his saying, Naza'ah, means: Their bones are cut off, then their skins and their creation are changed.

God the Almighty says: **It calls him who turned back and turned away * And gathered and hoarded**. That is, the Fire calls to itself its children whom God created for it, and He decreed that they would do its work in this world, so it will call them on the Day of Resurrection

with a fluent, smooth tongue, then it will pick them out from among the people of the gathering place as a bird picks out grain. This is because, as God the Almighty said: They were among those who turned back and turned away, that is, they lied in their hearts and abandoned working with their limbs. **And gathered and hoarded.** That is, they gathered wealth on top of each other and hoarded it, that is, they stored it up and withheld God's right from it, such as what was required of them in spending and in paying zakat. It was reported in the hadith: **Do not hoard, lest God hoard it against you.** Abdullah ibn Ukaim would not tie a purse for himself and would say: I heard God say: **And gathered and hoarded.** Al-Hasan al-Basri said: O son of Adam, you heard God's threat, then the world was hoarded. Qatadah said about His statement: **And gathered and hoarded.** He said: They were hoarders, rising up against the wicked.

Fath al-Qadir

Then the Almighty informed us when the punishment will befall them, saying: 8- **The Day the sky will be like molten copper.** The adverbial phrase is related to an implied noun indicated by a real event, or in apposition to His statement: **On a Day**, assuming it is related to a real event, or related to something close, or implied to come after it: that is, the Day when, etc., such and such was, or in apposition to the pronoun in **We see**, and the first is more appropriate. The meaning is that the punishment will befall them **The Day the sky will be like molten copper.** Molten copper is what is melted of copper, lead, and silver. Mujahid said: It is the pus from blood. Ikrimah and others said: It is the dregs of oil, and its interpretation has been presented in Surat Al-Kahf and Al-Dukhan.

Tafsir al-Baghawi

8- **The Day the sky will be like molten copper**, like cloudy oil. Al-Hasan said: Like silver when it is melted.

Tafsir al-Baidawi

8- **The Day the sky will be like molten metal** is an adverbial phrase for *soon*, meaning it could be **the Day it will be** or for an implied word indicated by *occurring* or a substitute for **on the Day** if it is attached to it, and molten metal is what is melted in molten metal like metals or dregs of oil.

Surat al-Ma'arij 70:9

And the mountains will be like wool

Surat al-Ma'arij 70:9

And the mountains will be like wool

Tafsir al-Jalalayn

9 - **And the mountains will be like wool** like wool in lightness and flying with the wind

Tafsir al-Suyuti

Tafsir al-Tabari

His saying, **And the mountains will be like wool**. He says, **And the mountains will be like wool**.

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, **like wool**, he said: like wool.

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 wool**, he said: like wool.

Tafsir al-Qurtubi

And the mountains will be like wool meaning like dyed wool. Wool is not called wool unless it is dyed.

Al-Hasan said: **And the mountains will be like wool** which is red wool, and it is the weakest wool. From this is the saying of Zuhair:

As if the crumbs of covenant in every house they settled in, the love of death was not destroyed

Crumbs: pieces. And the wool is red, singular: uhna. It was said: uhna is the wool of many colors, so the mountains were likened to it in their changing colors. The meaning is: they soften after hardship, and disperse after gathering. It was said: the first thing that the mountains change is that they become scattered sand, then fluffy uhna, then scattered dust.

Tafsir Ibn Kathir

God the Almighty says that the punishment will befall the disbelievers: **On the Day when the sky will be like molten molten metal**. Ibn Abbas, Mujahid, Ata', Sa'id ibn Jubayr, Ikrimah, As-Suddi and others said: That is, like the dregs of oil. **And the mountains will be like carded wool**. That is, like carded wool, said Mujahid, Qatadah and As-Suddi. This verse is like the Almighty's saying: **And the mountains will be like**

carded wool. And the Almighty's saying: "And no close friend will ask a close friend. They will see them." That is, a close relative will not ask his close relative about his condition while he sees him in the worst of conditions, and his self will distract him from others. Al-Awfi said on the authority of Ibn Abbas: They will know each other and recognize each other, then they will flee from each other after that. God the Almighty says: **Every person among them, that Day, will have enough to make him indifferent to others**. This noble verse is like the Almighty's saying: "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of God is truth." And the Almighty's saying: **And if a heavily laden one calls for a load, no one will be able to carry it**. Nothing, even if he were a relative." And as God Almighty said: **So when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another**. And as God Almighty said: "The Day a man will flee from his brother, * And his mother and his father, * And his wife and his children. * Every man will have, that Day, enough to make him indifferent to God." And God Almighty said: "The sinner will wish that he could ransom himself from the punishment of that Day with his children, * And his wife and his brother, * And his clan who sheltered him, * And everyone on earth, all together, then he could save him. * No!" That is, no ransom will be accepted from him, even if he came with the people of the earth and the most precious wealth he could find, even if it were the earth full of gold, or with his children who were the contents of his heart in this world. He will wish on the Day of Resurrection, when he sees the horrors, that he could ransom himself from God's punishment with them, but it will not be accepted from him.

Mujahid and As-Suddi said: **His clan** means his tribe and clan. Ikrimah said: **His thigh from which he belongs**. Ashhab said on the authority of Malik: **His clan** means his mother. The Almighty said: **Indeed, it is a blazing Fire** describing the Fire and its intense heat. **Tearing off the skin**. Ibn Abbas and Mujahid said: **It is the scalp**. Al-Awfi said on the authority of Ibn Abbas: **Tearing off the skin** means the skins and the crown. Mujahid said: **The flesh below the bone**. Saeed ibn Jubayr said: **The nerves and the heel**. Abu Salih said: **Tearing off the skin** means the extremities of the hands and feet. He also said: **Tearing off the skin** means the flesh of the legs. Al-Hasan Al-Basri and Thabit Al-Bunani said: **Tearing off the skin** means the noble qualities of his face. Al-Hasan also said: **It burns everything in him and his heart remains screaming**. Qatadah said: **Tearing off the skin** means tearing off his crown, the noble qualities of his face, his character and his extremities. Ad-Dahhak said: The meat and skin are removed from the bone until nothing is left. Ibn Zayd said: The roasted meat is the bones. So his saying, Naza'ah, means: Their bones are cut off, then their skins and their creation are changed.

God the Almighty says: **It calls him who turned back and turned away * And gathered and hoarded**. That is, the Fire calls to itself its children whom God created for it, and He decreed that they would do its work in this world, so it will call them on the Day of Resurrection

with a fluent, smooth tongue, then it will pick them out from among the people of the gathering place as a bird picks out grain. This is because, as God the Almighty said: They were among those who turned back and turned away, that is, they lied in their hearts and abandoned working with their limbs. **And gathered and hoarded.** That is, they gathered wealth on top of each other and hoarded it, that is, they stored it up and withheld God's right from it, such as what was required of them in spending and in paying zakat. It was reported in the hadith: **Do not hoard, lest God hoard it against you.** Abdullah ibn Ukaim would not tie a purse for himself and would say: I heard God say: **And gathered and hoarded.** Al-Hasan al-Basri said: O son of Adam, you heard God's threat, then the world was hoarded. Qatadah said about His statement: **And gathered and hoarded.** He said: They were hoarders, rising up against the wicked.

Fath al-Qadir

9- **And the mountains will be like wool** meaning like dyed wool. Wool is only called *wool* if it is dyed. Al-Hasan said: The mountains will be like *wool*, which is red wool, and it is the weakest wool. It was said that *wool* is the wool with colors, so he likened the mountains to it in their formation of colors as in his saying: **white and red** "and black ravens, **so when they are dried and flown in the air they resemble patterned wool when the wind blows it.**

Tafsir al-Baghawi

9- And the mountains will be like wool," like dyed wool. "Own" is only used for dyed wool. Muqatil said: Like carded wool. Al-Hasan said: Like red wool, which is the weakest wool. The first thing the mountains change is that they become scattered sand, then carded wool, then scattered dust.

Tafsir al-Baidawi

9- "And the mountains will be like wool" like wool dyed in different colors because the mountains are of different colors, so when they dry up and fly in the air they will resemble carded wool when the wind blows it.

Surat al-Ma'arij 70:10

And no friend will ask about a friend.

Surat al-Ma'arij 70:10

And no friend will ask about a friend.

Tafsir al-Jalalayn

10 - **And a close friend will not ask a close friend** A close friend is not asked about his close friend because each one is busy with his own situation.

Tafsir al-Suyuti

Tafsir al-Tabari

His statement: "And no close friend will ask a close friend. They will see them." God Almighty says: And no close friend will ask a close friend about his affair because he is preoccupied with his own affairs.

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, **And no intimate friend will ask about his intimate friend**, means that every person is preoccupied with himself and not with the people.

Tafsir al-Qurtubi

And no intimate friend will ask a close friend meaning about his own affairs, because every person will be preoccupied with himself, as Qatada said. As God the Almighty said: **Every man among them, that Day, will have enough to make him indifferent to himself** (Abasa 80:37). It was also said: **No intimate friend will be asked about a close friend**, so the preposition was omitted and the verb was connected. The general reading is *yas'a*/with a fatha on the ya'. Shaibah and Al-Bazzi read it on the authority of Asim **wa la yas'al** with a damma on what the agent is not named, meaning no intimate friend will be asked about his intimate friend, nor a relative about his relative, rather every person will be asked about his deeds. Similar to this is: **Every soul will be held in pledge for what it has earned** (al-Muddaththir 74:38).

Tafsir Ibn Kathir

God the Almighty says that the punishment will befall the disbelievers: **On the Day when the sky will be like molten molten metal**. Ibn Abbas, Mujahid, Ata', Sa'id ibn Jubayr, Ikrimah, As-Suddi and others said: That is, like the dregs of oil. **And the mountains will be like carded wool**. That is, like carded wool, said Mujahid,

Qatadah and As-Suddi. This verse is like the Almighty's saying: **And the mountains will be like carded wool**. And the Almighty's saying: "And no close friend will ask a close friend. They will see them." That is, a close relative will not ask his close relative about his condition while he sees him in the worst of conditions, and his self will distract him from others. Al-Awfi said on the authority of Ibn Abbas: They will know each other and recognize each other, then they will flee from each other after that. God the Almighty says: **Every person among them, that Day, will have enough to make him indifferent to others**. This noble verse is like the Almighty's saying: "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of God is truth." And the Almighty's saying: **And if a heavily laden one calls for a load, no one will be able to carry it**. Nothing, even if he were a relative." And as God Almighty said: **So when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another**. And as God Almighty said: "The Day a man will flee from his brother, * And his mother and his father, * And his wife and his children. * Every man will have, that Day, enough to make him indifferent to God." And God Almighty said: "The sinner will wish that he could ransom himself from the punishment of that Day with his children, * And his wife and his brother, * And his clan who sheltered him, * And everyone on earth, all together, then he could save him. * No!" That is, no ransom will be accepted from him, even if he came with the people of the earth and the most precious wealth he could find, even if it were the earth full of gold, or with his children who were the contents of his heart in this world. He will wish on the Day of Resurrection, when he sees the horrors, that he could ransom himself from God's punishment with them, but it will not be accepted from him.

Mujahid and As-Suddi said: **His clan** means his tribe and clan. Ikrimah said: **His thigh from which he belongs**. Ashhab said on the authority of Malik: **His clan** means his mother. The Almighty said: **Indeed, it is a blazing Fire** describing the Fire and its intense heat. **Tearing off the skin**. Ibn Abbas and Mujahid said: **It is the scalp**. Al-Awfi said on the authority of Ibn Abbas: **Tearing off the skin** means the skins and the crown. Mujahid said: **The flesh below the bone**. Saeed ibn Jubayr said: **The nerves and the heel**. Abu Salih said: **Tearing off the skin** means the extremities of the hands and feet. He also said: **Tearing off the skin** means the flesh of the legs. Al-Hasan Al-Basri and Thabit Al-Bunani said: **Tearing off the skin** means the noble qualities of his face. Al-Hasan also said: **It burns everything in him and his heart remains screaming**. Qatadah said: **Tearing off the skin** means tearing off his crown, the noble qualities of his face, his character and his extremities. Ad-Dahhak said: The meat and skin are removed from the bone until nothing is left. Ibn Zayd said: The roasted meat is the bones. So his saying, Naza'ah, means: Their bones are cut off, then their skins and their creation are changed.

God the Almighty says: **It calls him who turned back and turned away * And gathered and hoarded**. That is, the Fire calls to itself its children whom God created for

it, and He decreed that they would do its work in this world, so it will call them on the Day of Resurrection with a fluent, smooth tongue, then it will pick them out from among the people of the gathering place as a bird picks out grain. This is because, as God the Almighty said: They were among those who turned back and turned away, that is, they lied in their hearts and abandoned working with their limbs. **And gathered and hoarded.** That is, they gathered wealth on top of each other and hoarded it, that is, they stored it up and withheld God's right from it, such as what was required of them in spending and in paying zakat. It was reported in the hadith: **Do not hoard, lest God hoard it against you.** Abdullah ibn Ukaim would not tie a purse for himself and would say: I heard God say: **And gathered and hoarded.** Al-Hasan al-Basri said: O son of Adam, you heard God's threat, then the world was hoarded. Qatadah said about His statement: **And gathered and hoarded.** He said: They were hoarders, rising up against the wicked.

passive form, meaning that no intimate friend will ask him about his condition.

Fath al-Qadir

10- **And no intimate friend will ask a intimate friend** meaning, no intimate friend will ask his intimate friend about his condition on that Day, due to the severity of the horrors that have befallen them, which have made a relative forgetful of his relative, and a friend forgetful of his friend, as God the Almighty said: **Every man among them, that Day, will have enough to make him indifferent to his intimate friend.** It was also said that the meaning is: No intimate friend will ask about a intimate friend, so the preposition was dropped and the verb was connected. The majority of scholars read **No intimate friend will ask about a intimate friend.** It was also said that the second object was dropped, and the meaning is: No one will ask him for his victory or intercession. Abu Ja'far, Abu Haywah, Shaybah, and Ibn Kathir, in a narration from him, read it in the passive form. Al-Bazzi narrated this reading from Asim, and the meaning is: No intimate friend will ask about the presence of his intimate friend. It was also said that this reading is based on the omission of the preposition, meaning: No intimate friend will ask about a intimate friend, but rather every person will be asked about himself and his deeds.

Tafsir al-Baghawi

22- **And no intimate friend will ask a intimate friend.** Al-Bazzi read on the authority of Ibn Kathir **no intimate friend will ask about a intimate friend**, meaning: no intimate friend will be asked about a intimate friend, meaning he will not be asked: **Who is your intimate friend?** The others read it with a fatha on the ya', meaning: no relative will ask a relative because he is busy with his own affairs.

Tafsir al-Baidawi

10- **And no intimate friend will ask a intimate friend.** And no relative will ask a relative about his condition. According to Ibn Kathir, **and he will not ask** is in the

Surat al-Ma'arij 70:11

They will see them. The criminal will wish that he could ransom himself from the punishment of that Day with his children.

Surat al-Ma'arij 70:11

They will see them. The criminal will wish that he could ransom himself from the punishment of that Day with his children.

Tafsir al-Jalalayn

11 - **They will see them** meaning the relatives will see each other and get to know each other but will not speak. The sentence is a new one. **The criminal would like** the disbeliever wishes *that* meaning that **he could ransom himself from the punishment of that Day** with a kasra or a fatha on the meem **with his children**.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **They see them**. The people of interpretation differed regarding those meant by the ha and the mim in His statement **They see them**. Some of them said: What is meant by that are the relatives, that they know their relatives, and every person knows his relative, so that is God's seeing 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, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **They will see them**, he said: They will recognize each other, and they will recognize each other, then they will flee from each other. He said: **For each person, that Day, will be a matter that will make him indifferent to others** (Abasa 80:37).

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **They see them** means they know them, they know. By God, a people will know another people, and people will know another people.

Others said: Rather, what he meant by that is that the believers see the infidels.

Who said that?

Muhammad bin Amr told me, he said: Abu Al-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, his statement **they see them** means the believers see the disbelievers.

Others said: Rather, what he meant by that are the infidels who were followers of others in this world in disbelief, that they know him as the one followed in Hell.

Mention who said that.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn

Zayd said, regarding His statement, **They will see them**, he said: They will see those who led them astray in this world in the Fire.

The first of the sayings regarding this is the most correct. It was said by those who said: The meaning of this is: And a close friend will not ask a close friend about his affair, but they will see them and recognize them, then some of them will flee from others, as God Almighty said: "The Day a man will flee from his brother, and his mother and his father, and his wife and his children. Every man, that Day, will have enough to make him indifferent to others." (Abasa 80:34-35-36-37)

We said that this is the most correct of the interpretations, because it is more similar to what is indicated by the apparent meaning of the revelation, and that is that His statement, **They will see them**, followed His statement, **And no intimate friend will ask about an intimate friend**. So the ha' and the mim are more similar to the mention of them than to the mention of others.

The reciters differed in their reading of the statement **nor is he asked**. The majority of reciters in the regions, except for Abu Ja'far al-Qari' and Shaiba, read it with a fat-ha on the ya'. Abu Ja'far and Shaiba read it **nor is he asked** with a damma on the ya', meaning: it is not said to a close friend, **Where is your close friend?** nor are some of them asked of others.

The correct reading in our opinion is to open the Ya, meaning: people should not ask each other about his business, because the meaning of that is correct, and because the authoritative reciters of the Qur'an agree on it.

God Almighty says: On that Day, the disbelievers will wish and desire that he could ransom himself from God's punishment on that Day with his children, his wife, his brother, his clan, the tribe that shelters him, and all of creation on earth, so that this may save him from God's punishment on that Day.

And He, the Most High, began by mentioning sons, then companions, then brothers, informing His servants that the unbeliever, due to the great calamity that will befall him on that Day, will redeem himself, if he finds a way to do so, by means of the people he loves most in this world, and the closest to him in lineage.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **The sinner would wish that he could ransom himself from the punishment of that Day with his children, his wife, his brother, and his clan who sheltered him**, the most beloved, the most beloved, the closest, the closest of his family and clan, due to the hardships of that Day.

Muhammad bin Amr told me, he said: Abu Asim told

us, he said: Isa told us, and Al-Harith told me, he said: Al-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 his clan that sheltered him**, he said: his tribe.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **and his companion**, he said: The companion is the wife, **and his clan who shelters him**, he said: His clan is his tribe.

Tafsir al-Qurtubi

God the Almighty says: **They will see them** meaning they will see them. There is no creature on the Day of Resurrection that will not be in the sight of its companion, whether jinn or human. A man will see his father, brother, relatives, or clan, but will not ask him or speak to him, because they will be preoccupied with themselves. Ibn Abbas said: They will recognize each other for an hour, then they will not recognize each other after that hour. In some reports, it is stated that the people of the Day of Resurrection will flee from acquaintances for fear of injustice. Ibn Abbas also said: **They will see them** means they will see each other, get to know each other, then flee from each other. The pronoun in **They will see them** in this case refers to the disbelievers, and the *mim* refers to the relatives. Mujahid said: The meaning is that God will see the believers and the disbelievers on the Day of Resurrection. The pronoun in **They will see them** refers to the believers, and the *h* and the *mim* refer to the disbelievers. Ibn Zayd said: The meaning is that God will see the disbelievers in the Fire who led them astray in this world. The pronoun in **They will see them** refers to the followers, and the *h* and the *mim* refer to the followed. It was said: The oppressed sees his oppressor and the murdered sees his murderer. It was also said: They see them, referring to the angels, meaning they know the conditions of the people and guide each group to what is appropriate for them. The discussion ended with His statement: **they see them**. Then He said: **The criminal would wish**, meaning the disbeliever wishes, "that he could ransom himself from the torment of Hell with the most precious of his relatives in this world, but he would not be able to. Then He mentioned them and said: "with his children, his wife, his brother, and his clan," meaning his tribe. **who shelters him** supports him, as Mujahid and Ibn Zayd said. Malik said: his mother who raises him. Al-Mawardi narrated it and Ashab transmitted it from him. Abu Ubaidah said: A clan is less than a tribe. Tha'lab said: they are his closest fathers. Al-Mubarrad said: A clan is a part of the body, and it is less than a tribe. A man's family is called his clan as a likeness to some of him. The discussion of the tribe and others has already been mentioned in Surat Al-Hujurat. Here is a question: If he is imprisoned for his clan or makes a will for them, then whoever claims generality applies it to the clan, and whoever claims specificity applies it to the fathers, the nearest and the nearest. The first is more pronounced. And God knows best. The meaning is: you shelter him, embrace him, and protect him from fear if he has any.

Tafsir Ibn Kathir

God the Almighty says that the punishment will befall the disbelievers: **On the Day when the sky will be like molten molten metal**. Ibn Abbas, Mujahid, Ata', Sa'id ibn Jubayr, Ikrimah, As-Suddi and others said: That is, like the dregs of oil. **And the mountains will be like carded wool**. That is, like carded wool, said Mujahid, Qatadah and As-Suddi. This verse is like the Almighty's saying: **And the mountains will be like carded wool**. And the Almighty's saying: "And no close friend will ask a close friend. They will see them." That is, a close relative will not ask his close relative about his condition while he sees him in the worst of conditions, and his self will distract him from others. Al-Awfi said on the authority of Ibn Abbas: They will know each other and recognize each other, then they will flee from each other after that. God the Almighty says: **Every person among them, that Day, will have enough to make him indifferent to others**. This noble verse is like the Almighty's saying: "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of God is truth." And the Almighty's saying: **And if a heavily laden one calls for a load, no one will be able to carry it**. Nothing, even if he were a relative." And as God Almighty said: **So when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another**. And as God Almighty said: "The Day a man will flee from his brother, * And his mother and his father, * And his wife and his children. * Every man will have, that Day, enough to make him indifferent to God." And God Almighty said: "The sinner will wish that he could ransom himself from the punishment of that Day with his children, * And his wife and his brother, * And his clan who sheltered him, * And everyone on earth, all together, then he could save him. * No!" That is, no ransom will be accepted from him, even if he came with the people of the earth and the most precious wealth he could find, even if it were the earth full of gold, or with his children who were the contents of his heart in this world. He will wish on the Day of Resurrection, when he sees the horrors, that he could ransom himself from God's punishment with them, but it will not be accepted from him.

Mujahid and As-Suddi said: **His clan** means his tribe and clan. Ikrimah said: **His thigh from which he belongs**. Ashhab said on the authority of Malik: **His clan** means his mother. The Almighty said: **Indeed, it is a blazing Fire** describing the Fire and its intense heat. **Tearing off the skin**. Ibn Abbas and Mujahid said: **It is the scalp**. Al-Awfi said on the authority of Ibn Abbas: **Tearing off the skin** means the skins and the crown. Mujahid said: **The flesh below the bone**. Saeed ibn Jubayr said: **The nerves and the heel**. Abu Salih said: **Tearing off the skin** means the extremities of the hands and feet. He also said: **Tearing off the skin** means the flesh of the legs. Al-Hasan Al-Basri and Thabit Al-Bunani said: **Tearing off the skin** means the noble qualities of his face. Al-Hasan also said: **It burns everything in him and his heart remains screaming**. Qatadah said: **Tearing off the skin** means tearing off his crown, the noble qualities of his face, his character

Surat al-Ma'arij 70:11

They will see them. The criminal will wish that he could ransom himself from the punishment of that Day with his children.

and his extremities. Ad-Dahhak said: The meat and skin are removed from the bone until nothing is left. Ibn Zayd said: The roasted meat is the bones. So his saying, Naza'ah, means: Their bones are cut off, then their skins and their creation are changed.

God the Almighty says: **It calls him who turned back and turned away * And gathered and hoarded.** That is, the Fire calls to itself its children whom God created for it, and He decreed that they would do its work in this world, so it will call them on the Day of Resurrection with a fluent, smooth tongue, then it will pick them out from among the people of the gathering place as a bird picks out grain. This is because, as God the Almighty said: They were among those who turned back and turned away, that is, they lied in their hearts and abandoned working with their limbs. **And gathered and hoarded.** That is, they gathered wealth on top of each other and hoarded it, that is, they stored it up and withheld God's right from it, such as what was required of them in spending and in paying zakat. It was reported in the hadith: **Do not hoard, lest God hoard it against you.** Abdullah ibn Ukaim would not tie a purse for himself and would say: I heard God say: **And gathered and hoarded.** Al-Hasan al-Basri said: O son of Adam, you heard God's threat, then the world was hoarded. Qatadah said about His statement: **And gathered and hoarded.** He said: They were hoarders, rising up against the wicked.

Fath al-Qadir

And the sentence 11- **they see them** is a new sentence, or an attribute of His saying: **intimate friend** meaning every intimate friend sees his intimate friend, none of them is hidden from anyone else. And there is no creature on the Day of Resurrection except that he is the focus of attention of his companion, and they do not ask questions nor speak to each other because each one of them is busy with himself. Ibn Zayd said: God sees the disbelievers in the Fire who led them astray in this world and they are the leaders who are followed. And it was said that His saying: **they see them** refers to the angels: meaning they know the conditions of the people and nothing is hidden from them. And the pronoun in **they see them** is plural, and they refer to the two intimate friends, based on the meaning of generality, because they are two indefinite nouns in the context of negation. The majority read **they see them** with emphasis, and Qatadah read it with emphasis. Then the Almighty began speaking and said: **The criminal would wish that he could ransom himself from the punishment of that Day.** What is meant by the criminal is the disbeliever, or every person who commits a sin that deserves Hell, if he could ransom himself from the punishment of the Day of Resurrection that has befallen him.

Tafsir al-Baghawi

12- **They will see them**, they will see them, and there will be no creature on the Day of Resurrection except

that it will be in the sight of its companion from among the jinn and mankind. So a man will see his father, his brother, and his relatives, but he will not ask him, and he will see his intimate friend, but he will not speak to him because he is preoccupied with himself.

Ibn Abbas said: They get to know each other for an hour of the day, then they do not get to know each other after that.

It was said: **They see them** means they know them, meaning: the intimate knows his intimate friend until he knows him, and despite that he does not ask him about his affair because he is busy with himself.

Al-Suddi said: They will recognize the believer by the whiteness of his face, and the disbeliever by the blackness of his face. **The criminal will wish**, the polytheist says, **that he could ransom himself from the punishment of that Day with his children.**

Tafsir al-Baidawi

11- **They will see them** is a resumption or a state indicating that the reason for this question is preoccupation rather than concealment or something that would suffice to observe the situation such as the whiteness or blackness of the face. The two pronouns are used together for the sake of the general meaning of the intimate word **The criminal would like** "if he could ransom himself from the punishment of that Day with his children."

Surat al-Ma'arij 70:12

and his companion and his brother

Tafsir al-Jalalayn

12 - and his companion his wife and his brother

Tafsir al-Suyuti

Tafsir al-Tabari

His saying and his companion and his brother

Tafsir al-Qurtubi

God Almighty says: and his wife and his brother.

Tafsir Ibn Kathir

God the Almighty says that the punishment will befall the disbelievers: **On the Day when the sky will be like molten molten metal.** Ibn Abbas, Mujahid, Ata', Sa'id ibn Jubayr, Ikrimah, As-Suddi and others said: That is, like the dregs of oil. **And the mountains will be like carded wool.** That is, like carded wool, said Mujahid, Qatadah and As-Suddi. This verse is like the Almighty's saying: **And the mountains will be like carded wool.** And the Almighty's saying: "And no close friend will ask a close friend. They will see them." That is, a close relative will not ask his close relative about his condition while he sees him in the worst of conditions, and his self will distract him from others. Al-Awfi said on the authority of Ibn Abbas: They will know each other and recognize each other, then they will flee from each other after that. God the Almighty says: **Every person among them, that Day, will have enough to make him indifferent to others.** This noble verse is like the Almighty's saying: "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of God is truth." And the Almighty's saying: **And if a heavily laden one calls for a load, no one will be able to carry it.** Nothing, even if he were a relative." And as God Almighty said: **So when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another.** And as God Almighty said: "The Day a man will flee from his brother, * And his mother and his father, * And his wife and his children. * Every man will have, that Day, enough to make him indifferent to God." And God Almighty said: "The sinner will wish that he could ransom himself from the punishment of that Day with his children, * And his wife and his brother, * And his clan who sheltered him, * And everyone on earth, all together, then he could save him. * No!" That is, no ransom will be accepted from him, even if he came with the people of the earth and the most precious wealth he could find, even if it were the earth full of gold, or with his children who were the contents of his heart in this world. He will wish on the Day of

Resurrection, when he sees the horrors, that he could ransom himself from God's punishment with them, but it will not be accepted from him.

Mujahid and As-Suddi said: **His clan** means his tribe and clan. Ikrimah said: **His thigh from which he belongs.** Ashhab said on the authority of Malik: **His clan** means his mother. The Almighty said: **Indeed, it is a blazing Fire** describing the Fire and its intense heat. **Tearing off the skin.** Ibn Abbas and Mujahid said: **It is the scalp.** Al-Awfi said on the authority of Ibn Abbas: **Tearing off the skin** means the skins and the crown. Mujahid said: **The flesh below the bone.** Saeed ibn Jubayr said: **The nerves and the heel.** Abu Salih said: **Tearing off the skin** means the extremities of the hands and feet. He also said: **Tearing off the skin** means the flesh of the legs. Al-Hasan Al-Basri and Thabit Al-Bunani said: **Tearing off the skin** means the noble qualities of his face. Al-Hasan also said: **It burns everything in him and his heart remains screaming.** Qatadah said: **Tearing off the skin** means tearing off his crown, the noble qualities of his face, his character and his extremities. Ad-Dahhak said: The meat and skin are removed from the bone until nothing is left. Ibn Zayd said: The roasted meat is the bones. So his saying, Naza'ah, means: Their bones are cut off, then their skins and their creation are changed.

God the Almighty says: **It calls him who turned back and turned away * And gathered and hoarded.** That is, the Fire calls to itself its children whom God created for it, and He decreed that they would do its work in this world, so it will call them on the Day of Resurrection with a fluent, smooth tongue, then it will pick them out from among the people of the gathering place as a bird picks out grain. This is because, as God the Almighty said: They were among those who turned back and turned away, that is, they lied in their hearts and abandoned working with their limbs. **And gathered and hoarded.** That is, they gathered wealth on top of each other and hoarded it, that is, they stored it up and withheld God's right from it, such as what was required of them in spending and in paying zakat. It was reported in the hadith: **Do not hoard, lest God hoard it against you.** Abdullah ibn Ukaim would not tie a purse for himself and would say: I heard God say: **And gathered and hoarded.** Al-Hasan al-Basri said: O son of Adam, you heard God's threat, then the world was hoarded. Qatadah said about His statement: **And gathered and hoarded.** He said: They were hoarders, rising up against the wicked.

Fath al-Qadir

12- **his sons, his wife, and his brother** These are the dearest and most honorable people to him, so if he had accepted their ransom, he would have ransomed himself with them and been saved from the torment that had befallen him. The sentence is a new sentence to show that the preoccupation of every criminal with himself reached the point of the Day of Redemption from the torment by whomever was mentioned. The majority read **from the torment of that Day** by adding torment to that Day. Abu Haywah read it with the tanween of torment and cutting off the addition. The majority read **that Day** with a kasra on the meem, while Nafi', Al-Kisa'i, Al-A'raj, and Abu Haywah read it with a

Surat al-Ma'arij 70:12
and his companion and his brother

fatha on it.

Tafsir al-Baghawi

12- **And his companion**, his wife, **and his brother**.

Tafsir al-Baidawi

12- **And his companion and his brother** is a state of one of the two pronouns or a resumption indicating that every criminal is preoccupied with himself such that he wishes to ransom himself with the people closest to him and the wisest of them in his heart, let alone care about his condition and ask about him. Nafi` and Al-Kisa'i read with a fat-ha on the m of **that day** and it was read with a tanween of torment and the accusative of that day because it means torment.

Surat al-Ma'arij 70:13

and his clan that sheltered him

Tafsir al-Jalalayn

13 - **And his clan** his tribe from which he was separated **which shelters him** includes him

Tafsir al-Suyuti

Tafsir al-Tabari

His saying **and his clan that shelters him**

Tafsir al-Qurtubi

The Almighty said, **And his clan that sheltered him.**

Tafsir Ibn Kathir

God the Almighty says that the punishment will befall the disbelievers: **On the Day when the sky will be like molten molten metal.** Ibn Abbas, Mujahid, Ata', Sa'id ibn Jubayr, Ikrimah, As-Suddi and others said: That is, like the dregs of oil. **And the mountains will be like carded wool.** That is, like carded wool, said Mujahid, Qatadah and As-Suddi. This verse is like the Almighty's saying: **And the mountains will be like carded wool.** And the Almighty's saying: "And no close friend will ask a close friend. They will see them." That is, a close relative will not ask his close relative about his condition while he sees him in the worst of conditions, and his self will distract him from others. Al-Awfi said on the authority of Ibn Abbas: They will know each other and recognize each other, then they will flee from each other after that. God the Almighty says: **Every person among them, that Day, will have enough to make him indifferent to others.** This noble verse is like the Almighty's saying: "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of God is truth." And the Almighty's saying: **And if a heavily laden one calls for a load, no one will be able to carry it.** Nothing, even if he were a relative." And as God Almighty said: **So when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another.** And as God Almighty said: "The Day a man will flee from his brother, * And his mother and his father, * And his wife and his children. * Every man will have, that Day, enough to make him indifferent to God." And God Almighty said: "The sinner will wish that he could ransom himself from the punishment of that Day with his children, * And his wife and his brother, * And his clan who sheltered him, * And everyone on earth, all together, then he could save him. * No!" That is, no ransom will be accepted from him, even if he came with the people of the earth and the most precious wealth he could find, even if it were the earth full of gold, or with his children who were the contents of his

heart in this world. He will wish on the Day of Resurrection, when he sees the horrors, that he could ransom himself from God's punishment with them, but it will not be accepted from him.

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Fath al-Qadir

13- **And his clan that shelters him** meaning his closest relatives who include him in bloodlines or in times of hardship and to whom he seeks shelter. Abu Ubaid said: The clan is below the tribe. Tha'lab said: They are their closest fathers. Al-Mubarrad said: The clan is a part of the body. A man's clan is called a *fashlah* as it resembles a part of him. Malik said: The clan is the one that raises him.

Surat al-Ma'arij 70:13
and his clan that sheltered him

Tafsir al-Baghawi

13- **And his faction**, his clan from which he was separated. Mujahid said: his tribe. Another said: his closest relatives, **which shelters him**, meaning that which embraces him and to which he takes refuge.

Tafsir al-Baidawi

13- **And his clan** and his tribe from whom he was separated **that shelters him** includes him in lineage or in times of hardship.

Surat al-Ma'arij 70:14

And whoever is on the earth, all together. Then He will save him.

Tafsir al-Jalalayn

14 - **And everyone on earth, then He will save him**
That is the ransom, in apposition to **He will ransom**.

Tafsir al-Suyuti

Tafsir al-Tabari

His saying, **And everyone on earth, then He will save him**.

Tafsir al-Qurtubi

And all those on earth meaning, He would like to ransom him with them, **and then save him** meaning, that ransom would free him. So this omission is necessary, like His statement, **And indeed, it is an abomination Al-An'am 6:121**, meaning, and that eating it is an abomination. It was said: The criminal would like requires an answer with *fa*, like His statement, **And they would like you to compromise so they would compromise Al-Qalam 6:9**.

The answer in this verse is **then He will save him** because it is one of the conjunctions, meaning the criminal would like to ransom himself, so the ransom will save him.

Tafsir Ibn Kathir

God the Almighty says that the punishment will befall the disbelievers: **On the Day when the sky will be like molten molten metal**. Ibn Abbas, Mujahid, Ata', Sa'id ibn Jubayr, Ikrimah, As-Suddi and others said: That is, like the dregs of oil. **And the mountains will be like carded wool**. That is, like carded wool, said Mujahid, Qatadah and As-Suddi. This verse is like the Almighty's saying: **And the mountains will be like carded wool**. And the Almighty's saying: "And no close friend will ask a close friend. They will see them." That is, a close relative will not ask his close relative about his condition while he sees him in the worst of conditions, and his self will distract him from others. Al-Awfi said on the authority of Ibn Abbas: They will know each other and recognize each other, then they will flee from each other after that. God the Almighty says: **Every person among them, that Day, will have enough to make him indifferent to others**. This noble verse is like the Almighty's saying: "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of God is truth." And the Almighty's saying: **And if a heavily laden one calls for a load, no one will be able to carry it**. Nothing, even if he were a relative."

And as God Almighty said: **So when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another**. And as God Almighty said: "The Day a man will flee from his brother, * And his mother and his father, * And his wife and his children. * Every man will have, that Day, enough to make him indifferent to God." And God Almighty said: "The sinner will wish that he could ransom himself from the punishment of that Day with his children, * And his wife and his brother, * And his clan who sheltered him, * And everyone on earth, all together, then he could save him. * No!" That is, no ransom will be accepted from him, even if he came with the people of the earth and the most precious wealth he could find, even if it were the earth full of gold, or with his children who were the contents of his heart in this world. He will wish on the Day of Resurrection, when he sees the horrors, that he could ransom himself from God's punishment with them, but it will not be accepted from him.

Mujahid and As-Suddi said: **His clan** means his tribe and clan. Ikrimah said: **His thigh from which he belongs**. Ashhab said on the authority of Malik: **His clan** means his mother. The Almighty said: **Indeed, it is a blazing Fire** describing the Fire and its intense heat. **Tearing off the skin**. Ibn Abbas and Mujahid said: **It is the scalp**. Al-Awfi said on the authority of Ibn Abbas: **Tearing off the skin** means the skins and the crown. Mujahid said: **The flesh below the bone**. Saeed ibn Jubayr said: **The nerves and the heel**. Abu Salih said: **Tearing off the skin** means the extremities of the hands and feet. He also said: **Tearing off the skin** means the flesh of the legs. Al-Hasan Al-Basri and Thabit Al-Bunani said: **Tearing off the skin** means the noble qualities of his face. Al-Hasan also said: **It burns everything in him and his heart remains screaming**. Qatadah said: **Tearing off the skin** means tearing off his crown, the noble qualities of his face, his character and his extremities. Ad-Dahhak said: The meat and skin are removed from the bone until nothing is left. Ibn Zayd said: The roasted meat is the bones. So his saying, Naza'ah, means: Their bones are cut off, then their skins and their creation are changed.

God the Almighty says: **It calls him who turned back and turned away * And gathered and hoarded**. That is, the Fire calls to itself its children whom God created for it, and He decreed that they would do its work in this world, so it will call them on the Day of Resurrection with a fluent, smooth tongue, then it will pick them out from among the people of the gathering place as a bird picks out grain. This is because, as God the Almighty said: They were among those who turned back and turned away, that is, they lied in their hearts and abandoned working with their limbs. **And gathered and hoarded**. That is, they gathered wealth on top of each other and hoarded it, that is, they stored it up and withheld God's right from it, such as what was required of them in spending and in paying zakat. It was reported in the hadith: **Do not hoard, lest God hoard it against you**. Abdullah ibn Ukaim would not tie a purse for himself and would say: I heard God say: **And gathered and hoarded**. Al-Hasan al-Basri said: O son of Adam, you heard God's threat, then the world was hoarded. Qatadah said about His statement: **And gathered and hoarded**. He said: They were hoarders, rising up against the wicked.

Surat al-Ma'arij 70:14

And whoever is on the earth, all together. Then He will save him.

Fath al-Qadir

14- **And all those on earth** meaning, the criminal would wish that he could ransom himself with all those on earth, from the two heavy burdens and other creatures. His statement, **Then He would save him** is connected to *ransoms* meaning, on the day if he ransomed himself, then the ransom would save him. The connection with *Then* is because it indicates the improbability of salvation. It was said that *wishes* requires an answer, as in His statement, **They would wish that you would compromise so they would compromise**. The answer is **Then He would save him**, and the first is more appropriate.

Tafsir al-Baghawi

14- **And everyone on earth, then He will save him**.
That is the ransom from the punishment of your Lord.

Tafsir al-Baidawi

14- **And all those on earth** of the two heavy burdens or creation. **Then He will save him** is in apposition to **He will ransom him** meaning then the ransom will save him and *then* is for exclusion.

Surat al-Ma'arij 70:15

No indeed! It is a Blazing Fire.

Tafsir al-Jalalayn

15 - *No* in response to what he desires *it* meaning the fire **is a blazing fire** is a name for Hell because it blazes, meaning it is inflamed upon the disbelievers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: No, that is not so. Nothing will save him from God's punishment. Then He began to tell of what He had prepared for him there, may He be glorified, and said, **It is a blazing fire**. Blazing fire is one of the names of Hell, and that is why it was not in the accusative case.

The Arabists differed about its position. Some of the grammarians of Basra said: Its position is in the accusative case as a substitute for the ha', and the predicate of inna is *niza'ah*. He said: If you wish, you can make *laza* nominative as the predicate of inna, and raise *niza'ah* as the subject. Some of those who denied that said: It is not appropriate to follow the apparent implied except in anomalies. He said: The test is **inna laza * niza'ah ash-shuwa it is a flame * niza'ah ash-shuwa** *laza* is the predicate, and *niza'ah* is a state. He said: And whoever raises it starts again, because it is praise or blame. He said: And it is not a subject except in this way.

The correct statement in this regard, according to us, is that *laza* is the predicate, and *nza'ah* is the subject, so that is in the nominative case, and the accusative case is not permissible in the recitation due to the consensus of the reciters of the regions on raising it, and no reciter read like that in the accusative case, even though the accusative case in Arabic has a face. It may be possible that the ha' in the saying *inha* is an imaad, and *laza'ah* is in the nominative case with *nza'ah*, and *nza'ah* with *lazi*, just as it is said: *inha hind qa'imah*, and *innahu hind qa'imah*, so the ha' is an imaad in both cases.

Tafsir al-Qurtubi

God the Almighty says: **No indeed, it is a Blazing Fire**. "No" has been said before in a speech and that it can mean truly, or it can mean no. Here it has both meanings. If it means truly, then the entire statement will save him. If it means no, then the entire statement will be against it, meaning that ransoming oneself will not save him from God's punishment. Then He said: "It is a Blazing Fire," meaning it is Hell, meaning you will find shade in its fires, like God the Almighty's saying: "So I have warned you of a blazing Fire." (al-Layl 92:14) The derivation of "laza **is from** talathi. **The fire is**

its ignition, and talatha" means its inflaming. It was said that its origin was "lazath, **meaning as long as its torment continues, but one of the two** tha's **accepted an alif, so laza**" remained. It was said that it is the second level of the levels of Hell. It is a definite feminine noun and is not declined.

Tafsir Ibn Kathir

God the Almighty says that the punishment will befall the disbelievers: **On the Day when the sky will be like molten molten metal**. Ibn Abbas, Mujahid, Ata', Sa'id ibn Jubayr, Ikrimah, As-Suddi and others said: That is, like the dregs of oil. **And the mountains will be like carded wool**. That is, like carded wool, said Mujahid, Qatadah and As-Suddi. This verse is like the Almighty's saying: **And the mountains will be like carded wool**. And the Almighty's saying: "And no close friend will ask a close friend. They will see them." That is, a close relative will not ask his close relative about his condition while he sees him in the worst of conditions, and his self will distract him from others. Al-Awfi said on the authority of Ibn Abbas: They will know each other and recognize each other, then they will flee from each other after that. God the Almighty says: **Every person among them, that Day, will have enough to make him indifferent to others**. This noble verse is like the Almighty's saying: "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of God is truth." And the Almighty's saying: **And if a heavily laden one calls for a load, no one will be able to carry it**. Nothing, even if he were a relative." And as God Almighty said: **So when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another**. And as God Almighty said: "The Day a man will flee from his brother, * And his mother and his father, * And his wife and his children. * Every man will have, that Day, enough to make him indifferent to God." And God Almighty said: "The sinner will wish that he could ransom himself from the punishment of that Day with his children, * And his wife and his brother, * And his clan who sheltered him, * And everyone on earth, all together, then he could save him. * No!" That is, no ransom will be accepted from him, even if he came with the people of the earth and the most precious wealth he could find, even if it were the earth full of gold, or with his children who were the contents of his heart in this world. He will wish on the Day of Resurrection, when he sees the horrors, that he could ransom himself from God's punishment with them, but it will not be accepted from him.

Mujahid and As-Suddi said: **His clan** means his tribe and clan. Ikrimah said: **His thigh from which he belongs**. Ashhab said on the authority of Malik: **His clan** means his mother. The Almighty said: **Indeed, it is a blazing Fire** describing the Fire and its intense heat. **Tearing off the skin**. Ibn Abbas and Mujahid said: **It is the scalp**. Al-Awfi said on the authority of Ibn Abbas: **Tearing off the skin** means the skins and the crown. Mujahid said: **The flesh below the bone**. Saeed ibn Jubayr said: **The nerves and the heel**. Abu Salih said: **Tearing off the skin** means the extremities of the

Surat al-Ma'arij 70:15

No indeed! It is a Blazing Fire.

hands and feet. He also said: **Tearing off the skin** means the flesh of the legs. Al-Hasan Al-Basri and Thabit Al-Bunani said: **Tearing off the skin** means the noble qualities of his face. Al-Hasan also said: **It burns everything in him and his heart remains screaming.** Qatadah said: **Tearing off the skin** means tearing off his crown, the noble qualities of his face, his character and his extremities. Ad-Dahhak said: The meat and skin are removed from the bone until nothing is left. Ibn Zayd said: The roasted meat is the bones. So his saying, Naza'ah, means: Their bones are cut off, then their skins and their creation are changed.

God the Almighty says: "It calls him who turned back and turned away * And gathered and hoarded." That is, the Fire calls to itself its children whom God created for it, and He decreed that they would do its work in this world, so it will call them on the Day of Resurrection with a fluent, smooth tongue, then it will pick them out from among the people of the gathering place as a bird picks out grain. This is because, as God the Almighty said: They were among those who turned back and turned away, that is, they lied in their hearts and abandoned working with their limbs. "And gathered and hoarded." That is, they gathered wealth on top of each other and hoarded it, that is, they stored it up and withheld God's right from it, such as what was required of them in spending and in paying zakat. It was reported in the hadith: "Do not hoard, lest God hoard it against you." Abdullah ibn Ukaim would not tie a purse for himself and would say: I heard God say: "And gathered and hoarded." Al-Hasan al-Basri said: O son of Adam, you heard God's threat, then the world was hoarded. Qatadah said about His statement: "And gathered and hoarded." He said: They were hoarders, rising up against the wicked.

Fath al-Qadir

And His saying: 15- *No* is a deterrent to the criminal from that friendship, and a clarification of the impossibility of what he wanted of ransom, and *No* comes with the meaning of *truly* and with the meaning of *no* while including the meaning of deterrence and restraint, and the pronoun in His saying: **It is a blazing fire** is for Hell, and its derivation is from *blazing* in the fire, which is blazing, and it was said that its origin is *laza* meaning the continuation of torment, so one of the two *dhas* was changed to an alif, and it was said that *laza* is the second level of the levels of Hell.

Tafsir al-Baghawi

15- "No!" Nothing will save him from God's punishment. Then He began by saying, "Indeed, it is a blazing Fire." This is one of the names of Hell. It was said that it is the second level, and it was named thus because it is blazing, that is, it is in flames.

Tafsir al-Baidawi

15- "No" is a deterrent to the criminal from friendship

and an indication that ransom will not save him. "It is the pronoun for the fire or an ambiguous one explained by flame which is the predicate or a substitute or for the story and flame" is the subject of its predicate.

Surat al-Ma'arij 70:16

tearing out the roast

Tafsir al-Jalalayn

16 - **Nza'at al-Shuwa** plural of shawat, which is the scalp

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Tearing off the skin of the head** God Almighty says, informing about the flames as it tears off the scalp and the extremities of the body. And the word *shawā* is all shawāt, and it is from the limbs of the human being as long as it is not fatal. It is said: He shot and roasted: if he did not hit a fatal target. So perhaps the describer described the scalp being torn off, as Al-A'sha said:

The dead woman said: What is wrong with him that his hair has turned white?

Perhaps the leg is described in this way, as they say in describing the horse:

Abel Al-Shawa, the breast of the butcher

He means by that: his lists, and the origin of all of that is what I described.

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

Who said that?

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn al-Salt told us: Abu Kudayna told us, on the authority of Qabus, on the authority of his father, who said: I asked Ibn Abbas about **Naz'at al-Shuwa**. He said: It removes the mother of the head.

Ishaq bin Ibrahim Al-Sawaaf told us: Al-Hussein bin Al-Hasan Al-Ashqar told us: Yahya bin Muhallab Abu Kadina told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, regarding His statement, **pulling out the hair**, he said, **pulling out the head**.

Muhammad bin Saada told me, he said: My father told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **tearing off the flesh** means the skins and the heads.

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, **tearing off the hair** he said: the skins of the head.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibrahim ibn al-Muhajir, who said: I asked Saeed ibn Jubayr about his statement, **tearing off the flesh**, but he did not provide any

information. So I asked Mujahid about it, and I said, **The flesh without the bone?** He said, *Yes*.

He said: Mahran told us, on the authority of Sufyan, on the authority of Ismail bin Abi Khalid, on the authority of Abu Saleh, **Naz'at al-Shuwa**, he said: The leg meat.

Muhammad bin Amara Al-Asadi told me, he said: Qubaysah bin Uqbah Al-Suwa'i told us, he said: Sufyan told us, on the authority of Ismail, on the authority of Abu Salih, regarding his statement, **that which pulls out the flesh of the legs**, he said: that which pulls out the flesh of the legs.

Ibn Hamid told us: Mihran told us, on the authority of Kharijah, on the authority of Qura bin Khalid, on the authority of Al-Hasan: **The one who removes the roasting** he said: For the head, it burns some of it, but his heart remains tender.

Ibn Bashar told us, he said: Abu Amer told us, he said: Qurra told us, on the authority of Al-Hasan, regarding his statement, **a stripper of the flesh**, then he mentioned something similar.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **pulling out the hair** means pulling out his head, his noble character, and his extremities.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **It strips away the flesh and skin from the bones, leaving nothing of it**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **pulling out the flesh**, he said: The flesh is the large, fleshy flesh, that is the flesh.

And his saying, *Naz'ah*, he said: Their bones will be cut as you see, then their creation will be renewed and their skins will be changed.

Tafsir al-Qurtubi

نزع للشواء Abu Ja'far, Shaibah, Nafi', and Asim, according to the narration of Abu Bakr, Al-A'mash, Abu Amr, Hamza, and Al-Kisa'i, read Naza'a in the nominative case. Abu Amr narrated from Asim that Naza'a was in the accusative case. Whoever raises the word has five options: First, make Laza'a the predicate of *in* and raise Naza'a by implying *she*. From this option, it is appropriate to stop at Laza'a. The second option is that Laza'a and Naza'a are predicates of *in*. Just as you say, **Indeed, he created a quarrel**. The third option is that Naza'a is a substitute for Laza'a and Laza'a is the predicate of *in*. The fourth option is that Laza'a is a substitute for the noun of *in* and Naza'a is the predicate of *in*. The fifth option is that the pronoun in *inha* is for the story, Laza'a is the subject, Naza'a is the predicate of the subject, and the sentence is the predicate of *in*. The meaning is that the story and the predicate of Laza'a are for the complaint. Whoever places Naza'a in the accusative case, it is

Surat al-Ma'arij 70:16

tearing out the roast

appropriate to stop at Laza'a and place Naza'a in the accusative case, separating from Laza'a if it is an indefinite noun connected to a definite noun. It is permissible to put it in the accusative case as a confirmed state, as He said: **And it is the truth, confirming** (al-Baqarah 2:91). It is also permissible to put it in the accusative case to mean that it is blazing, tearing it out, that is, in the state of tearing it out. The factor in it is what the speech indicates of the meaning of blazing, and it is permissible for it to be a state, as it is a state for those who deny its report. It is also permissible to put it in the accusative case as a definite state, as you say: I passed by Zayd the wise and virtuous. So these are five ways of putting it in the accusative case as well. And shawa is the plural of shawwat, which is the scalp. Al-A'sha said: A murdered woman said: What is wrong with him that his hair has turned gray?

Another said: If the incidents had given you a gift, then the head would have been torn by its sharp edges.

Al-Qateer: Gray hair. In Al-Sahah: al-Shura 42: The plural of Shawah, which is the scalp. Shawa: The hands, feet, and head of humans, and everything that is not a target. It is said: He shot him and wounded him, if he did not hit the target. Al-Hudhali said:

There are words that have no basis in truth, if they slip from the tongue they will escape.

He says: There is a saying that does not roast, but kills. Al-A'sha said:

The murdered woman said: His money has turned his hair white.

Abu Ubaid said: Abu Al-Khattab Al-Akhfash recited it to Abu Amr bin Al-Ala' and he said to him: You've made a mistake! It is rather its narat, meaning its sides. Abu Al-Khattab was silent and then said to us: Rather, it is a mistake; it is its shawa. The shawa of a horse is its legs, because it is said: **Abal Al-Shay**, and this does not refer to the head, because they described horses as having flowing cheeks and a delicate face. Shawwa is the dregs of wealth. Shawwa is the insignificant and easy thing. Thabit Al-Bunani and Al-Hasan said: **Naz'at Al-Shawa** meaning for the noble qualities of his face. Abu Al-Aliya said: for the beauties of his face. Qatadah said: for the noble qualities of his creation and extremities. Ad-Dahhak said: It separates the flesh and skin from the bone until nothing is left of it. Al-Kisa'i said: They are the joints. Some of the imams said: They are the legs and skin. Imru' Al-Qais said:

Salim Al-Shazi, Abel Al-Shawa, Shanj Al-Nisa, has veils that supervise the omen

Abu Saleh said: The tips of the hands and feet. The poet said:

If you looked, you would recognize her pride and her eyes, but you would not recognize her shame.

It means its ends. Al-Hasan also said: The grilled part is the head.

Tafsir Ibn Kathir

God the Almighty says that the punishment will befall the disbelievers: **On the Day when the sky will be like molten molten metal.** Ibn Abbas, Mujahid, Ata', Sa'id ibn Jubayr, Ikrimah, As-Suddi and others said: That is, like the dregs of oil. **And the mountains will be like carded wool.** That is, like carded wool, said Mujahid, Qatadah and As-Suddi. This verse is like the Almighty's saying: **And the mountains will be like carded wool.** And the Almighty's saying: "And no close friend will ask a close friend. They will see them." That is, a close relative will not ask his close relative about his condition while he sees him in the worst of conditions, and his self will distract him from others. Al-Awfi said on the authority of Ibn Abbas: They will know each other and recognize each other, then they will flee from each other after that. God the Almighty says: **Every person among them, that Day, will have enough to make him indifferent to others.** This noble verse is like the Almighty's saying: "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of God is truth." And the Almighty's saying: **And if a heavily laden one calls for a load, no one will be able to carry it.** Nothing, even if he were a relative." And as God Almighty said: **So when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another.** And as God Almighty said: "The Day a man will flee from his brother, * And his mother and his father, * And his wife and his children. * Every man will have, that Day, enough to make him indifferent to God." And God Almighty said: "The sinner will wish that he could ransom himself from the punishment of that Day with his children, * And his wife and his brother, * And his clan who sheltered him, * And everyone on earth, all together, then he could save him. * No!" That is, no ransom will be accepted from him, even if he came with the people of the earth and the most precious wealth he could find, even if it were the earth full of gold, or with his children who were the contents of his heart in this world. He will wish on the Day of Resurrection, when he sees the horrors, that he could ransom himself from God's punishment with them, but it will not be accepted from him.

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and his extremities. Ad-Dahhak said: The meat and skin are removed from the bone until nothing is left. Ibn Zayd said: The roasted meat is the bones. So his saying, *Naza'ah*, means: Their bones are cut off, then their skins and their creation are changed.

God the Almighty says: **It calls him who turned back and turned away * And gathered and hoarded.** That is, the Fire calls to itself its children whom God created for it, and He decreed that they would do its work in this world, so it will call them on the Day of Resurrection with a fluent, smooth tongue, then it will pick them out from among the people of the gathering place as a bird picks out grain. This is because, as God the Almighty said: They were among those who turned back and turned away, that is, they lied in their hearts and abandoned working with their limbs. **And gathered and hoarded.** That is, they gathered wealth on top of each other and hoarded it, that is, they stored it up and withheld God's right from it, such as what was required of them in spending and in paying zakat. It was reported in the hadith: **Do not hoard, lest God hoard it against you.** Abdullah ibn Ukaim would not tie a purse for himself and would say: I heard God say: **And gathered and hoarded.** Al-Hasan al-Basri said: O son of Adam, you heard God's threat, then the world was hoarded. Qatadah said about His statement: **And gathered and hoarded.** He said: They were hoarders, rising up against the wicked.

Fath al-Qadir

16- **Naz'ah li-shwa** The majority read *Naz'ah* in the nominative case as a second predicate for *in*, or predicate of a deleted subject, or *laza* is a substitute for the accusative pronoun, and *Naz'ah* is the predicate of *in*, or that *Naz'ah* is an attribute of *laza* on the assumption that it is not a proper noun, or the pronoun in *inha* is for the story, and *laza* is the subject and *Naz'ah* is its predicate, and the sentence is the predicate of *in*. Hafs read from Asim, Abu Amr in a narration from him, Abu Haywah, al-Zughfrani, al-Tirmidhi and Ibn Muqsim *Naz'ahan* in the accusative case as a state. Abu Ali al-Farsi said: It is far-fetched to carry it as a state because there is nothing in the speech that acts on the state. It was said that the agent in it is what the speech indicates of the meaning of *talthathi*, or the accusative case as a specification, and *shwa* is the extremities, or the plural of *shawwat*, which is the scalp, and from this is the saying of al-A'sha:

She said, **His money has turned his hair white.**

Al-Hasan and Thabit Al-Bunani said: **It strips away the flesh and skin from the bones, leaving nothing behind.** Al-Kisa'i said: **It refers to the joints.** Abu Salih said: **It refers to the extremities of the hands and feet.**

Tafsir al-Baghawi

16- **Naz'a'tan li-shuwa**, Hafs read on the authority of Asim *Naz'a'tan* in the accusative case as a state and separation, while the others read it in the nominative case, meaning it is **Naz'aat li-shuwa**, which refers to the extremities: the hands, the feet, and all other

extremities. Mujahid said: for the skin of the head. Ibrahim bin Muhajir narrated on his authority: it removes the flesh but not the bones.

Muqatil said: Fire strips away limbs, leaving neither flesh nor skin.

Ad-Dahhak said: It removes the skin and meat from the bone.

Saeed bin Jubair said on the authority of Ibn Abbas: The nerve and the heel.

Al-Kalbi said: The mother of the head eats the whole brain, then it returns to how it was, then it returns to eating it again, and that is its habit.

Qatada said: For the goodness of his character and his limbs. Abu Al-Aaliyah said: For the beauty of his face.

Ibn Jarir said: *Al-Shawa* means the human limbs as long as they are not fatal. It is said: He shot and caused a wound if he hit the extremities but did not hit the fatal point.

Tafsir al-Baidawi

16- **Naz'at il-Shuwa** which is pure flame. It was said that it is a name for fire transferred from *latha* meaning flame. Hafs read on the authority of Asim *Naz'atan* in the accusative case as a specification or a confirmed or transferred state on the basis that *latha* means scorched and the grill and the extremities or the plural of *shawwat* which is the scalp.

Surat al-Ma'arij 70:17

You call whoever turned away and turned away

Surat al-Ma'arij 70:17

You call whoever turned away and turned away

Tafsir al-Jalalayn

17 - **You call upon those who have turned away and turned away** from faith by saying, **To me, to me.**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **It calls to itself whoever turned away and turned away**, means: It calls to itself the flame of hell whoever turned away in this world from obeying God and turned away from believing in His Book and His Messengers.

The people of interpretation said the same thing as we said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **You call whoever turns away and turns away**, he said: from obeying God, **and turns away**, he said: from the Book of God, and from His right.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **You call whoever turns away and turns away**, he said: from the truth.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **It calls whoever turns away and turns away**, he said: It has no authority except over the humiliation of whoever disbelieves, turns away and turns away from God. As for whoever believes in God and His Messenger, then it has no authority over him.

Tafsir al-Qurtubi

She calls whoever turned back and turned away meaning, she calls to the blazing fire whoever turned away in this world from obeying God and turned away from faith. Her call is to say: To me, O polytheist, to me, O disbeliever. Ibn Abbas said: She calls the disbelievers and hypocrites by their names in an eloquent tongue: To me, O disbeliever, to me, O hypocrite, then she picks them up as a bird picks up grain. Tha'lab said: She calls, meaning she destroys. The Arabs say: God has called you. Al-Khalil said: It is not like the supplication, *Come*, but her calling them enables her to torment them. It was said: The caller is the keepers of Hell, and their call was attributed to her. It was also said that it is a metaphor, meaning that the

fate of whoever turned back and turned away is to her, so it is as if she is the one calling them. Similar to it is the saying of the poet:

And We have certainly descended into the two valleys, one by one, and the companion calls to it, the one who is deaf and dumb.

Al-Adheeth Al-Abkam: The fly. It does not call, but its buzzing alerts people to it, so it calls them to it. I said: The first statement is the truth, according to what was previously explained in the verses of the Qur'an and the authentic hadiths. Al-Qushayri: And the call of a blazing fire to create life in it when it calls, and the extraordinary things to come tomorrow are many.

Tafsir Ibn Kathir

God the Almighty says that the punishment will befall the disbelievers: **On the Day when the sky will be like molten molten metal.** Ibn Abbas, Mujahid, Ata', Sa'id ibn Jubayr, Ikrimah, As-Suddi and others said: That is, like the dregs of oil. **And the mountains will be like carded wool.** That is, like carded wool, said Mujahid, Qatadah and As-Suddi. This verse is like the Almighty's saying: **And the mountains will be like carded wool.** And the Almighty's saying: "And no close friend will ask a close friend. They will see them." That is, a close relative will not ask his close relative about his condition while he sees him in the worst of conditions, and his self will distract him from others. Al-Awfi said on the authority of Ibn Abbas: They will know each other and recognize each other, then they will flee from each other after that. God the Almighty says: **Every person among them, that Day, will have enough to make him indifferent to others.** This noble verse is like the Almighty's saying: "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of God is truth." And the Almighty's saying: **And if a heavily laden one calls for a load, no one will be able to carry it.** Nothing, even if he were a relative." And as God Almighty said: **So when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another.** And as God Almighty said: "The Day a man will flee from his brother, * And his mother and his father, * And his wife and his children. * Every man will have, that Day, enough to make him indifferent to God." And God Almighty said: "The sinner will wish that he could ransom himself from the punishment of that Day with his children, * And his wife and his brother, * And his clan who sheltered him, * And everyone on earth, all together, then he could save him. * No!" That is, no ransom will be accepted from him, even if he came with the people of the earth and the most precious wealth he could find, even if it were the earth full of gold, or with his children who were the contents of his heart in this world. He will wish on the Day of Resurrection, when he sees the horrors, that he could ransom himself from God's punishment with them, but it will not be accepted from him.

Mujahid and As-Suddi said: **His clan** means his tribe

and clan. Ikrimah said: **His thigh from which he belongs.** Ashhab said on the authority of Malik: **His clan** means his mother. The Almighty said: **Indeed, it is a blazing Fire** describing the Fire and its intense heat. **Tearing off the skin.** Ibn Abbas and Mujahid said: **It is the scalp.** Al-Awfi said on the authority of Ibn Abbas: **Tearing off the skin** means the skins and the crown. Mujahid said: **The flesh below the bone.** Saeed ibn Jubayr said: **The nerves and the heel.** Abu Salih said: **Tearing off the skin** means the extremities of the hands and feet. He also said: **Tearing off the skin** means the flesh of the legs. Al-Hasan Al-Basri and Thabit Al-Bunani said: **Tearing off the skin** means the noble qualities of his face. Al-Hasan also said: **It burns everything in him and his heart remains screaming.** Qatadah said: **Tearing off the skin** means tearing off his crown, the noble qualities of his face, his character and his extremities. Ad-Dahhak said: The meat and skin are removed from the bone until nothing is left. Ibn Zayd said: The roasted meat is the bones. So his saying, Naza'ah, means: Their bones are cut off, then their skins and their creation are changed.

God the Almighty says: **It calls him who turned back and turned away * And gathered and hoarded.** That is, the Fire calls to itself its children whom God created for it, and He decreed that they would do its work in this world, so it will call them on the Day of Resurrection with a fluent, smooth tongue, then it will pick them out from among the people of the gathering place as a bird picks out grain. This is because, as God the Almighty said: They were among those who turned back and turned away, that is, they lied in their hearts and abandoned working with their limbs. **And gathered and hoarded.** That is, they gathered wealth on top of each other and hoarded it, that is, they stored it up and withheld God's right from it, such as what was required of them in spending and in paying zakat. It was reported in the hadith: **Do not hoard, lest God hoard it against you.** Abdullah ibn Ukaim would not tie a purse for himself and would say: I heard God say: **And gathered and hoarded.** Al-Hasan al-Basri said: O son of Adam, you heard God's threat, then the world was hoarded. Qatadah said about His statement: **And gathered and hoarded.** He said: They were hoarders, rising up against the wicked.

Fath al-Qadir

17- **You call upon whoever turns away** meaning you call upon the blazing fire of whoever turns away from the truth in this world **and turns away** meaning they turn away from it.

Tafsir al-Baghawi

17- **It calls**, that is, the Fire to itself, **whoever turns away** from faith, **and turns away** from the truth, then it says, **To me, O polytheist, to me, O hypocrite, to me.** Ibn Abbas said: It calls the unbelievers and the hypocrites by their names in an eloquent tongue, then it picks them up as a bird picks up grain. It was narrated on the authority of Al-Khalil that he said: It calls, that is, it torments. He said: A Bedouin said to another: May God have called you, that is, may God

torment you.

Tafsir al-Baidawi

17- **It invites** attracts and brings, as Dhu al-Rumma said.

His nose calls suspicion

A metaphor for attracting and bringing those who fled from it. It was said that it calls its guards and it was said that it calls for destruction, from their saying **the callers of God** if He destroys him **whoever turns away** from the truth and **turns away** from obedience.

Surat al-Ma'arij 70:18
And he gathered and stored

Surat al-Ma'arij 70:18

And he gathered and stored

Tafsir al-Jalalayn

18 - **And he collected** the money **and stored it** he kept it in his container and did not fulfill God's right from it

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And he gathered and stored it**, means: He gathered money and put it in a container, and withheld God's right from it, so he did not pay zakat or spend it on what God had obligated him to spend it on.

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, his statement, **and he gathered and stored** he said: he gathered the money.

Muhammad bin Mansur al-Tusi told us: Abu Qatan told us: Al-Mas'udi told us, on the authority of al-Hakam, who said: Abdullah bin Ukaim did not tie his bag. He said: I heard God say: **And he gathered and stored**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And he gathered and stored** was a group of people who were able to do evil.

Tafsir al-Qurtubi

And he gathered and stored meaning he gathered the money and put it in a container and withheld from it the right of God Almighty, so it was a gathering and a collection. Al-Hakam said: Abdullah bin Ukaim would not tie his purse and would say, "I heard God say: 'And he gathered and stored'."

Tafsir Ibn Kathir

God the Almighty says that the punishment will befall the disbelievers: **On the Day when the sky will be like molten molten metal**. Ibn Abbas, Mujahid, Ata', Sa'id ibn Jubayr, Ikrimah, As-Suddi and others said: That is, like the dregs of oil. **And the mountains will be like carded wool**. That is, like carded wool, said Mujahid, Qatadah and As-Suddi. This verse is like the

Almighty's saying: **And the mountains will be like carded wool**. And the Almighty's saying: "And no close friend will ask a close friend. They will see them." That is, a close relative will not ask his close relative about his condition while he sees him in the worst of conditions, and his self will distract him from others. Al-Awfi said on the authority of Ibn Abbas: They will know each other and recognize each other, then they will flee from each other after that. God the Almighty says: **Every person among them, that Day, will have enough to make him indifferent to others**. This noble verse is like the Almighty's saying: "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of God is truth." And the Almighty's saying: **And if a heavily laden one calls for a load, no one will be able to carry it**. Nothing, even if he were a relative." And as God Almighty said: **So when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another**. And as God Almighty said: "The Day a man will flee from his brother, * And his mother and his father, * And his wife and his children. * Every man will have, that Day, enough to make him indifferent to God." And God Almighty said: "The sinner will wish that he could ransom himself from the punishment of that Day with his children, * And his wife and his brother, * And his clan who sheltered him, * And everyone on earth, all together, then he could save him. * No!" That is, no ransom will be accepted from him, even if he came with the people of the earth and the most precious wealth he could find, even if it were the earth full of gold, or with his children who were the contents of his heart in this world. He will wish on the Day of Resurrection, when he sees the horrors, that he could ransom himself from God's punishment with them, but it will not be accepted from him.

Mujahid and As-Suddi said: **His clan** means his tribe and clan. Ikrimah said: **His thigh from which he belongs**. Ashhab said on the authority of Malik: **His clan** means his mother. The Almighty said: **Indeed, it is a blazing Fire** describing the Fire and its intense heat. **Tearing off the skin**. Ibn Abbas and Mujahid said: **It is the scalp**. Al-Awfi said on the authority of Ibn Abbas: **Tearing off the skin** means the skins and the crown. Mujahid said: **The flesh below the bone**. Saeed ibn Jubayr said: **The nerves and the heel**. Abu Salih said: **Tearing off the skin** means the extremities of the hands and feet. He also said: **Tearing off the skin** means the flesh of the legs. Al-Hasan Al-Basri and Thabit Al-Bunani said: **Tearing off the skin** means the noble qualities of his face. Al-Hasan also said: **It burns everything in him and his heart remains screaming**. Qatadah said: **Tearing off the skin** means tearing off his crown, the noble qualities of his face, his character and his extremities. Ad-Dahhak said: The meat and skin are removed from the bone until nothing is left. Ibn Zayd said: The roasted meat is the bones. So his saying, Naza'ah, means: Their bones are cut off, then their skins and their creation are changed.

God the Almighty says: **It calls him who turned back and turned away * And gathered and hoarded**. That is, the Fire calls to itself its children whom God created for it, and He decreed that they would do its work in this

world, so it will call them on the Day of Resurrection with a fluent, smooth tongue, then it will pick them out from among the people of the gathering place as a bird picks out grain. This is because, as God the Almighty said: They were among those who turned back and turned away, that is, they lied in their hearts and abandoned working with their limbs. **And gathered and hoarded.** That is, they gathered wealth on top of each other and hoarded it, that is, they stored it up and withheld God's right from it, such as what was required of them in spending and in paying zakat. It was reported in the hadith: **Do not hoard, lest God hoard it against you.** Abdullah ibn Ukaim would not tie a purse for himself and would say: I heard God say: **And gathered and hoarded.** Al-Hasan al-Basri said: O son of Adam, you heard God's threat, then the world was hoarded. Qatadah said about His statement: **And gathered and hoarded.** He said: They were hoarders, rising up against the wicked.

Fath al-Qadir

18- **And he gathered and stored** meaning he gathered the money and put it in a container. It was said that it says to me, O polytheist, to me, O hypocrite. It was also said that the meaning of **you call is you perish.** The Arabs say: **May God call you,** meaning He destroyed you. It was also said that it is not a verbal call, but that her calling them enables her to punish them. It was also said that what is meant is that the keepers of Hell call upon the disbelievers and hypocrites, so the call is attributed to the Fire, by way of attributing what is for the state to the place. It was also said that it is a metaphor and imagination, and there is no call in reality. The meaning is that their destination is to it, as the poet said:

We descended into the valley among our leaders,
calling to our companions the mute, groaning one.

The mute fly is the fly that does not call. This is a criticism of the one who has collected money, stored it, and hoarded it, but did not spend it on charitable causes, or did not pay its zakat.

Al-Faryabi, Abd bin Humayd, Al-Nasa'i, Ibn Abi Hatim, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding his statement, **A questioner asked**, that he was Al-Nadr bin Al-Harith. He said, **O God, if this is the truth from You, then rain down upon us stones from the sky.** And regarding his statement, **a punishment to come to pass**, that is, it will come to pass. **For the disbelievers, there is none to avert it * From God, Lord of the Ascending Stairways**, that is, the Possessor of degrees. Abd bin Humayd and Ibn Al-Mundhir narrated on his authority, regarding his statement, **A questioner asked**, that he said, a valley in Hell flowed. Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority, regarding his statement, **Lord of the Ascending Stairways**, that he said, **Lord of the lofty heights and virtues.** Ibn al-Mundhir and Ibn Abi Hatim also narrated from him regarding his statement, **On a Day the measure of which is fifty thousand years**, he said: The end of His Command from the lowest parts of the earth to the end of His Command above the seven heavens is the measure of fifty thousand years. And on a Day the measure of which is a thousand

years, he said: By that he means that the Command descends from the heaven to the earth and from the earth to the heaven in one day, so that is the measure of a thousand years, because the distance between the heaven and the earth is a journey of five hundred years. Ibn Abi Hatim also narrated from him, he said: The thickness of each earth is five hundred years, and the thickness of each heaven is five hundred years, and between each earth is five hundred years, and from heaven to heaven is five hundred years, so that is his statement, **On a Day the measure of which is fifty thousand years.** Ibn Jarir, Ibn al-Mundhir, and al-Bayhaqi in Al-Ba'th also narrated from him regarding his statement, **On a Day the measure of which is a thousand years of those which you count**, he said: This is in this world, the angels ascend on a Day the measure of which is a thousand years of those which you count. And regarding his statement, **On a Day the measure of which is fifty thousand years**, this is the Day of Resurrection, which God has made for the disbeliever the measure of fifty thousand years. Ibn Abi Hatim and Al-Bayhaqi also narrated from him regarding his statement, **On a Day the measure of which is fifty thousand years**, he said: If you had estimated it, it would be fifty thousand years of your days. He said: He means the Day of Resurrection. We have already mentioned from Ibn Abbas the pause in combining the two verses in Surat As-Sajdah. Ahmad, Abu Ya'la, Ibn Jarir, Ibn Abi Hatim and Al-Bayhaqi narrated in Al-Ba'th from Abu Sa'id Al-Khudri who said: **It was said, O Messenger of God, a day the measure of which is fifty thousand years, how long is this day?** He said: **By the One in Whose Hand is my soul, it is made light for the believer until it is easier for him than an obligatory prayer that he prays in this world.** In its chain of transmission is Darraj from Abu Al-Haytham, and they are both weak. Ibn Abi Hatim, Al-Hakim and Al-Bayhaqi narrated in Al-Ba'th from Abu Hurayrah, with a chain of transmission traceable to the Prophet, who said: The length of the Day of Resurrection has not been estimated for the believers except as the time between Dhuhr and Asr. Al-Hakim At-Tirmidhi narrated in Nawadir Al-Usul from Ibn Abbas regarding his statement, **So be patient with beautiful patience**, he said: **Do not complain to anyone but me.** Ahmad, Abd bin Hamid, Ban Al-Mundhir, Al-Khatib in Al-Muttafaq wa Al-Muftariq, and Al-Dhiya in Al-Mukhtara narrated on the authority of Ibn Abbas, regarding his statement, **The Day the sky will be like molten copper**, he said: Like the dregs of oil. Ibn Jarir narrated on his authority, he said: **They will see them**, they will recognize each other and get to know each other, then they will flee from each other. Ibn Jarir also narrated on his authority, regarding his statement, **One who pulls out the hair**, he said: It will pull out the mother of the head.

Tafsir al-Baghawi

18- **And he collected**, meaning: he collected the money, **and stored it**, he kept it in the container and did not fulfill God's right from it.

Surat al-Ma'arij 70:18
And he gathered and stored

Tafsir al-Baidawi

18- **And he gathered and stored** He gathered the money and put it in a container and hoarded it out of eagerness and hope.

Surat al-Ma'arij 70:19

Indeed, mankind was created impatient.

Tafsir al-Jalalayn

19 - **Indeed, man was created impatient** is a predicate noun and its interpretation is

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Indeed, man** the disbeliever **was created anxious**. Panic means worry combined with intense anxiety and impatience.

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, **Indeed, man was created impatient**, he said: He is the one about whom God said, **When evil touches him, impatient, * And when good touches him, withholding [it]**. And he says: The impatient is the impatient and greedy, and this is about the polytheists.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ash'ab ibn Ishaq, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Hubayr: **Indeed, man was created impatient**. He said: Stingy and impatient.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail bin Abi Khalid, on the authority of Ikrimah: **Indeed, man was created anxious**. He said: Impatient.

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: **Verily, man** meaning the disbeliever **was created impatient**, meaning: he is stingy, withholding good things, and impatient when a calamity befalls him. This is the impatient one.

Yahya bin Habib bin Arabi told us: Khalid bin Al-Harith told us: Shu'bah told us, on the authority of His Eminence, Yahya said: Khalid said: I asked Shu'bah about His statement, **Indeed, man was created impatient**, so Shu'bah told me, on the authority of His Eminence, that he said: The impatient is the greedy.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Sa'na, who said: I asked Hasin about this verse: **Indeed, man was created anxious**. He said: Eager.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, man was created impatient**, he said: Impatient means anxious.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the

authority of Muammar, on the authority of Qatada, regarding His statement, **He was created anxious**, he said: Impatient.

Tafsir al-Qurtubi

God the Almighty said: **Indeed, man was created impatient** meaning the disbeliever, according to Ad-Dahhak. In the language, *hal'a* means extreme greed, the worst and most obscene impatience. Qatada, Mujahid and others said the same. The word *hal'a* with a kasra means **to panic**, so it is *hal'u* and *halu'u*, on the basis of exaggeration. The meaning is that he does not have patience with good or evil until he does what is not appropriate with them. Ikrimah: He is the impatient. Ad-Dahhak: He is the one who is never satisfied. The one who withholds money: He who, when he gains money, withholds from it what is due to God the Almighty. Ibn Kaysan said: God created man to love what pleases and pleases Him, and to flee from what dislikes and angers Him. Then God commanded him to spend what he loves and to be patient with what he dislikes. Abu Ubaidah said: The impatient one is the one who, when good befalls him, does not thank, and when harm befalls him, does not have patience. Tha'lab said this. Tha'lab also said: God has explained the impatient one, and it is the one who, when evil befalls him, shows intense impatience, and when good befalls him, he is miserly with it and people withhold it from him.

The Prophet, may God bless him and grant him peace, said: **The worst thing a servant can be given is greed and cowardice**. The Arabs say, **A she-camel is fast and light**, when she walks quickly. He said:

The cries of a fox, if you turn away from it, it will be embarrassing, if you stand on it, it will be frightening.

Al-Dha'lab and Al-Dha'labah: the fast female camel. Ja'zu'an and Manu'u' are two adjectives for Halwa'. It is intended to be presented before 'idha'. It is also said that it is the predicate of an implied 'kan'.

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient**. Then He explained it by saying: **When evil touches him, impatient**. That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it**. That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **The worst thing in a man is a destructive miserliness and a cowardly disposition**. Abu Dawud narrated it on the

authority of Abdullah ibn al-Jarrah on the authority of Abu Abd al-Rahman, who is recited by him, and Abd al-Aziz has no one else with him. Then God, the Most High, said: **Except those who pray**, meaning that man, insofar as he is described by blameworthy qualities, except for those whom God protects, grants success, and guides to goodness and makes its causes easy for them, and they are the praying ones.

Those who are constant in their prayers. It was said that its meaning is that they maintain its times and obligations. This was said by Ibn Mas'ud, Masruq, and Ibrahim al-Nakha'i. It was also said that what is meant by constant here is stillness and humility, as in the saying of God the Most High: "Indeed, the believers have succeeded. * Those who are humbly submissive in their prayers." This was said by 'Uqbah ibn 'Amir. And from this is constant water, which is still and stagnant. This indicates the necessity of tranquility in prayer, because the one who does not tranquility in his bowing and prostration is not constant in his prayer, because he did not rest in it and did not continue, but rather pecks it like a crow pecks, so he does not succeed in his prayer. It was said that what is meant by this is those who, when they do an action, persist in it and make it steadfast, as came in

It is authentically reported on the authority of Aisha **may God be pleased with her** that the Messenger of God (blessings and peace of God be upon him) said: **The most beloved of deeds to God are those that are done consistently, even if they are few.** In another version: **As long as its doer is consistent.** She said: Whenever the Messenger of God (blessings and peace of God be upon him) did a deed, he would persevere in it, and in another version he confirmed it. Qatada said regarding the words of God the Most High: **Those who are constant in their prayers**, it was mentioned to us that Daniel (peace be upon him) described the nation of Muhammad (blessings and peace of God be upon him) and said: They perform a prayer such that if the people of Noah had performed it, they would not have drowned, or the people of Aad, the barren wind would not have been sent upon them, or the Thamud, the blast would not have seized them. So adhere to prayer, for it is a good characteristic of the believers.

God the Almighty says: {And those in whose wealth there is a recognized right * For the needy and the deprived} meaning, in their wealth there is a designated share for those in need. This has been discussed previously in Surat Adh-Dhariyat. God the Almighty says: {And those who believe in the Day of Judgment} meaning, they are certain of the Resurrection, the Accountability, and the Recompense. Thus, they act as one who hopes for reward and fears punishment. For this reason, God the Almighty says: {And those who are fearful of the punishment of their Lord} meaning, fearful and apprehensive. {Indeed, the punishment of their Lord is not one to be secure} meaning, no one who understands God's commands is safe from it except by security from God the Most High. And the Almighty's saying: **And those who guard their private parts** means they restrain them from what is forbidden and prevent them from being used in

anything other than what God has permitted. For this reason, the Almighty said: **Except from their wives or those their right hands possess** meaning female slaves "for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors." The explanation of this has already been presented at the beginning of Surat **Indeed, the believers have succeeded** so there is no need to repeat it here. God the Almighty says: **And those who are to their trusts and covenants attentive**, meaning, if they are entrusted with something, they do not betray it, and if they make a covenant, they do not break it. These are the characteristics of the believers, and their opposite are the characteristics of the hypocrites, as mentioned in the authentic hadith: "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 that trust." In another narration: **When he speaks, he lies; when he makes a covenant, he betrays it; and when he disputes, he behaves immorally.** God the Almighty says: **And those who uphold their testimonies**, meaning, they preserve them, neither adding to them nor subtracting from them, nor concealing them. **And whoever conceals them, then his heart is sinful.**

Then the Almighty said: **And those who maintain their prayers** meaning its times, pillars, obligatory and recommended actions. He began the speech by mentioning the prayer and concluded it by mentioning it, which indicates the importance of paying attention to it and praising its honor, as was mentioned in the beginning of the Surat **Indeed, the believers have succeeded** and for this reason He said there: **Those are the inheritors * Who will inherit Paradise, they will abide therein eternally** and He said here: **Those are in honored gardens** meaning honored with various types of refuge and path.

Fath al-Qadir

His saying: 9- **Indeed, mankind was created impatient.** It is said in Al-Sahah: Panic in the language is the most intense greed and the worst and most obscene impatience. It is said *panic* with a kasra, so it is *panic* and *panic* with emphasis. And Ikrimah said: It is impatience.

Tafsir al-Baghawi

19- **Indeed, mankind was created impatient.** Al-Suddi narrated on the authority of Abi Salih on the authority of Ibn Abbas who said: **Al-Halu' is the one who is greedy for what is not permissible for him.** Sa'id ibn Jubayr said: *Stingy*. Ikrimah said: *Impatient*. Ad-Dahhak and Al-Hasan said: *Stingy*. Qatadah said: *Impatient*. Muqatil said: *Narrow-hearted*. "Hal' is intense greed and lack of patience." Atiyah said on the authority of Ibn Abbas: **Its interpretation is what follows.**

Tafsir al-Baidawi

19- **Indeed, mankind was created impatient.** Very anxious and impatient.

Surat al-Ma'arij 70:20

When evil touches him, he becomes impatient.

Surat al-Ma'arij 70:20

When evil touches him, he becomes impatient.

Tafsir al-Jalalayn

20 - **If evil touches him, he becomes impatient** the time of touching evil

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **If evil touches him, he is impatient**, means: If his wealth decreases and poverty and destitution befall him, he is impatient of that and cannot bear it.

Tafsir al-Qurtubi

God Almighty says: **When evil touches him, he is impatient.**

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient.** Then He explained it by saying: **When evil touches him, impatient.** That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it.** That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **The worst thing in a man is a destructive miserliness and a cowardly disposition.** Abu Dawud narrated it on the authority of Abdullah ibn al-Jarrah on the authority of Abu Abd al-Rahman, who is recited by him, and Abd al-Aziz has no one else with him. Then God, the Most High, said: **Except those who pray**, meaning that man, insofar as he is described by blameworthy qualities, except for those whom God protects, grants success, and guides to goodness and makes its causes easy for them, and they are the praying ones.

Those who are constant in their prayers. It was said that its meaning is that they maintain its times and obligations. This was said by Ibn Mas'ud, Masruq, and Ibrahim al-Nakha'i. It was also said that what is meant by constant here is stillness and humility, as in the saying of God the Most High: "Indeed, the believers have succeeded. * Those who are humbly submissive in their prayers." This was said by 'Uqbah ibn 'Amir. And from this is constant water, which is still and

stagnant. This indicates the necessity of tranquility in prayer, because the one who does not tranquility in his bowing and prostration is not constant in his prayer, because he did not rest in it and did not continue, but rather pecks it like a crow pecks, so he does not succeed in his prayer. It was said that what is meant by this is those who, when they do an action, persist in it and make it steadfast, as came in

It is authentically reported on the authority of Aisha **may God be pleased with her** that the Messenger of God (blessings and peace of God be upon him) said: **The most beloved of deeds to God are those that are done consistently, even if they are few.** In another version: **As long as its doer is consistent.** She said: Whenever the Messenger of God (blessings and peace of God be upon him) did a deed, he would persevere in it, and in another version he confirmed it. Qatada said regarding the words of God the Most High: **Those who are constant in their prayers**, it was mentioned to us that Daniel (peace be upon him) described the nation of Muhammad (blessings and peace of God be upon him) and said: They perform a prayer such that if the people of Noah had performed it, they would not have drowned, or the people of Aad, the barren wind would not have been sent upon them, or the Thamud, the blast would not have seized them. So adhere to prayer, for it is a good characteristic of the believers.

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Fath al-Qadir

Al-Wahidi said: The commentators say that the interpretation of panic is what follows it, meaning his statement: 20- **If evil touches him, he is impatient.**

Tafsir al-Baghawi

And he said:

20- **If evil touches him, he becomes impatient.**

Tafsir al-Baidawi

20- **If evil touches him** harm. *Anxious* He becomes very impatient.

Surat al-Ma'arij 70:21

And when good touches him, withholding it.

Surat al-Ma'arij 70:21

And when good touches him, withholding it.

Tafsir al-Jalalayn

21 - **And when good touches him, withholding it** When good touches him, meaning money, God takes from him the right

Tafsir al-Suyuti

Tafsir al-Tabari

And if good befalls him, he withholds it. He says: And if his money increases and he becomes rich, he is withholding what he has, miserly with it, not spending it in obedience to God, nor fulfilling God's right over it.

Tafsir al-Qurtubi

God Almighty says: **And when good touches him, he withholds it.**

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient.** Then He explained it by saying: **When evil touches him, impatient.** That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it.** That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **The worst thing in a man is a destructive miserliness and a cowardly disposition.** Abu Dawud narrated it on the authority of Abdullah ibn al-Jarrah on the authority of Abu Abd al-Rahman, who is recited by him, and Abd al-Aziz has no one else with him. Then God, the Most High, said: **Except those who pray,** meaning that man, insofar as he is described by blameworthy qualities, except for those whom God protects, grants success, and guides to goodness and makes its causes easy for them, and they are the praying ones.

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Fath al-Qadir

Al-Wahidi said: The commentators say that the interpretation of panic is what follows it, meaning his statement: 21- **If evil touches him, he is impatient * And if good touches him, he withholds it** meaning if poverty, need, sickness, or something similar befalls him, then he is impatient: that is, he is very impatient. And if good touches him, such as wealth, fertility, plenty, or something similar, then he withholds and holds back a lot. Abu Ubaidah said: The impatient is the one who, if good touches him, does not give thanks, and if evil touches him, he is not patient. Tha'lab said: God has interpreted the impatient as: He who, if evil touches him, shows intense impatience, and if good touches him, he is miserly with it and people withhold it from him. The Arabs say: A she-camel is impatient and irritable if she walks quickly and lightly. From this comes the saying of the poet:

A fox complained that if you turned away from her, she would be embarrassed and if you faced her, she would be frightened.

Al-Dha'laba: the fast camel. The nouns *frightened*, "angry," and *manuwa* are in the accusative case because they are predetermined or realized conditions due to them being the natures of the human being. The two adverbials are used for *frightened* and *manuwa*.

Tafsir al-Baghawi

21- **And if good befalls him, withholding it,** meaning: if poverty befalls him, he does not have patience, and if money befalls him, he does not spend it. Ibn Kaysan said: God created man to love what pleases him and flee from what he dislikes, then He made him worship Him by spending what he loves and being patient with what he dislikes.

Tafsir al-Baidawi

21- **And if goodness touches him** "abundance diverse he exaggerates in holding back and the three descriptions are conditions that are estimated or realized because they are the natures that human beings are created with and the first *if* is a circumstance for *impatient* and the other for *diverse*.

Surat al-Ma'arij 70:22
Except for those who pray

Surat al-Ma'arij 70:22

Except for those who pray

Tafsir al-Jalalayn

22 - **Except those who pray** meaning the believers

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Except for those who pray, who are constant in their prayers**, means: Except for those who obey God by performing what He has enjoined upon them of prayer, and they are constant in performing it, not wasting any of it. For those are not included among those who were created anxious, and yet are disbelieving in their Lord and do not pray to God.

It was said: What was meant by the statement **except those who pray** were the believers who were with the Messenger, may God bless him and grant him peace, and it was said that it meant everyone who prayed the five prayers.

Who said that?

Ibn Bashar told us: Ar-Rahman and Muammil told us: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim: **Those who are constant in their prayers**. He said: The obligatory prayers.

Zurayq bin Al-Sakhib told me, he said: Muawiyah bin Amr told us, he said: Zaidah told us, on the authority of Mansur, on the authority of Ibrahim, **Those who are constant in their prayers**, he said: the five daily prayers.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Indeed, man was created impatient**, until his statement, *perpetually*. He mentioned to us that Daniel described Muhammad, may God bless him and grant him peace, saying: They perform a prayer such that if the people of Noah had performed it, they would not have drowned, or if the people of Aad had not sent upon them the barren wind, or if the people of Thamud had not been seized by the blast. So adhere to prayer, for it is a good characteristic of the believers.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim: **They are constant in their prayers**. He said: The prescribed prayer.

Yunus told me, he said: Ibn al-Wahb told us, he said: Ibn Zayd said regarding His statement, **Those who are constant in their prayers**, he said: These are the believers who are with the Prophet, may God bless him and grant him peace, constant in their prayers.

He said: Ibn Wahb told us, he said: Haywa told us on

the authority of Yazid bin Abi Habib, on the authority of Abu al-Khair, that he asked Uqbah bin Amir al-Juhani, about **those who are constant in their prayers**. He said: They are those who, when they pray, do not turn behind them, nor to their right, nor to their left.

Al-Abbas ibn al-Walid told me, saying: My father told me, saying: Al-Awza'i told us, saying: Yahya ibn Abi Katheer told us, saying: Abu Salamah ibn Abd al-Rahman told us, saying: Aisha, the wife of the Messenger of God, may God bless him and grant him peace, told me that the Messenger of God, may God bless him and grant him peace, said: **Do as much good deeds as you can bear, for God does not get tired until you get tired**. She said: "The most beloved deeds to the Messenger of God, may God bless him and grant him peace, were those that he performed consistently." Abu Salamah said: "God says: 'Those who are constant in their prayers.'"

Tafsir al-Qurtubi

The Almighty's statement: **Except those who pray** indicates that what preceded it was about the disbelievers. So, *human* is a generic noun, as evidenced by the exception that follows it, like His statement: **Indeed, mankind is in loss, * Except for those who have believed** (Al-'Asr: 2-3). An-Nakha'i said: What is meant by those who pray are those who perform the prescribed prayers. Ibn Mas'ud said: Those who pray them on time, as abandoning them is disbelief. It was also said: They are the Companions. It was also said: They are the believers in general, for excessive worry overcomes their trust in their Lord and their certainty.

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient**. Then He explained it by saying: **When evil touches him, impatient**. That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it**. That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **The worst thing in a man is a destructive miserliness and a cowardly disposition**. Abu Dawud narrated it on the authority of Abdullah ibn al-Jarrah on the authority of Abu Abd al-Rahman, who is recited by him, and Abd al-Aziz has no one else with him. Then God, the Most High, said: **Except those who pray**, meaning that man, insofar as he is described by blameworthy qualities,

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Fath al-Qadir

22- **Except those who pray** meaning those who establish prayer. It was said that what is meant by them are the people of monotheism: meaning that they do not have those characteristics of panic, anxiety, and refusal, and that they have praiseworthy characteristics and pleasing traits, because their faith and what they have held fast to of monotheism and the religion of truth deters them from having those characteristics, and compels them to have good characteristics.

Tafsir al-Baghawi

Then he made an exception and said: 22- **Except for those who pray.** He made an exception for the plural from the singular because *man* is in the meaning of the plural, as in his saying: **Indeed, man is in loss * Except for those who believe.**

Tafsir al-Baidawi

22- **Except those who pray** is an exception for those described with the attributes mentioned after who are naturally endowed with the conditions mentioned before, due to the opposition of those attributes to them in that they indicate absorption in obeying the Truth, compassion for creation, belief in reward, fear of punishment, suppression of desire, and preference of the hereafter over the present. These arise from being preoccupied with the love of the present and

Surat al-Ma'arij 70:22

Except for those who pray

shortsightedness regarding them.

Surat al-Ma'arij 70:23

Those who are constant in their prayers.

Tafsir al-Jalalayn

23 - Those who are constant in their prayers are regular.

Tafsir al-Suyuti

Tafsir al-Tabari

His saying: **Those who are constant in their prayers.**

Tafsir al-Qurtubi

Those who are constant in their prayers meaning at their appointed times. Uqbah ibn Amir said: They are those who, when they pray, do not turn right or left. *Constant* means still, and from this he forbade urinating in still water. Ibn Jurayj and Al-Hasan said: They are those who perform many voluntary prayers.

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient.** Then He explained it by saying: **When evil touches him, impatient.** That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it.** That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **The worst thing in a man is a destructive miserliness and a cowardly disposition.** Abu Dawud narrated it on the authority of Abdullah ibn al-Jarrah on the authority of Abu Abd al-Rahman, who is recited by him, and Abd al-Aziz has no one else with him. Then God, the Most High, said: **Except those who pray,** meaning that man, insofar as he is described by blameworthy qualities, except for those whom God protects, grants success, and guides to goodness and makes its causes easy for them, and they are the praying ones.

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And from this is constant water, which is still and stagnant. This indicates the necessity of tranquility in prayer, because the one who does not tranquility in his bowing and prostration is not constant in his prayer, because he did not rest in it and did not continue, but rather pecks it like a crow pecks, so he does not succeed in his prayer. It was said that what is meant by this is those who, when they do an action, persist in it and make it steadfast, as came in

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God the Almighty says: {And those in whose wealth there is a recognized right * For the needy and the deprived} meaning, in their wealth there is a designated share for those in need. This has been discussed previously in Surah Adh-Dhariyat. God the Almighty says: {And those who believe in the Day of Judgment} meaning, they are certain of the Resurrection, the Accountability, and the Recompense. Thus, they act as one who hopes for reward and fears punishment. For this reason, God the Almighty says: {And those who are fearful of the punishment of their Lord} meaning, fearful and apprehensive. {Indeed, the punishment of their Lord is not one to be secure} meaning, no one who understands God's commands is safe from it except by security from God the Most High. And the Almighty's saying: **And those who guard their private parts** means they restrain them from what is forbidden and prevent them from being used in anything other than what God has permitted. For this reason, the Almighty said: **Except from their wives or those their right hands possess** meaning female slaves "for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors." The explanation of this has already been presented at the beginning of Surah **Indeed, the believers have succeeded** so there is no need to repeat it here. God the Almighty says: **And those who are to their trusts and covenants attentive,** meaning, if they are entrusted with something, they do not betray it, and if they make a covenant, they do not break it. These are the characteristics of the believers, and their opposite are the characteristics of the hypocrites, as mentioned in the authentic hadith: "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 that trust." In another narration: **When he speaks, he lies; when he makes a covenant,**

Surat al-Ma'arij 70:23

Those who are constant in their prayers.

he betrays it; and when he disputes, he behaves immorally. God the Almighty says: **And those who uphold their testimonies**, meaning, they preserve them, neither adding to them nor subtracting from them, nor concealing them. **And whoever conceals them, then his heart is sinful.**

Then the Almighty said: **And those who maintain their prayers** meaning its times, pillars, obligatory and recommended actions. He began the speech by mentioning the prayer and concluded it by mentioning it, which indicates the importance of paying attention to it and praising its honor, as was mentioned in the beginning of the Surah **Indeed, the believers have succeeded** and for this reason He said there: **Those are the inheritors * Who will inherit Paradise, they will abide therein eternally** and He said here: **Those are in honored gardens** meaning honored with various types of refuge and path.

Fath al-Qadir

Then He, the Most High, explained it by saying: 23- **Those who are constant in their prayers** meaning nothing distracts them from them, and nothing turns them away from them. Constantly does not mean that they pray forever. Al-Zajaj said: They are those who do not move their faces from the direction of the Qiblah. Al-Hasan and Ibn Jurayj said: It is the voluntary prayers. Al-Nakha'li said: What is meant by those who pray are those who perform the prescribed prayers, and it was said that it is those who pray at its appointed time. The verse refers to all believers, and it was said that it refers to the Companions in particular. There is no basis for this specification since every believer is described as one of those who pray.

Tafsir al-Baghawi

23- **Those who are constant in their prayers**, they perform them at their appointed times, meaning the obligatory prayers.

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba told us, Abu Tahir Muhammad ibn Ahmad ibn al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmud told us, Abu Ishaq Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Ibn Lahi'ah, Yazid ibn Abi Habib told me that Abu al-Khair told him: We asked Uqbah ibn Amir about the statement of God, the Most High: **Those who are constant in their prayers**, are they those who pray forever? He said: No, but when he prays, he does not look to his right, his left, or behind him.

Tafsir al-Baidawi

23- **Those who are constant in their prayers** nothing distracts them from it.

Surat al-Ma'arij 70:24

And those in whose wealth there is a recognized right

Tafsir al-Jalalayn

24 - **And those in whose wealth there is a known right** is zakat.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Except for those in whose wealth there is a temporary right, which is zakat for the beggar who asks from his wealth, and the deprived one who has been deprived of wealth, so he is poor and does not ask.

The interpreters differed regarding the meaning of the known truth that God mentioned in this topic. Some of them said: It is zakat.

Who said that?

Ibn Bashar told me, he said: Abd al-A'la told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And those in whose wealth there is a recognized right * For the beggar and the deprived**, he said: The recognized right is zakat.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And those in whose wealth there is a recognized right**, he said: The obligatory zakat.

Others said: Rather, it is a right other than zakat.

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 those in whose wealth there is a recognized right * For the beggar and the deprived**, he said: It is other than charity with which one maintains kinship ties, or with which one entertains a guest, or with which one carries a load, or with which one helps the deprived.

Ibn Al-Muthanna told me: Abd Al-Rahman told us, on the authority of Shu'bah, on the authority of Abu Yunus, on the authority of Rabah bin Ubaydah, on the authority of Qaz'ah, that Ibn Umar was asked about the statement, **In their wealth is a known right * For the needy and the deprived**. Is it zakat? He said, **You have other rights besides that**.

Abu Hisham Al-Rafa'i told us: Ibn Fadil told us: Bayan told us on the authority of Al-Sha'bi: There is a right to money other than zakat.

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 Ibrahim, he said: There is a right in wealth other than zakat.

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

Sufyan, on the authority of Mujahid: **In their wealth there is a known right**. He said: other than zakat.

They agreed that the questioner is the one whose characteristics were described.

They also differed about the meaning of *deprived* in this topic, similar to their difference about it in *Adh-Dhariyat*. We mentioned what they said about it there, and we provided evidence for what is correct in our view. However, we will mention some of the reports that we did not mention there.

Mention of those who said: It is the letters.

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Al-Hajjaj told us, on the authority of Al-Walid bin Al-Aizar, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that he said: The deprived one is the one who is corrupted.

Yunus told me, he said: Ibn Wahb told us, he said: Muslim bin Khalid told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, he said: The deprived one is the one who is corrupted.

Sahl bin Musa Al-Razi told us: Waki' told us, on the authority of Israel, on the authority of Ibn Ishaq, on the authority of Qais bin Karkam, on the authority of Ibn Abbas, who said: **The beggar and the deprived** means the one who has no share in Islam.

He said: We were told by Wakee', on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Qais bin Karkam, on the authority of Ibn Abbas, who said: The deprived one is the one who has no share in Islam.

Humayd ibn Mas'adah told us: Yazid ibn Zari' told us: Shu'bah told us, on the authority of Ibn Ishaq, on the authority of Qays ibn Karkam, on the authority of Ibn Abbas, regarding this verse: **For the beggar and the deprived**. He said: The beggar is the one who asks, and the deprived is the one who is deprived.

Ibn Al-Muthanna told us, he said: Muhammad bin Ja'far told us, he said: Shu'bah told us, he said: I heard Abu Ishaq narrating on the authority of Qais bin Karkam, on the authority of Ibn Abbas, that he said regarding this verse, **For the beggar and the deprived**. He said: The beggar is the one who asks, and the deprived is the one who is deprived.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Ishaq, on the authority of Qais ibn Karkam, he said: I asked Ibn Abbas, about his statement, **for the beggar and the deprived**. He said: The beggar is the one who asks, and the deprived is the one who is deviated from the path and has no share in Islam.

Muhammad bin Omar bin Ali Al-Muqaddami told me: Quraysh bin Anas told us, on the authority of Sulayman, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab: The deprived: the one who is corrupted.

Ibn Bashar and Ibn Al-Muthanna told us: Quraysh told us, on the authority of Sulayman, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab,

the same.

Yaqub told me, he said: Hisham told us, on the authority of Abu Bishr, he said: I asked Saeed bin Jubair about the deprived, and he did not say anything about it. He said: And Ata' said: It is the forbidden limits.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Qais bin Karkam, on the authority of Ibn Abbas, who said: The beggar is the one who asks people, and the deprived is the one who has no share in Islam, and he is a deviant among the people.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: The deprived one is the one who is not given anything and is deprived.

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, he said: The deprived one is the one who seeks the world and it turns away from it, so he does not ask people.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Mansur, on the authority of Ibrahim, who said about the deprived: He is the one who is deprived and has no one to take care of him or give him anything.

Ibn Hamid told us: Hakam told us: Amr told us, on the authority of Mansur, on the authority of Ibrahim, who said: The deprived one is the one who has no booty in Islam, and he is at war with the people.

Yaqub told me, he said: Ibn Ali told us, he said: Ayoub told us, on the authority of Nafi': The deprived one is the one who is corrupted.

Others said: He is the one who has no share in the spoils.

Who said that?

Muhammad bin Al-Muthanna told me, he said: Muhammad bin Ja'far told us, he said: Shu'bah told us, on the authority of Al-Hakam, on the authority of Ibrahim, that some people came to Ali, may God be pleased with him, in Kufa after the Battle of the Camel, and he said: Divide it for them, and he said: This is the deprived one.

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, he said: The deprived one is the one who is deprived and has no right to anything from the spoils.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim, the same.

He said: Mihran narrated to us, on the authority of Sufyan, on the authority of Qais bin Muslim al-Jadali, on the authority of al-Hasan bin Muhammad bin al-Hanafiyah, that the Prophet, may God bless him and grant him peace, sent out a raiding party, and they

took spoils, and he conquered them. Then some people came who had not witnessed it, so the verse was revealed: **In their wealth is a recognized right, for the needy and the deprived**, meaning these people.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Qais bin Muslim, on the authority of al-Hasan bin Muhammad, that the Messenger of God, may God bless him and grant him peace, sent out a military expedition and they captured spoils. Then some people came who had not witnessed the spoils, so the verse was revealed: **In their wealth is a recognized right * For the needy and the deprived**.

Abu Kurayb told us: Yahya bin Abi Zaydah told us, on the authority of Sufyan, on the authority of Qais bin Muslim Al-Jadali, on the authority of Al-Hasan bin Muhammad, who said: A raiding party was sent out and they captured spoils, then a group of people came after them. He said: Then the verse **for the beggar and the deprived** was revealed.

Abu Kurayb told us: Abu Naim told us, on the authority of Sufyan, on the authority of Qais bin Muslim, on the authority of Al-Hasan bin Muhammad, that some people during the time of the Prophet, may God bless him and grant him peace, acquired spoils of war. Then some people came after that, and the following verse was revealed: **In their wealth is a known right, for the needy and the deprived**.

Others said: He is the one whose money does not grow.

Who said that?

Abu Al-Sa'ib told me, he said: Ibn Idris told us, on the authority of Hisin, he said: I asked Ikrimah about the beggar and the deprived. He said: The beggar is the one who asks you, and the deprived is the one who does not have money to grow.

Others said: He is the one whose money has been stolen.

Who said that?

Ibn Al-Muthanna told us, on the authority of Wahb bin Jarir, who said: Shu'bah told us, on the authority of Asim, on the authority of Abu Qilabah, who said: Sail bin Al-Yamamah came and took some money to a man. A man from among the companions of the Prophet, may God bless him and grant him peace, said: This is the deprived one.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **and the deprived**, he said: The deprived is the one whose fruit and crops are afflicted. And he recited, **Have you seen what you till? Is it you who sow it?** (al-Waqi'ah 56:64)... until he reached *deprived* (al-Waqi'ah 56:67). And the companions of Paradise said, "Indeed, we are astray. Rather, we are deprived." (al-Qalam 68:27).

Al-Shaabi said:

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Ibn Awn, he said: Al-Sha'bi said: I was

unable to know what the deprived is.

Qatada said:

Ibn Bashir told me: Abd al-A'la told us: Saeed told us, on the authority of Qatada, regarding His statement, **for the beggar and the deprived**, he said: The beggar is the one who asks with his hand, and the deprived is the one who is too chaste, and both of them have a right over you, O son of Adam.

Bishr told us, he said: Yazid told us, K told us, Saeed told us, on the authority of Qatada, his statement, **for the beggar and the deprived**, which is a beggar who asks you for something in his hand, and a poor person who is self-sufficient and does not ask people, and both of them have a right over you.

Tafsir al-Qurtubi

And those in whose wealth there is a known right refers to the obligatory zakat, as stated by Qatada and Ibn Sirin. Mujahid said: other than zakat. Ali ibn Talhah said on the authority of Ibn Abbas: maintaining kinship ties and bearing all. The first is more correct because it describes the right as known, while other than zakat is not known, but rather it is according to the need, and that can be little or much.

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient.** Then He explained it by saying: **When evil touches him, impatient.** That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it.** That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **The worst thing in a man is a destructive miserliness and a cowardly disposition.** Abu Dawud narrated it on the authority of Abdullah ibn al-Jarrah on the authority of Abu Abd al-Rahman, who is recited by him, and Abd al-Aziz has no one else with him. Then God, the Most High, said: **Except those who pray**, meaning that man, insofar as he is described by blameworthy qualities, except for those whom God protects, grants success, and guides to goodness and makes its causes easy for them, and they are the praying ones.

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have succeeded. * Those who are humbly submissive in their prayers." This was said by 'Uqbah ibn 'Amir. And from this is constant water, which is still and stagnant. This indicates the necessity of tranquility in prayer, because the one who does not tranquility in his bowing and prostration is not constant in his prayer, because he did not rest in it and did not continue, but rather pecks it like a crow pecks, so he does not succeed in his prayer. It was said that what is meant by this is those who, when they do an action, persist in it and make it steadfast, as came in

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Surat al-Ma'arij 70:24

And those in whose wealth there is a recognized right

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Fath al-Qadir

24- **And those in whose wealth there is a recognized right.** Qatada and Muhammad ibn Sirin said: What is meant is the obligatory zakat. Mujahid said: Other than zakat. It was also said: It refers to maintaining kinship ties. The apparent meaning is zakat because it is described as being a recognized right and because it is linked to prayer. The explanation of the beggar and the deprived has been presented in full in Surat Adh-Dhariyat.

Tafsir al-Baghawi

24- **And those in whose wealth there is a recognized right.**

Tafsir al-Baidawi

24- **And those in whose wealth there is a known right** such as zakat and designated charity.

Surat al-Ma'arij 70:25

For the beggar and the deprived

Tafsir al-Jalalayn

25 - **For the beggar and the deprived** the one who refrains from asking, so he is deprived

Tafsir al-Suyuti

Tafsir al-Tabari

His saying: **For the beggar and the deprived.**

Tafsir al-Qurtubi

For the needy and the deprived is presented in the chapter on atoms.

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient.** Then He explained it by saying: **When evil touches him, impatient.** That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it.** That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **The worst thing in a man is a destructive miserliness and a cowardly disposition.** Abu Dawud narrated it on the authority of Abdullah ibn al-Jarrah on the authority of Abu Abd al-Rahman, who is recited by him, and Abd al-Aziz has no one else with him. Then God, the Most High, said: **Except those who pray,** meaning that man, insofar as he is described by blameworthy qualities, except for those whom God protects, grants success, and guides to goodness and makes its causes easy for them, and they are the praying ones.

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because he did not rest in it and did not continue, but rather pecks it like a crow pecks, so he does not succeed in his prayer. It was said that what is meant by this is those who, when they do an action, persist in it and make it steadfast, as came in

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God the Almighty says: {And those in whose wealth there is a recognized right * For the needy and the deprived} meaning, in their wealth there is a designated share for those in need. This has been discussed previously in Surah Adh-Dhariyat. God the Almighty says: {And those who believe in the Day of Judgment} meaning, they are certain of the Resurrection, the Accountability, and the Recompense. Thus, they act as one who hopes for reward and fears punishment. For this reason, God the Almighty says: {And those who are fearful of the punishment of their Lord} meaning, fearful and apprehensive. {Indeed, the punishment of their Lord is not one to be secure} meaning, no one who understands God's commands is safe from it except by security from God the Most High. And the Almighty's saying: **And those who guard their private parts** means they restrain them from what is forbidden and prevent them from being used in anything other than what God has permitted. For this reason, the Almighty said: **Except from their wives or those their right hands possess** meaning female slaves "for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors." The explanation of this has already been presented at the beginning of Surah **Indeed, the believers have succeeded** so there is no need to repeat it here. God the Almighty says: **And those who are to their trusts and covenants attentive,** meaning, if they are entrusted with something, they do not betray it, and if they make a covenant, they do not break it. These are the characteristics of the believers, and their opposite are the characteristics of the hypocrites, as mentioned in the authentic hadith: "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 that trust." In another narration: **When he speaks, he lies; when he makes a covenant, he betrays it; and when he disputes, he behaves immorally.** God the Almighty says: **And those who uphold their testimonies,** meaning, they preserve them, neither adding to them nor subtracting from them, nor

Surat al-Ma'arij 70:25

For the beggar and the deprived

concealing them. **And whoever conceals them, then his heart is sinful.**

Then the Almighty said: **And those who maintain their prayers** meaning its times, pillars, obligatory and recommended actions. He began the speech by mentioning the prayer and concluded it by mentioning it, which indicates the importance of paying attention to it and praising its honor, as was mentioned in the beginning of the Surah **Indeed, the believers have succeeded** and for this reason He said there: **Those are the inheritors * Who will inherit Paradise, they will abide therein eternally** and He said here: **Those are in honored gardens** meaning honored with various types of refuge and path.

Fath al-Qadir

25- **For the needy and the deprived.**

Tafsir al-Baghawi

25- **For the needy and the deprived.**

Tafsir al-Baidawi

25- **For the beggar** who asks **and the deprived** who does not ask and considers himself rich but is deprived.

Surat al-Ma'arij 70:26

And those who believe in the Day of Judgment

Tafsir al-Jalalayn

26 - **And those who believe in the Day of Judgment** the reward

Tafsir al-Suyuti

Tafsir al-Tabari

And the statement, **And those who believe in the Day of Judgment**, means: Except for those who acknowledge the resurrection and recompense.

Tafsir al-Qurtubi

And those who believe in the Day of Judgment meaning the Day of Recompense, which is the Day of Resurrection. This has been discussed in Surat Al-Fatihah.

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient.** Then He explained it by saying: **When evil touches him, impatient.** That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it.** That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **The worst thing in a man is a destructive miserliness and a cowardly disposition.** Abu Dawud narrated it on the authority of Abdullah ibn al-Jarrah on the authority of Abu Abd al-Rahman, who is recited by him, and Abd al-Aziz has no one else with him. Then God, the Most High, said: **Except those who pray**, meaning that man, insofar as he is described by blameworthy qualities, except for those whom God protects, grants success, and guides to goodness and makes its causes easy for them, and they are the praying ones.

Those who are constant in their prayers. It was said that its meaning is that they maintain its times and obligations. This was said by Ibn Mas'ud, Masruq, and Ibrahim al-Nakha'i. It was also said that what is meant by constant here is stillness and humility, as in the saying of God the Most High: "Indeed, the believers have succeeded. * Those who are humbly submissive in their prayers." This was said by 'Uqbah ibn 'Amir.

And from this is constant water, which is still and stagnant. This indicates the necessity of tranquility in prayer, because the one who does not tranquility in his bowing and prostration is not constant in his prayer, because he did not rest in it and did not continue, but rather pecks it like a crow pecks, so he does not succeed in his prayer. It was said that what is meant by this is those who, when they do an action, persist in it and make it steadfast, as came in

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Surat al-Ma'arij 70:26

And those who believe in the Day of Judgment

he betrays it; and when he disputes, he behaves immorally. God the Almighty says: **And those who uphold their testimonies,** meaning, they preserve them, neither adding to them nor subtracting from them, nor concealing them. **And whoever conceals them, then his heart is sinful.**

Then the Almighty said: **And those who maintain their prayers** meaning its times, pillars, obligatory and recommended actions. He began the speech by mentioning the prayer and concluded it by mentioning it, which indicates the importance of paying attention to it and praising its honor, as was mentioned in the beginning of the Surah **Indeed, the believers have succeeded** and for this reason He said there: **Those are the inheritors * Who will inherit Paradise, they will abide therein eternally** and He said here: **Those are in honored gardens** meaning honored with various types of refuge and path.

Fath al-Qadir

26- **And those who believe in the Day of Judgment** meaning the Day of Recompense, which is the Day of Resurrection, do not doubt it or deny it. It was said that they believe in it through their deeds, so they exhaust themselves in acts of obedience.

Tafsir al-Baghawi

26- **And those who believe in the Day of Judgment.**

Tafsir al-Baidawi

26- **And those who believe in the Day of Judgment** believing in their deeds, which is that he exhausts himself and spends his money in the hope of the reward in the Hereafter, and that is why *religion* was mentioned.

Surat al-Ma'arij 70:27

And those who are fearful of the punishment of their Lord

Tafsir al-Jalalayn

27 - **And those who are fearful of the punishment of their Lord** afraid

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And those who are fearful of the punishment of their Lord**, and those who are in this world afraid of the punishment of their Lord and fear that He will punish them in the Hereafter, so out of fear of that they do not see any obligation for it, nor do they transgress its limits.

Tafsir al-Qurtubi

And those who are fearful of the punishment of their Lord meaning afraid.

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient.** Then He explained it by saying: **When evil touches him, impatient.** That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it.** That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **The worst thing in a man is a destructive miserliness and a cowardly disposition.** Abu Dawud narrated it on the authority of Abdullah ibn al-Jarrah on the authority of Abu Abd al-Rahman, who is recited by him, and Abd al-Aziz has no one else with him. Then God, the Most High, said: **Except those who pray**, meaning that man, insofar as he is described by blameworthy qualities, except for those whom God protects, grants success, and guides to goodness and makes its causes easy for them, and they are the praying ones.

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have succeeded. * Those who are humbly submissive in their prayers." This was said by 'Uqbah ibn 'Amir. And from this is constant water, which is still and stagnant. This indicates the necessity of tranquility in prayer, because the one who does not tranquility in his bowing and prostration is not constant in his prayer, because he did not rest in it and did not continue, but rather pecks it like a crow pecks, so he does not succeed in his prayer. It was said that what is meant by this is those who, when they do an action, persist in it and make it steadfast, as came in

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Surat al-Ma'arij 70:27

And those who are fearful of the punishment of their Lord

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Fath al-Qadir

27- **And those who are fearful of the punishment of their Lord** meaning they are afraid and apprehensive despite their acts of obedience, out of contempt for their deeds and acknowledgment of what is due from God Almighty upon them.

Tafsir al-Baghawi

27- **And those who are fearful of the punishment of their Lord.**

Tafsir al-Baidawi

27- **And those who are fearful of the punishment of their Lord** are afraid for themselves.

Surat al-Ma'arij 70:28

Indeed, the punishment of their Lord is not safe.

Tafsir al-Jalalayn

28 - **Indeed, the punishment of their Lord is not safe** its descent

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Indeed, the punishment of their Lord is not secure**, means that it will not befall those who disobey Him and go against His command.

Tafsir al-Qurtubi

Indeed, the punishment of their Lord is not safe. Ibn Abbas said: For those who associate others with God or deny His prophets. It was also said: No one feels safe from it, rather, it is obligatory for everyone to oppose it and fear it.

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient.** Then He explained it by saying: **When evil touches him, impatient.** That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it.** That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **The worst thing in a man is a destructive miserliness and a cowardly disposition.** Abu Dawud narrated it on the authority of Abdullah ibn al-Jarrah on the authority of Abu Abd al-Rahman, who is recited by him, and Abd al-Aziz has no one else with him. Then God, the Most High, said: **Except those who pray**, meaning that man, insofar as he is described by blameworthy qualities, except for those whom God protects, grants success, and guides to goodness and makes its causes easy for them, and they are the praying ones.

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Surat al-Ma'arij 70:28

Indeed, the punishment of their Lord is not safe.

When he speaks, he lies; when he makes a covenant, he betrays it; and when he disputes, he behaves immorally. God the Almighty says: **And those who uphold their testimonies**, meaning, they preserve them, neither adding to them nor subtracting from them, nor concealing them. **And whoever conceals them, then his heart is sinful.**

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Fath al-Qadir

Sentence 28 - **Indeed, the punishment of their Lord is not safe** confirms the content of what preceded it, explaining that this is something that no one should be safe from, and that everyone has the right to fear it.

Tafsir al-Baghawi

28- **Indeed, the punishment of their Lord is not safe.**

Tafsir al-Baidawi

28- **Indeed, the punishment of their Lord is not safe.**

An objection indicating that no one should be safe from the punishment of God, even if he exaggerates in his obedience to Him.

Surat al-Ma'arij 70:29

And those who guard their private parts.

Tafsir al-Jalalayn

29 - And those who guard their private parts

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: **And those who guard their private parts** meaning they guard their private parts from everything that God has forbidden them to put in it, *except* that they are not to be blamed for not guarding them **from their wives or those their right hands possess** of female slaves. It was also said: **They guard their private parts * except from their wives** and this was not preceded by a denial because the statement **they are not to be blamed** indicates that there is a meaning of denial in the speech, and that is like the saying of the one who says: Do whatever you want except committing a sin, for you will be punished for it, and its meaning is: Do whatever you want except that you will be punished for committing a sin.

Tafsir al-Qurtubi

It was mentioned in Surah: **Indeed, the believers have succeeded.** (Surah al-Mu'minin 23:1)

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient.** Then He explained it by saying: **When evil touches him, impatient.** That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it.** That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **The worst thing in a man is a destructive miserliness and a cowardly disposition.** Abu Dawud narrated it on the authority of Abdullah ibn al-Jarrah on the authority of Abu Abd al-Rahman, who is recited by him, and Abd al-Aziz has no one else with him. Then God, the Most High, said: **Except those who pray,** meaning that man, insofar as he is described by blameworthy qualities, except for those whom God protects, grants success, and guides to goodness and makes its causes easy for them, and they are the praying ones.

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Surat al-Ma'arij 70:29

And those who guard their private parts.

and if they make a covenant, they do not break it. These are the characteristics of the believers, and their opposite are the characteristics of the hypocrites, as mentioned in the authentic hadith: "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 that trust." In another narration: **When he speaks, he lies; when he makes a covenant, he betrays it; and when he disputes, he behaves immorally.** God the Almighty says: **And those who uphold their testimonies**, meaning, they preserve them, neither adding to them nor subtracting from them, nor concealing them. **And whoever conceals them, then his heart is sinful.**

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Fath al-Qadir

29- **And those who guard their private parts** to His saying: **Then it is those who are the transgressors.** Its interpretation has been presented in full in Surat Al-Mu'minun.

Tafsir al-Baghawi

29- **And those who guard their private parts.**

Tafsir al-Baidawi

29- **And those who guard their private parts.**

Surat al-Ma'arij 70:30

Except from their wives or those their right hands possess, for indeed, they will not be blamed.

Tafsir al-Jalalayn

30 - **Except from their wives or those their right hands possess of female slaves for indeed, they will not be blamed**

Tafsir al-Suyuti

Tafsir al-Tabari

His saying, **Except from their wives or those their right hands possess, for indeed, they will not be blamed.**

Tafsir al-Qurtubi

God Almighty says: **Except from their wives or those their right hands possess, for indeed, they will not be blamed.**

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient.** Then He explained it by saying: **When evil touches him, impatient.** That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it.** That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **The worst thing in a man is a destructive miserliness and a cowardly disposition.** Abu Dawud narrated it on the authority of Abdullah ibn al-Jarrah on the authority of Abu Abd al-Rahman, who is recited by him, and Abd al-Aziz has no one else with him. Then God, the Most High, said: **Except those who pray,** meaning that man, insofar as he is described by blameworthy qualities, except for those whom God protects, grants success, and guides to goodness and makes its causes easy for them, and they are the praying ones.

Those who are constant in their prayers. It was said that its meaning is that they maintain its times and obligations. This was said by Ibn Mas'ud, Masruq, and Ibrahim al-Nakha'i. It was also said that what is meant by constant here is stillness and humility, as in the saying of God the Most High: "Indeed, the believers have succeeded. * Those who are humbly submissive in their prayers." This was said by 'Uqbah ibn 'Amir. And from this is constant water, which is still and stagnant. This indicates the necessity of tranquility in

prayer, because the one who does not tranquility in his bowing and prostration is not constant in his prayer, because he did not rest in it and did not continue, but rather pecks it like a crow pecks, so he does not succeed in his prayer. It was said that what is meant by this is those who, when they do an action, persist in it and make it steadfast, as came in

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God the Almighty says: {And those in whose wealth there is a recognized right * For the needy and the deprived} meaning, in their wealth there is a designated share for those in need. This has been discussed previously in Surah Adh-Dhariyat. God the Almighty says: {And those who believe in the Day of Judgment} meaning, they are certain of the Resurrection, the Accountability, and the Recompense. Thus, they act as one who hopes for reward and fears punishment. For this reason, God the Almighty says: {And those who are fearful of the punishment of their Lord} meaning, fearful and apprehensive. {Indeed, the punishment of their Lord is not one to be secure} meaning, no one who understands God's commands is safe from it except by security from God the Most High. And the Almighty's saying: **And those who guard their private parts** means they restrain them from what is forbidden and prevent them from being used in anything other than what God has permitted. For this reason, the Almighty said: **Except from their wives or those their right hands possess** meaning female slaves "for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors." The explanation of this has already been presented at the beginning of Surah **Indeed, the believers have succeeded** so there is no need to repeat it here. God the Almighty says: **And those who are to their trusts and covenants attentive,** meaning, if they are entrusted with something, they do not betray it, and if they make a covenant, they do not break it. These are the characteristics of the believers, and their opposite are the characteristics of the hypocrites, as mentioned in the authentic hadith: "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 that trust." In another narration: **When he speaks, he lies; when he makes a covenant, he betrays it; and when he disputes, he behaves immorally.** God the Almighty says: **And those who**

Surat al-Ma'arij 70:30

Except from their wives or those their right hands possess, for indeed, they will not be blamed.

uphold their testimonies, meaning, they preserve them, neither adding to them nor subtracting from them, nor concealing them. **And whoever conceals them, then his heart is sinful.**

Then the Almighty said: **And those who maintain their prayers** meaning its times, pillars, obligatory and recommended actions. He began the speech by mentioning the prayer and concluded it by mentioning it, which indicates the importance of paying attention to it and praising its honor, as was mentioned in the beginning of the Surah **Indeed, the believers have succeeded** and for this reason He said there: **Those are the inheritors * Who will inherit Paradise, they will abide therein eternally** and He said here: **Those are in honored gardens** meaning honored with various types of refuge and path.

Fath al-Qadir

30- Except from their wives or those their right hands possess, for indeed, they will not be blamed.

Tafsir al-Baghawi

30- Except from their wives or those their right hands possess, for indeed, they will not be blamed.

Tafsir al-Baidawi

30- Except from their wives or those their right hands possess, for indeed, they will not be blamed.

Surat al-Ma'arij 70:31

But whoever seeks beyond that, then it is those who are the transgressors.

Tafsir al-Jalalayn

31 - **But whoever seeks beyond that, then it is those who are the transgressors** who go beyond what is permissible to what is forbidden.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **But whoever seeks beyond that, then those are the transgressors**. So whoever seeks a wife other than his wife, or the possession of his right hand, then those who do that are the transgressors, who have transgressed what was permissible for them to what was forbidden to them, so they are the ones to be blamed.

Tafsir al-Qurtubi

God Almighty says: **But whoever seeks beyond that, then it is those who are the transgressors**.

Tafsir Ibn Kathir

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Surat al-Ma'arij 70:31

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Fath al-Qadir

31- **But whoever seeks beyond that - then it is those who are the transgressors.** Its explanation has been presented in full in Surat Al-Mu'minun.

Tafsir al-Baghawi

31- **But whoever seeks beyond that - then it is those who are the transgressors.**

Tafsir al-Baidawi

31- **But whoever seeks beyond that - then those are the transgressors.** This was previously explained in Surat Al-Mu'minun.

Surat al-Ma'arij 70:32

And those who are attentive to their trusts and their covenants.

Tafsir al-Jalalayn

32 - **And those who are to their trusts** and in the individual reading what they were entrusted with of matters of religion and the world **and their covenant** taken from them in that **are attentive** guardians.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Except for those who are watchful of the trusts of God which He has entrusted to them of His obligations and the trusts of His servants which they have been entrusted with, and His covenants which He took from them to obey Him in what He has commanded them and forbidden them, and the covenants of His servants which He has given them regarding what He has made a covenant with them upon Himself, they watch over that and preserve it and do not waste it, but they fulfill it and pledge to it in accordance with what God has obligated them and made obligatory upon them to preserve it.

Tafsir al-Qurtubi

And those who are faithful to their trusts and their covenants. This also came before.

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient.** Then He explained it by saying: **When evil touches him, impatient.** That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it.** That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **The worst thing in a man is a destructive miserliness and a cowardly disposition.** Abu Dawud narrated it on the authority of Abdullah ibn al-Jarrah on the authority of Abu Abd al-Rahman, who is recited by him, and Abd al-Aziz has no one else with him. Then God, the Most High, said: **Except those who pray,** meaning that man, insofar as he is described by blameworthy qualities, except for those whom God protects, grants success, and guides to goodness and makes its causes easy for

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Surat al-Ma'arij 70:32

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Then the Almighty said: **And those who maintain their prayers** meaning its times, pillars, obligatory and recommended actions. He began the speech by mentioning the prayer and concluded it by mentioning it, which indicates the importance of paying attention to it and praising its honor, as was mentioned in the beginning of the Surah **Indeed, the believers have succeeded** and for this reason He said there: **Those are the inheritors * Who will inherit Paradise, they will abide therein eternally** and He said here: **Those are in honored gardens** meaning honored with various types of refuge and path.

Fath al-Qadir

32- **And those who are to their trusts and their covenants attentive.** That is, they do not fail in any of the trusts with which they are entrusted, nor do they break any of the covenants they make. The majority of scholars read *li-la-maanaatihim* in the plural. Ibn Kathir and Ibn Muhaisin read *li-la-maanaatihim* in the singular, but what is meant is the genus.

Tafsir al-Baghawi

32- **And those who are to their trusts and their covenants attentive.**

Tafsir al-Baidawi

32- **And those who are to their trusts and their covenants attentive.** Ibn Kathir read **to their trusts**, meaning they do not betray, deny, or conceal what they know of the rights of God and the rights of the servants.

Surat al-Ma'arij 70:33

And those who uphold their testimonies.

Tafsir al-Jalalayn

33 - **And those who uphold their testimonies** and in the plural reading **establish them** and do not conceal them.

Tafsir al-Suyuti

Tafsir al-Tabari

And those who uphold their testimonies means those who do not conceal what they testify to, but rather they perform it, as it is required of them to perform it, without changing or altering it.

Tafsir al-Qurtubi

And those who uphold their testimonies against whoever it is against, near or far, they uphold it before the ruler and do not conceal it or change it. Testimony and its rulings have already been discussed in Surat Al-Baqarah. Ibn Abbas said: **By their testimonies** that God is One, with no partner, and that Muhammad is His servant and Messenger. It was read as their trustworthiness based on monotheism. This is also the reading of Ibn Kathir and Ibn Muhaisin. Trust is a generic noun, so it includes trusts in religion, for religious laws are trusts that God has entrusted to His servants. It also includes people's trusts from deposits, and all of this has already been fully discussed in Surat An-Nisa. Abbas Al-Duri, on the authority of Abu Amr and Ya'qub, read **by their testimony** in the plural. The rest **by their testimony** in the singular, because it is conveyed on behalf of the plural. The verbal noun can be singular even if it is added to a plural, like the Almighty's saying: **Indeed, the most disagreeable of sounds is the braying of donkeys Luqman 4:19**. Al-Farra' said: "The evidence that it is 'with their testimonies' is unified, as God Almighty says: 'And establish the testimony for God'" (al-Talaq 65:65).

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient**. Then He explained it by saying: **When evil touches him, impatient**. That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it**. That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may

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Fath al-Qadir

33- **And those who uphold their testimonies** meaning they uphold them against whoever they are against, whether near or far, high or low, and they do not conceal them or change them. We have already discussed the testimony in Surat Al-Baqarah. The majority of scholars read **uphold their testimonies** in the singular form, while Hafs and Ya'qub, and it is a narration from Ibn Kathir, read it in the plural form. Al-Wahidi said: The singular form is more appropriate because it is a verbal noun, and whoever puts it in the plural goes for the difference in the testimonies. Al-Farra' said: The reading of monotheism is indicated by the Almighty's statement: **And uphold the testimony for God.**

Tafsir al-Baghawi

33- **And those who uphold their testimonies**, Hafs read on the authority of Asim and Yaqub: **upholding their testimonies** in the plural, and the others read **upholding their testimony** in the monotheism, meaning

they uphold the truth in it or do not conceal it or change it.

Tafsir al-Baidawi

33- **And those who stand by their testimonies.** Yaqub and Hafs read **with their testimonies** because of the difference in types.

Surat al-Ma'arij 70:34

And those who maintain their prayers

Tafsir al-Jalalayn

34 - **And those who maintain their prayers** by performing them at their appointed times

Tafsir al-Suyuti

Tafsir al-Tabari

And those who maintain their prayers He says: And those who maintain the times of their prayers that God has imposed upon them and the limits that He has made obligatory upon them, and do not waste any of their times or limits.

Tafsir al-Qurtubi

And those who maintain their prayers Qatada said: their ablution, bowing, and prostration. Ibn Jurayj said: voluntary. This has been mentioned in Surat Al-Mu'minun. So, constancy is the opposite of constancy. Their constancy in them means that they maintain their performance, not neglecting them or being distracted from them by any distractions. Their constancy in them means that they take care to perform ablution perfectly and perform its prescribed times, perform its pillars, fulfill its Sunnahs and etiquette, and protect it from being rendered null by approaching sin. So, constancy refers to the prayers themselves, and constancy refers to their conditions.

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient.** Then He explained it by saying: **When evil touches him, impatient.** That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it.** That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **The worst thing in a man is a destructive miserliness and a cowardly disposition.** Abu Dawud narrated it on the authority of Abdullah ibn al-Jarrah on the authority of Abu Abd al-Rahman, who is recited by him, and Abd al-Aziz has no one else with him. Then God, the Most High, said: **Except those who pray,** meaning that man, insofar as he is described by blameworthy qualities, except for those whom God protects, grants success,

and guides to goodness and makes its causes easy for them, and they are the praying ones.

Those who are constant in their prayers. It was said that its meaning is that they maintain its times and obligations. This was said by Ibn Mas'ud, Masruq, and Ibrahim al-Nakha'i. It was also said that what is meant by constant here is stillness and humility, as in the saying of God the Most High: "Indeed, the believers have succeeded. * Those who are humbly submissive in their prayers." This was said by 'Uqbah ibn 'Amir. And from this is constant water, which is still and stagnant. This indicates the necessity of tranquility in prayer, because the one who does not tranquility in his bowing and prostration is not constant in his prayer, because he did not rest in it and did not continue, but rather pecks it like a crow pecks, so he does not succeed in his prayer. It was said that what is meant by this is those who, when they do an action, persist in it and make it steadfast, as came in

It is authentically reported on the authority of Aisha **may God be pleased with her** that the Messenger of God (blessings and peace of God be upon him) said: **The most beloved of deeds to God are those that are done consistently, even if they are few.** In another version: **As long as its doer is consistent.** She said: Whenever the Messenger of God (blessings and peace of God be upon him) did a deed, he would persevere in it, and in another version he confirmed it. Qatada said regarding the words of God the Most High: **Those who are constant in their prayers,** it was mentioned to us that Daniel (peace be upon him) described the nation of Muhammad (blessings and peace of God be upon him) and said: They perform a prayer such that if the people of Noah had performed it, they would not have drowned, or the people of Aad, the barren wind would not have been sent upon them, or the Thamud, the blast would not have seized them. So adhere to prayer, for it is a good characteristic of the believers.

God the Almighty says: {And those in whose wealth there is a recognized right * For the needy and the deprived} meaning, in their wealth there is a designated share for those in need. This has been discussed previously in Surah Adh-Dhariyat. God the Almighty says: {And those who believe in the Day of Judgment} meaning, they are certain of the Resurrection, the Accountability, and the Recompense. Thus, they act as one who hopes for reward and fears punishment. For this reason, God the Almighty says: {And those who are fearful of the punishment of their Lord} meaning, fearful and apprehensive. {Indeed, the punishment of their Lord is not one to be secure} meaning, no one who understands God's commands is safe from it except by security from God the Most High. And the Almighty's saying: **And those who guard their private parts** means they restrain them from what is forbidden and prevent them from being used in anything other than what God has permitted. For this reason, the Almighty said: **Except from their wives or those their right hands possess** meaning female slaves "for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors." The explanation of this has already been presented at the beginning of Surah **Indeed, the believers have succeeded** so there is no need to

Surat al-Ma'arij 70:34

And those who maintain their prayers

repeat it here. God the Almighty says: **And those who are to their trusts and covenants attentive**, meaning, if they are entrusted with something, they do not betray it, and if they make a covenant, they do not break it. These are the characteristics of the believers, and their opposite are the characteristics of the hypocrites, as mentioned in the authentic hadith: "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 that trust." In another narration: **When he speaks, he lies; when he makes a covenant, he betrays it; and when he disputes, he behaves immorally**. God the Almighty says: **And those who uphold their testimonies**, meaning, they preserve them, neither adding to them nor subtracting from them, nor concealing them. **And whoever conceals them, then his heart is sinful**.

Then the Almighty said: **And those who maintain their prayers** meaning its times, pillars, obligatory and recommended actions. He began the speech by mentioning the prayer and concluded it by mentioning it, which indicates the importance of paying attention to it and praising its honor, as was mentioned in the beginning of the Surah **Indeed, the believers have succeeded** and for this reason He said there: **Those are the inheritors * Who will inherit Paradise, they will abide therein eternally** and He said here: **Those are in honored gardens** meaning honored with various types of refuge and path.

Fath al-Qadir

34- **And those who are constant in their prayers** meaning, in their remembrances, pillars, and conditions, not failing in any of them. Qatada said: in their ablution, bowing, and prostration. Ibn Jurayj said: What is meant is voluntary prayer. He repeated the mention of prayer because of the difference in what He described them with first, and what He described them with second. The meaning of constant is that one does not become distracted from it by anything, as mentioned previously. The meaning of conserving is that one observes the matters without which prayer is not valid. It was said that what is meant is that they conserve it after performing it, so that they do not do anything that would nullify it or invalidate its reward. The relative pronouns were repeated to indicate that each of those descriptions, due to His Majesty, deserves to have a separate description.

Tafsir al-Baghawi

34- **And those who maintain their prayers.**

Tafsir al-Baidawi

34- **And those who maintain their prayers** They observe its conditions and complete its obligatory and recommended acts, and the repetition of the mention of prayer and their description of it first and last are two considerations to indicate its virtue and its superiority

over other prayers. There are exaggerations in the organization of this prayer that are not hidden.

Surat al-Ma'arij 70:35

Those will be in gardens, honoured.

Tafsir al-Jalalayn

35 - Those will be in honored gardens

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Those will be in gardens, honored.** God Almighty says: Those who do these deeds will be in honored gardens, and God will honor them with His honor.

Tafsir al-Qurtubi

They will be in gardens, honoured. That is, God will honour them there with various honours.

Tafsir Ibn Kathir

God Almighty says, informing about man and the vile morals he is created with: **Indeed, man was created impatient.** Then He explained it by saying: **When evil touches him, impatient.** That is, when harm touches him, he is terrified and panics, and his heart is seized with fear, and he despairs of any good happening to him after that. **And when good touches him, withholding it.** That is, when a blessing from God comes to him, he is miserly with it toward others and prevents God Almighty's right to it. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ali ibn Rabah told us, I heard my father narrating on the authority of Abd al-Aziz ibn Marwan ibn al-Hakam, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **The worst thing in a man is a destructive miserliness and a cowardly disposition.** Abu Dawud narrated it on the authority of Abdullah ibn al-Jarrah on the authority of Abu Abd al-Rahman, who is recited by him, and Abd al-Aziz has no one else with him. Then God, the Most High, said: **Except those who pray,** meaning that man, insofar as he is described by blameworthy qualities, except for those whom God protects, grants success, and guides to goodness and makes its causes easy for them, and they are the praying ones.

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prayer, because the one who does not tranquility in his bowing and prostration is not constant in his prayer, because he did not rest in it and did not continue, but rather pecks it like a crow pecks, so he does not succeed in his prayer. It was said that what is meant by this is those who, when they do an action, persist in it and make it steadfast, as came in

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Surat al-Ma'arij 70:35

Those will be in gardens, honoured.

uphold their testimonies, meaning, they preserve them, neither adding to them nor subtracting from them, nor concealing them. **And whoever conceals them, then his heart is sinful.**

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Fath al-Qadir

And the reference in his saying: 35- *Those* is to those described with those attributes **in gardens, honored** meaning they are settled there, honored with various types of honors. The predicate of the subject is his saying: **in gardens** and his saying: *honored* is another predicate, and it is possible for the predicate to be honored, and **in gardens** is related to it.

Tafsir al-Baghawi

35- **Those will be in honored gardens.**

Tafsir al-Baidawi

35- **Those will be in gardens, honoured** with the reward of God Almighty.

Surat al-Ma'arij 70:36

So what is the matter with those who disbelieved that they are rushing before you?

Tafsir al-Jalalayn

36 - **So what about those who disbelieved before you towards you running headlong** a state, meaning they kept looking

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **What is the matter with those who disbelieved in God before you, O Muhammad, that they are rushing about?** We have already explained the meaning of rushing about and what the scholars of interpretation have said about it in the past, so there is no need to repeat it here. However, we will mention in this place some of what we did not mention there.

Qatada said about it:

Bishr told us, he said: Yazid told us, he said: Saeed, on the authority of Qatada, his statement, **Then why are those who disbelieved before you rushing about?** He means deliberately.

Ibn Zayd said about it:

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then why are those who disbelieved before you hastening on?** He said: *Mahta'a* means the one who does not blink. Some of the people of Basra who were knowledgeable in the Arabic language used to say: *Mahnaha* means *hasty*.

And he narrated on the authority of Al-Hasan what:

Ibn Bashar told us: Abu Amer told us: Qara told us, on the authority of Al-Hasan, regarding his statement, **Then why are those who disbelieved before you rushing forward?** He said: Going forth.

Ibn Bashar told us: Hammad bin Mas'adah told us: Qara told us, on the authority of Al-Hasan, the same.

Tafsir al-Qurtubi

The Almighty said: **Then why are those who disbelieved before you hastening?** Al-Akhfash said: Hastening. He said:

In Mecca, its people, and I saw them rushing to him to hear

Meaning: Why do they rush to you and sit around you without knowing what you are ordering them to do? It was also said: What is wrong with them that they are so quick to deny you? It was also said: What is wrong with those who disbelieve that they rush to hear from you to criticize you and mock you? Atiyah said:

Rushing and turning away. Al-Kalbi: Looking at you in amazement. Qatada said: Intentionally. The meanings are close, meaning what is wrong with them that they rush to you, stretching out their necks, constantly looking at you. This is from the gaze of the enemy. It is in the accusative case as a state. It was revealed about a group of mocking hypocrites who were attending him - peace be upon him - but they did not believe in him. And before you means towards you.

Tafsir Ibn Kathir

The Almighty says, denouncing the infidels who were at the time of the Prophet, may God bless him and grant him peace, and who witnessed him and the guidance that God sent him with and the dazzling miracles with which God supported him. Yet, despite all of this, they were fleeing from him and dispersing from him, straying right and left, groups after groups, and sects after sects, as the Almighty said: **Then why do they turn away from the reminder? * As if they were wild donkeys * Fleeing from a lion.** This is similar to it, for God the Almighty said: **Then what is the matter with those who disbelieved before you that they are rushing headlong?** That is, what is the matter with these disbelievers who are with you, O Muhammad, that they are rushing headlong, that is, they are quickly fleeing from you, as Al-Hasan Al-Basri said: **Rushing headlong** means setting off. **To the right and to the left in groups.** The singular is *izza* meaning scattered, and it is a state of **rushing headlong** that is, in the state of their dispersion and disagreement, as Imam Ahmad said about the people of desires, so they are opposing the Book, differing about the Book, and agreeing on opposing the Book. Al-Awfi said on the authority of Ibn Abbas: **Then what is the matter with those who disbelieved before you that they are rushing headlong,** he said, **Before you, looking.** "To the right and to the left in groups." He said: **The 'izzin** is the group of people, turning to the right and to the left, mocking him. Ibn Jarir said: Ibn Bashar told us, Abu 'Amir told us, Qurra told us on the authority of Al-Hasan regarding his statement: **To the right and to the left in groups,** that is, scattered, taking to the right and to the left, saying: What did this man say?

Qatada said, *Rushing* deliberately, **to the right and to the left in groups,** meaning in groups around the Prophet, may God bless him and grant him peace, who have no interest in the Book of God or in His Prophet, may God bless him and grant him peace. Ath-Thawri, Shu'bah, 'Abtir ibn al-Qasim, 'Isa ibn Yunus, Muhammad ibn Fadil, Waki', Yahya al-Qattan, and Abu Mu'awiyah said, all on the authority of al-A'mash, on the authority of al-Musayyab ibn Rafi', on the authority of Tamim ibn Tarfa, on the authority of Jabir ibn Samurah, that the Messenger of God, may God bless him and grant him peace, came out to them while they were gathered together and said, **Why do I see you gathered together?** Narrated by Ahmad, Muslim, Abu Dawud, al-Nasa'i, and Ibn Jarir from the hadith of al-A'mash with this chain of narration. Ibn Jarir said, Muhammad ibn Bishr told us, Mu'ammil told us, Sufyan told us, on the authority of 'Abd al-Malik ibn 'Umar, on the authority of Abu Salamah, on the

So what is the matter with those who disbelieved that they are rushing before you?

authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, came out to his companions while they were gathered together and said, **Why do I see you gathered together?** This chain of narration is good, and I have not seen it in any of the six books from this source.

God the Almighty says: **Does every one of them aspire to enter a garden of pleasure? No!** That is, do these people, in this state of their flight from the Messenger of God (peace and blessings of God be upon him) and their aversion to the truth, aspire to enter the gardens of pleasure? No, rather their refuge is Hell. Then God the Almighty says, confirming the occurrence of the Resurrection and the punishment they denied and ruled out, citing as evidence the beginning, which the return is easier than, and which they acknowledge. God the Almighty says: **Indeed, We created them from that which they know.** That is, from weak semen, just as God the Almighty said: **Did We not create you from a despised water?** And He said: "So let man consider from what he was created. He was created from a fluid ejected. Emerging from between the backbone and the ribs. Indeed, he is able to return him. On the Day when secrets will be exposed, he will have no power or helper." Then God the Almighty says: **So I swear by the Lord of the Easts and the Wests.** That is, He who created the heavens and the earth, made the East and the West, and subjected the stars to appear in their Easts and set in their Wests. The meaning of the speech is that the matter is not as you claim, that there is no resurrection, no reckoning, no resurrection, and no rising again. Rather, all of that is real and will inevitably happen. That is why the letter *la* came at the beginning of the oath to indicate that what is sworn to is negation, which is the meaning of the speech and it is the refutation of their corrupt claim of denying the Day of Resurrection. They have witnessed from the great power of God the Most High what is more eloquent than establishing the Day of Resurrection, which is the creation of the heavens and the earth and the subjection of what is in them of creatures, animals, inanimate objects, and all kinds of existence. That is why God the Most High said: **The creation of the heavens and the earth is greater than the creation of mankind, but most of mankind do not know.**

And God the Almighty said: **Have they not seen that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead? Yes, indeed He is over all things competent.** And God the Almighty said in another verse: "Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Creator, the Knowing. * His command when He intends a thing is only to say to it, "Be," and it is." And He said here: **So I swear by the Lord of the Easts and the Wests that We are surely Able * To substitute better than them,** meaning on the Day of Resurrection We will return them with bodies better than these, for His power is suitable for that. **And We are not to be outdone,** meaning helpless, as God the Almighty said: **Does man think that We will not assemble his bones? Yes, We are Able to proportion his fingertips.** And God the Almighty said: **We have decreed death among you,**

and We are not to be outdone * To substitute the likes of you and produce you in that which you do not know. Ibn Jarir chose **To substitute better than them,** meaning a nation that obeys Us and does not disobey Us, and he made it like His saying: **And if We "If you turn away, He will replace you with another people, and they will not be the likes of you.** The first meaning is more evident, as other verses indicate it, and God Almighty knows best.

Then the Almighty said: **So leave them** meaning O Muhammad **to plunge into vain and play** meaning leave them in their denial, disbelief and obstinacy **until they meet their promised Day** meaning they will know the consequences of that and taste its consequences **On the Day they emerge from the graves in haste as if they were, toward a target, hastening** meaning: They will rise from the graves when the Lord, Blessed and Exalted be He, calls them to the place of reckoning. They will rise in haste as if they were, toward a target, hastening. Ibn Abbas, Mujahid and Ad-Dahhak said: To knowledge they are striving. Abu Al-Aliyah and Yahya bin Abi Katheer said: To a goal they are striving towards. The majority of scholars have read **to a target** with a fat-ha on the noon and a sukoon on the sad, and it is a verbal noun meaning the accusative. Al-Hasan Al-Basri has read *nab* with a damma on the noon and the sad, and it is the idol, meaning it is as if in their haste to the place of standing, they would run to the target when they saw it in the world, hastening to see which of them would touch it first. This was narrated on the authority of Mujahid, Yahya ibn Abi Katheer, Muslim al-Batin, Qatadah, al-Dahhak, al-Rabi' ibn Anas, Abu Salih, Asim ibn Bahdalah, Ibn Zayd, and others. The Almighty's statement, **Their eyes will be humbled** means submissive. **Humiliation will overwhelm them** means in response to their disdain for obeying in this world. **That is the Day which they were promised.** The end of the interpretation of Surah Sa'al. Praise and thanks be to God.

Fath al-Qadir

36- **So what is the matter with those who disbelieved before you, that they are rushing about?** That is, what is the matter with them, that they are rushing about you? Al-Akhfash said: rushing about, and from this is the saying of the poet:

In Mecca, its people, and I saw them rushing to it to listen.

It was said that the meaning is: Why do they rush to you and sit around you and do not do what you command them? And it was said: Why are they so quick to deny? And it was said: What is wrong with those who disbelieve that they rush to listen to you and deny you and mock you? Al-Kalbi said: The meaning is: Rushing and looking at you. Qatada said: Intending. And it was said: Rushing towards you, stretching out their necks, looking at you with longing.

Tafsir al-Baghawi

36- So what is the matter with those who disbelieved?

That is: What is the matter with those who disbelieved, as in His saying: **So why do they turn away from the reminder? Al-Muddaththir - 49, heading towards you in haste**, rushing towards you, stretching out their necks and constantly looking at you, looking in your direction.

It was revealed about a group of infidels who were gathering around the Prophet, may God bless him and grant him peace, listening to his words, mocking him, and belying him. God Almighty said: What is the matter with them that they look at you and sit with you while they do not benefit from what they hear?

Tafsir al-Baidawi

36- So what is the matter with those who disbelieved before you, that they are rushing around you, rushing.

Surat al-Ma'arij 70:37

On the right and on the left, 'Izzin

Surat al-Ma'arij 70:37

On the right and on the left, 'Izzin

Tafsir al-Jalalayn

37 - **On the right and on the left** from you **in groups** also a state, meaning groups in circles, saying in mockery of the believers, **If these enter Paradise, we will enter it before them.**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **On the right and on the left, in groups**, means: On your right, O Muhammad, and on your left, dispersed in circles and gatherings, group by group, turning away from you and from the Book of God.

And in a similar manner to what we said about that, the people of Yawil said.

Who said that?

Muhammad bin Saeed 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: **Then what is the matter with those who disbelieved before you that they are rushing about** He said: Before you, they were looking **on the right and on the left in groups** He said: The groups are the people on the right and on the left, turning away from him, mocking him.

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, **on the right and on the left in groups**, he said: gatherings of people who are away from each other.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Then what is the matter with those who disbelieved before you that they rushed headlong** means: deliberately **to the right and to the left in groups** meaning in groups around the Messenger of God, may God bless him and grant him peace, not interested in the Book of God nor in His Prophet.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, '*Azzin*, he said: '*Azzin* are the circles and gatherings.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ibn Ubaid told us: I heard Al-Dahhak say regarding His statement, **two groups**, that he said: circles and companions.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **On the right and**

on the left, in groups, he said: The group of three and four is the group, and the group of three and four is those of the group of two.

Ismail bin Musa Al-Fazari told us: Abu Al-Ahwas told us, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: Why do I see you in two groups? And *Al-Azin* means the scattered rings.

Ibn Bashar told us: Muammil told us: Shaiq told us, on the authority of Abdullah al-Malik ibn Umair, on the authority of Abu Salamah, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, came out to his companions who were in circles, and said: Why do I see you so divided?

Abu Husayn told me, he said: Ubaydhar told us, he said: Al-A'mash told us, on the authority of Al-Musayyab bin Rafi', on the authority of Tamim bin Tarfa Al-Ta'i, on the authority of Jabir bin Samurah, he said: The Messenger of God, may God bless him and grant him peace, came to us while we were dispersing, and he said: What is wrong with you that you are separated?

Abdullah bin Muhammad bin Amr Al-Ghazi told me, he said: Al-Faryabi told us, he said: Sufyan told us, on the authority of Al-A'mash, on the authority of Al-Musayyab bin Rafi', on the authority of Tamim bin Tarfa, on the authority of Jabir bin Samra, he said: The Prophet, may God bless him and grant him peace, came to some of his companions while they were sitting, and he said: What is the matter with you that I see you in two groups?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Al-Musayyab bin Rafi', on the authority of Tamim bin Tarfa, on the authority of Jabir bin Samurah, who said: The Prophet, may God bless him and grant him peace, came to some of his companions while they were sitting, and he said: Why do I see you in two groups?

Ibn Hamid told me: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Al-Musayyab bin Rafi', on the authority of Tamim bin Tarfa Al-Ta'i, who said: Jabir bin Samurah told us that the Prophet, may God bless him and grant him peace, came out to them while they were in groups, and said: **Why do I see you in groups?** He said: **In groups**, meaning his statement: **on the right and on the left in groups.**

Ibn Bashar told us, he said: Abu Amer told us, he said: Qurra told us, on the authority of Al-Hasan, regarding his statement, **On the right and on the left in two groups**, he said: Two groups: dispersed, going right and left, saying: What did this man say!

Ibn Bashar told us: Hamid bin Masada told us: Qara told us, on the authority of Al-Hasan, similarly. The singular of 'azin is 'azza, just as the singular of thabain is thaba, and the singular of karin is karah. And from 'azin is the saying of the camel's shepherd:

Khalifa Al-Rahman, my tribe has become proud and strong

Tafsir al-Qurtubi

On the right and on the left meaning on the right and left of the Prophet, may God bless him and grant him peace, in circles and groups. Al-'Azin means groups in separate groups, as Abu Ubaidah said.

And from this is the hadith of the Prophet, may God bless him and grant him peace, "He went out to his companions and saw them in circles, so he said: What is the matter with you that I see you in groups? Do you not line up as the angels line up before their Lord?" They said: How do the angels line up before their Lord? He said: They complete the first rows and stand close together in the row. Narrated by Muslim and others. And the poet said: You see us with him, while the night is dark at his gates, in groups of strong ones."

That is, scattered. Al-Ra'i said:

Caliph of the Most Gracious, my clan has come to you with its leaders, our condolences.

That is, scattered. Another said:

As if the skulls, from their falling, were like hyenas, swaying our various mourners.

That is, scattered. Another said:

When we came to the grave of the deceased, we scattered its pebbles in separate pieces.

Al-Kumait said:

We and Jandal Bagh left the battalions of Jandal, which we had been defeated in.

Antara said:

And a horn that I left to the one who is in charge of it, the bird, like a strong nerve

One of them is 'Azzain, plural with waw and noon to replace what was deleted from it. Its origin is 'Azzah, but it became weak as sanah was weak for those who made its origin sanah. It was said that its origin is 'Izwa, from 'azzah ya'zuhu if he added it to someone else. So each one of the groups is added to the other, and what was deleted from it is the waw. In Al-Sahah: And the 'Izza is a group of people, and the ha' is a replacement for the ya', and the plural is 'azza - on fa' - and 'Azzun and 'Azzun also with damma, and they did not say 'Izzat as they said thabaat. Al-Asma'i said: It is said in the house 'Azzun, meaning types of people. And 'on the right and on the left' is related to 'mahta'in' and it is permissible for it to be related to 'Azzin' like you say: I took it from Zaid.

Tafsir Ibn Kathir

The Almighty says, denouncing the infidels who were at the time of the Prophet, may God bless him and grant him peace, and who witnessed him and the guidance that God sent him with and the dazzling miracles with which God supported him. Yet, despite all of this, they were fleeing from him and dispersing from him, straying right and left, groups after groups, and sects after sects, as the Almighty said: **Then why do they turn away from the reminder? * As if they were wild donkeys * Fleeing from a lion.** This is similar to it, for God the Almighty said: **Then what is the matter with those who disbelieved before you that they are rushing headlong?** That is, what is the matter with these disbelievers who are with you, O Muhammad, that they are rushing headlong, that is, they are quickly fleeing from you, as Al-Hasan Al-Basri said: **Rushing headlong** means setting off. **To the right and to the left in groups.** The singular is *izza* meaning scattered, and it is a state of **rushing headlong** that is, in the state of their dispersion and disagreement, as Imam Ahmad said about the people of desires, so they are opposing the Book, differing about the Book, and agreeing on opposing the Book. Al-Awfi said on the authority of Ibn Abbas: **Then what is the matter with those who disbelieved before you that they are rushing headlong,** he said, **Before you, looking.** "To the right and to the left in groups." He said: **The 'izzin** is the group of people, turning to the right and to the left, mocking him. Ibn Jarir said: Ibn Bashir told us, Abu 'Amir told us, Qurra told us on the authority of Al-Hasan regarding his statement: **To the right and to the left in groups,** that is, scattered, taking to the right and to the left, saying: What did this man say?

Qatada said, *Rushing* deliberately, **to the right and to the left in groups,** meaning in groups around the Prophet, may God bless him and grant him peace, who have no interest in the Book of God or in His Prophet, may God bless him and grant him peace. Ath-Thawri, Shu'bah, 'Abtir ibn al-Qasim, 'Isa ibn Yunus, Muhammad ibn Fadil, Waki', Yahya al-Qattan, and Abu Mu'awiyah said, all on the authority of al-A'mash, on the authority of al-Musayyab ibn Rafi', on the authority of Tamim ibn Tarfa, on the authority of Jabir ibn Samurah, that the Messenger of God, may God bless him and grant him peace, came out to them while they were gathered together and said, **Why do I see you gathered together?** Narrated by Ahmad, Muslim, Abu Dawud, al-Nasa'i, and Ibn Jarir from the hadith of al-A'mash with this chain of narration. Ibn Jarir said, Muhammad ibn Bishr told us, Mu'ammil told us, Sufyan told us, on the authority of 'Abd al-Malik ibn 'Umar, on the authority of Abu Salamah, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, came out to his companions while they were gathered together and said, **Why do I see you gathered together?** This chain of narration is good, and I have not seen it in any of the six books from this source.

God the Almighty says: **Does every one of them aspire to enter a garden of pleasure? No!** That is, do these people, in this state of their flight from the Messenger of God (peace and blessings of God be upon him) and their aversion to the truth, aspire to enter the gardens

of pleasure? No, rather their refuge is Hell. Then God the Almighty says, confirming the occurrence of the Resurrection and the punishment they denied and ruled out, citing as evidence the beginning, which the return is easier than, and which they acknowledge. God the Almighty says: **Indeed, We created them from that which they know.** That is, from weak semen, just as God the Almighty said: **Did We not create you from a despised water?** And He said: "So let man consider from what he was created. He was created from a fluid ejected. Emerging from between the backbone and the ribs. Indeed, he is able to return him. On the Day when secrets will be exposed, he will have no power or helper." Then God the Almighty says: **So I swear by the Lord of the Easts and the Wests.** That is, He who created the heavens and the earth, made the East and the West, and subjected the stars to appear in their Easts and set in their Wests. The meaning of the speech is that the matter is not as you claim, that there is no resurrection, no reckoning, no resurrection, and no rising again. Rather, all of that is real and will inevitably happen. That is why the letter *la* came at the beginning of the oath to indicate that what is sworn to is negation, which is the meaning of the speech and it is the refutation of their corrupt claim of denying the Day of Resurrection. They have witnessed from the great power of God the Most High what is more eloquent than establishing the Day of Resurrection, which is the creation of the heavens and the earth and the subjection of what is in them of creatures, animals, inanimate objects, and all kinds of existence. That is why God the Most High said: **The creation of the heavens and the earth is greater than the creation of mankind, but most of mankind do not know.**

And God the Almighty said: **Have they not seen that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead? Yes, indeed He is over all things competent.** And God the Almighty said in another verse: "Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Creator, the Knowing. * His command when He intends a thing is only to say to it, "Be," and it is." And He said here: **So I swear by the Lord of the Easts and the Wests that We are surely Able * To substitute better than them,** meaning on the Day of Resurrection We will return them with bodies better than these, for His power is suitable for that. **And We are not to be outdone,** meaning helpless, as God the Almighty said: **Does man think that We will not assemble his bones? Yes, We are Able to proportion his fingertips.** And God the Almighty said: **We have decreed death among you, and We are not to be outdone * To substitute the likes of you and produce you in that which you do not know.** Ibn Jarir chose **To substitute better than them,** meaning a nation that obeys Us and does not disobey Us, and he made it like His saying: **And if We "If you turn away, He will replace you with another people, and they will not be the likes of you.** The first meaning is more evident, as other verses indicate it, and God Almighty knows best.

Then the Almighty said: **So leave them** meaning O Muhammad **to plunge into vain and play** meaning leave them in their denial, disbelief and obstinacy **until**

they meet their promised Day meaning they will know the consequences of that and taste its consequences **On the Day they emerge from the graves in haste as if they were, toward a target, hastening** meaning: They will rise from the graves when the Lord, Blessed and Exalted be He, calls them to the place of reckoning. They will rise in haste as if they were, toward a target, hastening. Ibn Abbas, Mujahid and Ad-Dahhak said: To knowledge they are striving. Abu Al-Aliyah and Yahya bin Abi Katheer said: To a goal they are striving towards. The majority of scholars have read **to a target** with a fat-ha on the noon and a sukoon on the sad, and it is a verbal noun meaning the accusative. Al-Hasan Al-Basri has read *nab* with a damma on the noon and the sad, and it is the idol, meaning it is as if in their haste to the place of standing, they would run to the target when they saw it in the world, hastening to see which of them would touch it first. This was narrated on the authority of Mujahid, Yahya ibn Abi Katheer, Muslim al-Batin, Qatadah, al-Dahhak, al-Rabi' ibn Anas, Abu Salih, Asim ibn Bahdalah, Ibn Zayd, and others. The Almighty's statement, **Their eyes will be humbled** means submissive. **Humiliation will overwhelm them** means in response to their disdain for obeying in this world. **That is the Day which they were promised.** The end of the interpretation of Surah Sa'al. Praise and thanks be to God.

Fath al-Qadir

37- **On the right and on the left, two groups** meaning on the right and left of the Prophet, may God bless him and grant him peace, there are scattered groups. And **two groups** is with *azzah*, which is a group of people. From this comes the poet's saying:

We are at his house, and the night is dark at his doors,
and we are in mourning

The shepherd said:

Khalifa Al-Rahman, my clan has become proud of you.

Antara said:

And a horn I left with me, and the bird has a strong
nerve on it.

It is said that its origin is Azwa from Al-Azwa, as if each group attributes itself to someone other than the one to whom the other attributes itself. It says in Al-Sahah: Azwa is a group of people, and the Haa replaces the Baa, and the plural is Azzi and Azun, and his saying: **on the right and on the left** is related to Azin, or to Mahtaayin.

Tafsir al-Baghawi

37- **On the right and on the left, in groups**, in circles and in groups. *Azin* means groups in a group, the singular of which is *Azza*.

Tafsir al-Baidawi

37- **On the right and on the left, two groups** different groups, *izza* and its root is *izzwa* from *azwa* and it is as if each group is proud of someone other than the one to whom the other is proud. The polytheists would gather around the Messenger of God, may God bless him and grant him peace, in circles and mock his words.

Surat al-Ma'arij 70:38

Does every man among them aspire to enter a garden of pleasure?

Surat al-Ma'arij 70:38

Does every man among them aspire to enter a garden of pleasure?

Tafsir al-Jalalayn

38 - Does every one of them aspire to enter the Garden of Delight?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Does every man among them aspire to enter a garden of delights?** He says: Does every man among those who disbelieved before you aspire to be admitted by God into a garden of delights? That is, gardens of delights in which he can enjoy himself.

The reciters differed in their recitation of His statement, **that he may enter a Garden of Delight.** The majority of reciters in the regions recited it as *enters* with a damma on the ya' in the manner of what the agent was not named, except for al-Hasan and Talha ibn Musarraf, as it was mentioned from them that they used to recite it with a fatha on the ya', meaning: every man among them, that every man among them may enter a Garden of Delight.

The correct reading in this regard is what the readers of Al-Attar do, which is to add the ya' due to the consensus of the authoritative readers on this.

Tafsir al-Qurtubi

Does every one of them aspire to enter a Garden of Delight? The commentators said: The polytheists used to gather around the Prophet (peace and blessings of God be upon him) and listen to his speech, but they would lie about him and accuse him of lying, and they would mock his companions and say: If these people enter Paradise, we will surely enter it before them, and if they are given anything from it, we will be given more than it. So the verse: **Does every one of them aspire to enter a Garden of Delight** was revealed. It was also said: The mockers were five men. Al-Hasan, Talhah ibn Musarraf, and Al-A'raj read it as **to enter** with a fat-ha on the ya' and a damma on the kha', as the named subject. Al-Mufaddal narrated it from Asim. The rest read it as a passive verb. *No* means they will not enter it.

Tafsir Ibn Kathir

The Almighty says, denouncing the infidels who were at the time of the Prophet, may God bless him and

grant him peace, and who witnessed him and the guidance that God sent him with and the dazzling miracles with which God supported him. Yet, despite all of this, they were fleeing from him and dispersing from him, straying right and left, groups after groups, and sects after sects, as the Almighty said: **Then why do they turn away from the reminder? * As if they were wild donkeys * Fleeing from a lion.** This is similar to it, for God the Almighty said: **Then what is the matter with those who disbelieved before you that they are rushing headlong?** That is, what is the matter with these disbelievers who are with you, O Muhammad, that they are rushing headlong, that is, they are quickly fleeing from you, as Al-Hasan Al-Basri said: **Rushing headlong** means setting off. **To the right and to the left in groups.** The singular is *izza* meaning scattered, and it is a state of **rushing headlong** that is, in the state of their dispersion and disagreement, as Imam Ahmad said about the people of desires, so they are opposing the Book, differing about the Book, and agreeing on opposing the Book. Al-Awfi said on the authority of Ibn Abbas: **Then what is the matter with those who disbelieved before you that they are rushing headlong,** he said, **Before you, looking.** "To the right and to the left in groups." He said: **The 'izzin** is the group of people, turning to the right and to the left, mocking him. Ibn Jarir said: Ibn Bashir told us, Abu 'Amir told us, Qurra told us on the authority of Al-Hasan regarding his statement: **To the right and to the left in groups,** that is, scattered, taking to the right and to the left, saying: What did this man say?

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Resurrection and the punishment they denied and ruled out, citing as evidence the beginning, which the return is easier than, and which they acknowledge. God the Almighty says: **Indeed, We created them from that which they know.** That is, from weak semen, just as God the Almighty said: **Did We not create you from a despised water?** And He said: "So let man consider from what he was created. He was created from a fluid ejected. Emerging from between the backbone and the ribs. Indeed, he is able to return him. On the Day when secrets will be exposed, he will have no power or helper." Then God the Almighty says: **So I swear by the Lord of the Easts and the Wests.** That is, He who created the heavens and the earth, made the East and the West, and subjected the stars to appear in their Easts and set in their Wests. The meaning of the speech is that the matter is not as you claim, that there is no resurrection, no reckoning, no resurrection, and no rising again. Rather, all of that is real and will inevitably happen. That is why the letter *la* came at the beginning of the oath to indicate that what is sworn to is negation, which is the meaning of the speech and it is the refutation of their corrupt claim of denying the Day of Resurrection. They have witnessed from the great power of God the Most High what is more eloquent than establishing the Day of Resurrection, which is the creation of the heavens and the earth and the subjection of what is in them of creatures, animals, inanimate objects, and all kinds of existence. That is why God the Most High said: **The creation of the heavens and the earth is greater than the creation of mankind, but most of mankind do not know.**

And God the Almighty said: **Have they not seen that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead? Yes, indeed He is over all things competent.**

And God the Almighty said in another verse: "Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Creator, the Knowing. * His command when He intends a thing is only to say to it, "Be," and it is." And He said here: **So I swear by the Lord of the Easts and the Wests that We are surely Able * To substitute better than them,** meaning on the Day of Resurrection We will return them with bodies better than these, for His power is suitable for that. **And We are not to be outdone,** meaning helpless, as God the Almighty said: **Does man think that We will not assemble his bones? Yes, We are Able to proportion his fingertips.** And God the Almighty said: **We have decreed death among you, and We are not to be outdone * To substitute the likes of you and produce you in that which you do not know.** Ibn Jarir chose **To substitute better than them,** meaning a nation that obeys Us and does not disobey Us, and he made it like His saying: **And if We "If you turn away, He will replace you with another people, and they will not be the likes of you.** The first meaning is more evident, as other verses indicate it, and God Almighty knows best.

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will rise from the graves when the Lord, Blessed and Exalted be He, calls them to the place of reckoning. They will rise in haste as if they were, toward a target, hastening. Ibn Abbas, Mujahid and Ad-Dahhak said: To knowledge they are striving. Abu Al-Aliyah and Yahya bin Abi Katheer said: To a goal they are striving towards. The majority of scholars have read **to a target** with a fat-ha on the noon and a sukoon on the sad, and it is a verbal noun meaning the accusative. Al-Hasan Al-Basri has read *nab* with a damma on the noon and the sad, and it is the idol, meaning it is as if in their haste to the place of standing, they would run to the target when they saw it in the world, hastening to see which of them would touch it first. This was narrated on the authority of Mujahid, Yahya bin Abi Katheer, Muslim al-Batin, Qatadah, al-Dahhak, al-Rabi' ibn Anas, Abu Salih, Asim ibn Bahdalah, Ibn Zayd, and others. The Almighty's statement, **Their eyes will be humbled** means submissive. **Humiliation will overwhelm them** means in response to their disdain for obeying in this world. **That is the Day which they were promised.** The end of the interpretation of Surah Sa'al. Praise and thanks be to God.

Fath al-Qadir

38- Does every man among them aspire to enter a Garden of Delight? The commentators said: All the polytheists say, **If these people enter Paradise, we will enter before them.** So the verse was revealed. The majority of scholars read **that he enters** in the passive form. Al-Hasan, Zaid bin Ali, Talhah bin Musarrafa, Al-A'raj, Yahya bin Ya'mar, Abu Raja', and Asim, in a narration from him, read it in the active form.

Tafsir al-Baghawi

38- Does every man among them aspire to enter the Garden of Delight? Ibn Abbas said: Its meaning is: Does every man among them aspire to enter My Garden as the Muslims enter it and enjoy it, while he has lied about My Prophet?

Tafsir al-Baidawi

38- Does every one of them aspire to enter the Garden of Delight? without faith, which is a denial of their saying, **If what he says is true, then we would have a better share in it than they did in this world.**

Surat al-Ma'arij 70:39

No indeed! We created them from what they know.

Surat al-Ma'arij 70:39

No indeed! We created them from what they know.

Tafsir al-Jalalayn

39 - *No* It is a deterrent to them from their desire for Paradise. **We created them** like others **from what they know** from sperm, so they do not desire Paradise through that, but rather they desire it through piety.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **No indeed! We created them from what they know**. The Almighty says: The matter is not as these infidels hope for, that every person among them will enter a paradise of bliss.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Indeed, We created them from that which they know**, you were only created from filth, O son of Adam, so fear God.

Tafsir al-Qurtubi

Then he began by saying: **Indeed, We created them from that which they know**, meaning that they know that they were created from a sperm-drop, then from a clot, then from a lump of flesh, as the rest of their kind were created. So they have no merit that would merit Paradise, but rather it is merited through faith, righteous deeds, and the mercy of God the Most High. It was said: They used to mock the poor Muslims and act arrogantly towards them. So he said: **Indeed, We created them from that which they know**, of filth, so this arrogance is not appropriate for them. Qatada said about this verse: O son of Adam, you were created from filth, so fear God. It was narrated that Mutraf bin Abdullah bin Ash-Shakheer saw Al-Muhallab bin Ai Sufra burning perfume on the edge of a silk garment and a piece of silk, so he said to him: O Abdullah, what is this gait that God hates?! He said to him: Do you recognize me? He said: Yes, at first you were a small speck of dust, at the end of you you will be a filthy corpse, and in between you carry filth. So Al-Muhallab moved on and abandoned his gait. Mahmoud Al-Warraaq composed the following poem:

I was amazed by someone who admires his image, even though he was originally a drop of sperm.

And tomorrow, after his good image, he will become a filthy corpse in the grave.

And he, in his confusion and pride, carries filth between his two garments.

Another said:

Is there any honor in the son of Adam other than the head, while he is struck with five kinds of dirt?

A runny nose, stinky ears, a closed eye, and a burning mouth

O son of dust and the one who eats dust, tomorrow you will be short, for you will be eaten and drunk.

It was said: Its meaning is because of what they do, which is the command and prohibition, reward and punishment. Like the saying of the poet Al-A'sha:

Have you decided to invent something from the family of Layla and have you strayed far from the one who loves you?

For Laila.

Tafsir Ibn Kathir

The Almighty says, denouncing the infidels who were at the time of the Prophet, may God bless him and grant him peace, and who witnessed him and the guidance that God sent him with and the dazzling miracles with which God supported him. Yet, despite all of this, they were fleeing from him and dispersing from him, straying right and left, groups after groups, and sects after sects, as the Almighty said: **Then why do they turn away from the reminder? * As if they were wild donkeys * Fleeing from a lion**. This is similar to it, for God the Almighty said: **Then what is the matter with those who disbelieved before you that they are rushing headlong?** That is, what is the matter with these disbelievers who are with you, O Muhammad, that they are rushing headlong, that is, they are quickly fleeing from you, as Al-Hasan Al-Basri said: **Rushing headlong** means setting off. **To the right and to the left in groups**. The singular is *izza* meaning scattered, and it is a state of **rushing headlong** that is, in the state of their dispersion and disagreement, as Imam Ahmad said about the people of desires, so they are opposing the Book, differing about the Book, and agreeing on opposing the Book. Al-Awfi said on the authority of Ibn Abbas: **Then what is the matter with those who disbelieved before you that they are rushing headlong**, he said, **Before you, looking**. "To the right and to the left in groups." He said: **The 'izzin** is the group of people, turning to the right and to the left, mocking him. Ibn Jarir said: Ibn Bashir told us, Abu 'Amir told us, Qurra told us on the authority of Al-Hasan regarding his statement: **To the right and to the left in groups**, that is, scattered, taking to the right and to the left, saying: What did this man say?

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Jabir ibn Samurah, that the Messenger of God, may God bless him and grant him peace, came out to them while they were gathered together and said, **Why do I see you gathered together?** Narrated by Ahmad, Muslim, Abu Dawud, al-Nasa'i, and Ibn Jarir from the hadith of al-A'mash with this chain of narration. Ibn Jarir said, Muhammad ibn Bishr told us, Mu'ammil told us, Sufyan told us, on the authority of 'Abd al-Malik ibn 'Umar, on the authority of Abu Salamah, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, came out to his companions while they were gathered together and said, **Why do I see you gathered together?** This chain of narration is good, and I have not seen it in any of the six books from this source.

God the Almighty says: **Does every one of them aspire to enter a garden of pleasure? No!** That is, do these people, in this state of their flight from the Messenger of God (peace and blessings of God be upon him) and their aversion to the truth, aspire to enter the gardens of pleasure? No, rather their refuge is Hell. Then God the Almighty says, confirming the occurrence of the Resurrection and the punishment they denied and ruled out, citing as evidence the beginning, which the return is easier than, and which they acknowledge. God the Almighty says: **Indeed, We created them from that which they know.** That is, from weak semen, just as God the Almighty said: **Did We not create you from a despised water?** And He said: "So let man consider from what he was created. He was created from a fluid ejected. Emerging from between the backbone and the ribs. Indeed, he is able to return him. On the Day when secrets will be exposed, he will have no power or helper." Then God the Almighty says: **So I swear by the Lord of the Easts and the Wests.** That is, He who created the heavens and the earth, made the East and the West, and subjected the stars to appear in their Easts and set in their Wests. The meaning of the speech is that the matter is not as you claim, that there is no resurrection, no reckoning, no resurrection, and no rising again. Rather, all of that is real and will inevitably happen. That is why the letter *la* came at the beginning of the oath to indicate that what is sworn to is negation, which is the meaning of the speech and it is the refutation of their corrupt claim of denying the Day of Resurrection. They have witnessed from the great power of God the Most High what is more eloquent than establishing the Day of Resurrection, which is the creation of the heavens and the earth and the subjection of what is in them of creatures, animals, inanimate objects, and all kinds of existence. That is why God the Most High said: **The creation of the heavens and the earth is greater than the creation of mankind, but most of mankind do not know.**

And God the Almighty said: **Have they not seen that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead? Yes, indeed He is over all things competent.** And God the Almighty said in another verse: "Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Creator, the Knowing. * His command when He intends a thing is only to say to it, "Be," and it is." And He said here: **So I swear by the Lord of the Easts and the Wests that We are surely Able** * To substitute better than them,

meaning on the Day of Resurrection We will return them with bodies better than these, for His power is suitable for that. **And We are not to be outdone,** meaning helpless, as God the Almighty said: **Does man think that We will not assemble his bones? Yes, We are Able to proportion his fingertips.** And God the Almighty said: **We have decreed death among you, and We are not to be outdone** * To substitute the likes of you and produce you in that which you do not know. Ibn Jarir chose **To substitute better than them,** meaning a nation that obeys Us and does not disobey Us, and he made it like His saying: **And if We "If you turn away, He will replace you with another people, and they will not be the likes of you.** The first meaning is more evident, as other verses indicate it, and God Almighty knows best.

Then the Almighty said: **So leave them** meaning O Muhammad **to plunge into vain and play** meaning leave them in their denial, disbelief and obstinacy **until they meet their promised Day** meaning they will know the consequences of that and taste its consequences **On the Day they emerge from the graves in haste as if they were, toward a target, hastening** meaning: They will rise from the graves when the Lord, Blessed and Exalted be He, calls them to the place of reckoning. They will rise in haste as if they were, toward a target, hastening. Ibn Abbas, Mujahid and Ad-Dahhak said: To knowledge they are striving. Abu Al-Aliyah and Yahya bin Abi Katheer said: To a goal they are striving towards. The majority of scholars have read **to a target** with a fat-ha on the noon and a sukoon on the sad, and it is a verbal noun meaning the accusative. Al-Hasan Al-Basri has read *rab* with a damma on the noon and the sad, and it is the idol, meaning it is as if in their haste to the place of standing, they would run to the target when they saw it in the world, hastening to see which of them would touch it first. This was narrated on the authority of Mujahid, Yahya ibn Abi Katheer, Muslim al-Batin, Qatadah, al-Dahhak, al-Rabi' ibn Anas, Abu Salih, Asim ibn Bahdal, Ibn Zayd, and others. The Almighty's statement, **Their eyes will be humbled** means submissive. **Humiliation will overwhelm them** means in response to their disdain for obeying in this world. **That is the Day which they were promised.** The end of the interpretation of Surah Sa'al. Praise and thanks be to God.

Fath al-Qadir

Then God Almighty responded to them and said: 39- **No indeed! We created them from that which they know.** That is, from the filth that they know, so this arrogance is not appropriate for them. It was said that the meaning is: We created them for the sake of what they know, which is compliance with the command and prohibition and exposure to reward and punishment as in His saying: **And I did not create the jinn and mankind except to worship Me.** And from this is the saying of Al-A'sha:

Did you decide to innovate with the family of Layla and did you dare to visit the one who loves you?

Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah who said: Ibn Abbas was asked about the anxious person and he said: It is as God says: **When evil touches him, he is**

No indeed! We created them from what they know.

impatient, but when good touches him, he withholds it. Ibn al-Mundhir narrated on his authority: *Anxious* he said: The greedy. Ibn Abi Shaybah narrated in al-Musannaf on the authority of Ibn Mas'ud: **Those who are constant in their prayers** he said: At their appointed times. Ibn Abi Shaybah and Ibn al-Mundhir narrated on the authority of Imran ibn Husayn: **Those who are constant in their prayers** he said: The one who does not turn away during his prayer. Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Uqbah ibn Amir: **Those who are constant in their prayers** he said: They are the ones who do not turn away when they pray. Ibn al-Mundhir narrated something similar from him through another chain of narration. Ibn Jarir narrated on the authority of Ibn Abbas, **Then what is the matter with those who disbelieved before you that they are rushing about?** He said: They are looking. **On the right and on the left in groups.** He said: The group of people turned away to the right and left, mocking him. Muslim and others narrated on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, entered the mosque while we were in separate groups, and he said: What is the matter with you that I see you in groups? Ahmad, Ibn Majah, Ibn Sa'd, Ibn Abi 'Asim, Al-Bawardi, Ibn Qani', Al-Hakim, Al-Bayhaqi in Al-Shu'ab, and Al-Dhiya' narrated on the authority of Bishr bin Jahash, who said: "The Messenger of God, may God bless him and grant him peace, recited

God's Messenger, may God bless him and grant him peace, said: **So what about those who disbelieved before you? They are hasty.** Until His saying: "No indeed. Indeed, We created them from that which they know." Then the Messenger of God, may God bless him and grant him peace, spat into his palm and placed his finger on it and said: God says, O son of Adam, how can you outstrip Me when I created you from something like this, until, when I proportioned you and made you proportionate, you walked between two cool places, and the earth was slow from you. So you gathered and withheld until, when it reached the collarbones, I said, **Or the time for charity has come.**

Tafsir al-Baghawi

39- "No," they will not enter it. Then He began by saying: **Indeed, We created them from that which they know**, meaning: from a sperm-drop, then from a clot, then from a lump of flesh. He alerted people to the fact that they were created from a single origin and that they differ in their qualities and deserve Paradise through faith and obedience.

Ahmad ibn Ibrahim al-Sharafi told us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, al-Husayn ibn Muhammad ibn Fanjuwayh told us, Musa ibn Muhammad ibn Ali told us, Ja'far ibn Muhammad al-Faryabi told us, Safwan ibn Salih told us, al-Walid ibn Muslim told us, Jarir ibn Uthman al-Rahbi told us, on the authority of Abd al-Rahman ibn Maysarah, on the authority of Jubayr ibn Nafe'r, on the authority of Busr ibn Jahash al-Qurashi, who said: "The Prophet,

may God bless him and grant him peace, said one day, and he spat into his hand and placed his finger on it, and said: God Almighty says: Son of Adam, how can you be unable to help Me when I created you from something like this, until I proportioned you and made you equal, and you walked between two cold places, and the earth was slow to yield to you, so it gathered and withheld, until it reached the collarbones and I said, 'I will give charity,' but when is the time for charity?"

It was said: Its meaning is that we created them for what they do, which is command and prohibition, reward and punishment.

It was said: *What* means *whom*. Its meaning is: **We created them from among those who know and reason, not like animals.**

Tafsir al-Baidawi

39- *No* is a deterrent from this greed. **Indeed, We created them from that which they know** is an explanation for it. The meaning is that they were created from a drop of sperm that is not suitable for the world of holiness. So whoever is not perfected by faith and obedience and is not endowed with royal morals is not prepared to enter it. Or you were created for what you know, which is the perfection of the soul through knowledge and action. So whoever does not perfect it will not be among the stations of the perfect. Or the evidence from the first creation is the possibility of the second creation, which they built greed upon supposing it as an impossible supposition for them after being deterred from it.

Surat al-Ma'arij 70:40

So I swear by the Lord of the Easts and the Wests that We are indeed Able.

Tafsir al-Jalalayn

40 - *No* La is redundant **I swear by the Lord of the Easts and the Wests** of the sun, the moon, and all the planets **Indeed, We are Able**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **I swear by the Lord of the Easts and the Wests of the earth, 'Indeed, We are able* to replace them with better ones.'** He says: We are able to destroy them and bring forth better ones from among the creation who will obey Me and not disobey Me. **And We will not be outdone.** God Almighty says: **And not one of them can escape Us with a command that We desire from him, so that he escapes Us.**

And we said something similar to that, and the people of interpretation said that.

Who said that?

Yaqub ibn Ibrahim told me, he said: Ibn Ulayyah told us, he said: Anarah ibn Abi Hafsah told us, on the authority of Ikrimah, he said: Ibn Abbas said: The sun rises every year in three hundred and sixty windows, and does not return to that window until that day of the following year, and it does not rise except reluctantly, saying: O Lord, do not let me see Your servants, for I see them disobeying You, committing sins against You, I see them. He said: Have you not heard the words of Umayyah ibn Abi al-Salt:

Until you drag and flog

I said: O my master, and he flogs the sun? He said: I bit your father with them. The narrator only forced him to flog.

Ibn Al-Muthanna told us, he said: Ibn Amara told me, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of God, **Lord of the Easts and the Wests**, he said: The sun rises from three hundred and sixty places, rising every day from a place of rising and does not return to it the next day, and it does not rise except reluctantly. Ikrimah said: So I said to him: The poet said:

Until you drag and flog

He said: Ibn Abbas said: I bit your father with them, but the narrator forced him to do so.

Khallad bin Aslam told us: Al-Nadr told us: Shu'bah told us: Ammarah told us, on the authority of Ikrim, on the authority of Ibn Abbas: The sun rises in three hundred and sixty windows, and if it rises in a window, it does not rise from it until the following year, and it does not rise except reluctantly.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **So I swear by the Lord of the Easts and the Wests**, he said: He is the rising of the sun and its setting, and the rising of the moon and its setting place.

Tafsir al-Qurtubi

The Almighty said: **So I swear** meaning I swear. And there is no connection. **By the Lord of the Easts and the Wests** refers to the places where the sun rises and sets. We have already discussed them. Abu Haywah, Ibn Muhaisin, and Hamid read **By the Lord of the East and the West** in the singular form. **Indeed, We are Able** "to replace them with better ones" meaning: We are able to destroy them and take them away. And to bring someone better than them in terms of choice, obedience, and wealth. "And We will not be outdone" meaning nothing escapes Us, and nothing we want is beyond Our power.

Tafsir Ibn Kathir

The Almighty says, denouncing the infidels who were at the time of the Prophet, may God bless him and grant him peace, and who witnessed him and the guidance that God sent him with and the dazzling miracles with which God supported him. Yet, despite all of this, they were fleeing from him and dispersing from him, straying right and left, groups after groups, and sects after sects, as the Almighty said: **Then why do they turn away from the reminder? * As if they were wild donkeys * Fleeing from a lion.** This is similar to it, for God the Almighty said: **Then what is the matter with those who disbelieved before you that they are rushing headlong?** That is, what is the matter with these disbelievers who are with you, O Muhammad, that they are rushing headlong, that is, they are quickly fleeing from you, as Al-Hasan Al-Basri said: **Rushing headlong** means setting off. **To the right and to the left in groups.** The singular is *izza* meaning scattered, and it is a state of **rushing headlong** that is, in the state of their dispersion and disagreement, as Imam Ahmad said about the people of desires, so they are opposing the Book, differing about the Book, and agreeing on opposing the Book. Al-Awfi said on the authority of Ibn Abbas: **Then what is the matter with those who disbelieved before you that they are rushing headlong,** he said, **Before you, looking.** "To the right and to the left in groups." He said: **The 'izzin** is the group of people, turning to the right and to the left, mocking him. Ibn Jarir said: Ibn Bashir told us, Abu 'Amir told us, Qurra told us on the authority of Al-Hasan regarding his statement: **To the right and to the left in groups,** that is, scattered, taking to the right and to the left, saying: What did this man say?

Qatada said, *Rushing* deliberately, **to the right and to the left in groups**, meaning in groups around the Prophet, may God bless him and grant him peace, who have no interest in the Book of God or in His Prophet, may God bless him and grant him peace.

So I swear by the Lord of the Easts and the Wests that We are indeed Able.

Ath-Thawri, Shu'bah, 'Abtir ibn al-Qasim, 'Isa ibn Yunus, Muhammad ibn Fadil, Waki', Yahya al-Qattan, and Abu Mu'awiyah said, all on the authority of al-A'mash, on the authority of al-Musayyab ibn Rafi', on the authority of Tamim ibn Tarfa, on the authority of Jabir ibn Samurah, that the Messenger of God, may God bless him and grant him peace, came out to them while they were gathered together and said, **Why do I see you gathered together?** Narrated by Ahmad, Muslim, Abu Dawud, al-Nasa'i, and Ibn Jarir from the hadith of al-A'mash with this chain of narration. Ibn Jarir said, Muhammad ibn Bishr told us, Mu'ammil told us, Sufyan told us, on the authority of 'Abd al-Malik ibn 'Umar, on the authority of Abu Salamah, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, came out to his companions while they were gathered together and said, **Why do I see you gathered together?** This chain of narration is good, and I have not seen it in any of the six books from this source.

God the Almighty says: **Does every one of them aspire to enter a garden of pleasure? No!** That is, do these people, in this state of their flight from the Messenger of God (peace and blessings of God be upon him) and their aversion to the truth, aspire to enter the gardens of pleasure? No, rather their refuge is Hell. Then God the Almighty says, confirming the occurrence of the Resurrection and the punishment they denied and ruled out, citing as evidence the beginning, which the return is easier than, and which they acknowledge. God the Almighty says: **Indeed, We created them from that which they know.** That is, from weak semen, just as God the Almighty said: **Did We not create you from a despised water?** And He said: "So let man consider from what he was created. He was created from a fluid ejected. Emerging from between the backbone and the ribs. Indeed, he is able to return him. On the Day when secrets will be exposed, he will have no power or helper." Then God the Almighty says: **So I swear by the Lord of the Easts and the Wests.** That is, He who created the heavens and the earth, made the East and the West, and subjected the stars to appear in their Easts and set in their Wests. The meaning of the speech is that the matter is not as you claim, that there is no resurrection, no reckoning, no resurrection, and no rising again. Rather, all of that is real and will inevitably happen. That is why the letter *la* came at the beginning of the oath to indicate that what is sworn to is negation, which is the meaning of the speech and it is the refutation of their corrupt claim of denying the Day of Resurrection. They have witnessed from the great power of God the Most High what is more eloquent than establishing the Day of Resurrection, which is the creation of the heavens and the earth and the subjection of what is in them of creatures, animals, inanimate objects, and all kinds of existence. That is why God the Most High said: **The creation of the heavens and the earth is greater than the creation of mankind, but most of mankind do not know.**

And God the Almighty said: **Have they not seen that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead? Yes, indeed He is over all things competent.**

And God the Almighty said in another verse: "Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Creator, the Knowing. * His command when He intends a thing is only to say to it, "Be," and it is." And He said here: **So I swear by the Lord of the Easts and the Wests that We are surely Able * To substitute better than them,** meaning on the Day of Resurrection We will return them with bodies better than these, for His power is suitable for that. **And We are not to be outdone,** meaning helpless, as God the Almighty said: **Does man think that We will not assemble his bones? Yes, We are Able to proportion his fingertips.** And God the Almighty said: **We have decreed death among you, and We are not to be outdone * To substitute the likes of you and produce you in that which you do not know.** Ibn Jarir chose **To substitute better than them,** meaning a nation that obeys Us and does not disobey Us, and he made it like His saying: **And if We "If you turn away, He will replace you with another people, and they will not be the likes of you.** The first meaning is more evident, as other verses indicate it, and God Almighty knows best.

Then the Almighty said: **So leave them** meaning O Muhammad **to plunge into vain and play** meaning leave them in their denial, disbelief and obstinacy **until they meet their promised Day** meaning they will know the consequences of that and taste its consequences **On the Day they emerge from the graves in haste as if they were, toward a target, hastening** meaning: They will rise from the graves when the Lord, Blessed and Exalted be He, calls them to the place of reckoning. They will rise in haste as if they were, toward a target, hastening. Ibn Abbas, Mujahid and Ad-Dahhak said: To knowledge they are striving. Abu Al-Aliyah and Yahya bin Abi Katheer said: To a goal they are striving towards. The majority of scholars have read **to a target** with a fat-ha on the noon and a sukoon on the sad, and it is a verbal noun meaning the accusative. Al-Hasan Al-Basri has read *nab* with a damma on the noon and the sad, and it is the idol, meaning it is as if in their haste to the place of standing, they would run to the target when they saw it in the world, hastening to see which of them would touch it first. This was narrated on the authority of Mujahid, Yahya ibn Abi Katheer, Muslim al-Batin, Qatadah, al-Dahhak, al-Rabi' ibn Anas, Abu Salih, Asim ibn Bahdalah, Ibn Zayd, and others. The Almighty's statement, **Their eyes will be humbled** means submissive. **Humiliation will overwhelm them** means in response to their disdain for obeying in this world. **That is the Day which they were promised.** The end of the interpretation of Surah Sa'al. Praise and thanks be to God.

Fath al-Qadir

His statement: 40- "So I swear **is an extra la**" as mentioned earlier, and the meaning is: So I swear "by the Lord of the Easts and the Wests" meaning the East and West of every day of the year. The majority of scholars read "the Easts and the Wests" in the plural, while Abu Haywah, Ibn Muhaysin, and Hamid read it in the singular.

Tafsir al-Baghawi

40- **So I swear by the Lord of the Easts and the Wests,**
meaning the East and West of every day of the year,
Indeed, We are Able.

Tafsir al-Baidawi

40- "So I swear by the Lord of the Easts and the Wests
that We are indeed Able."

Surat al-Ma'arij 70:41

that We may substitute better ones than them, and We will not be outdone.

Surat al-Ma'arij 70:41

that We may substitute better ones than them, and We will not be outdone.

Tafsir al-Jalalayn

41 - **that We may replace them** We will bring in their place **ones better than them, and We will not be outdone** unable to do that.

Tafsir al-Suyuti

Tafsir al-Tabari

His saying: **On the condition that We replace them with better ones, and We will not be outdone.**

Tafsir al-Qurtubi

God Almighty says: **That We may replace them with better ones, and We will not be outdone.**

Tafsir Ibn Kathir

The Almighty says, denouncing the infidels who were at the time of the Prophet, may God bless him and grant him peace, and who witnessed him and the guidance that God sent him with and the dazzling miracles with which God supported him. Yet, despite all of this, they were fleeing from him and dispersing from him, straying right and left, groups after groups, and sects after sects, as the Almighty said: **Then why do they turn away from the reminder? * As if they were wild donkeys * Fleeing from a lion.** This is similar to it, for God the Almighty said: **Then what is the matter with those who disbelieved before you that they are rushing headlong?** That is, what is the matter with these disbelievers who are with you, O Muhammad, that they are rushing headlong, that is, they are quickly fleeing from you, as Al-Hasan Al-Basri said: **Rushing headlong** means setting off. **To the right and to the left in groups.** The singular is *izza* meaning scattered, and it is a state of **rushing headlong** that is, in the state of their dispersion and disagreement, as Imam Ahmad said about the people of desires, so they are opposing the Book, differing about the Book, and agreeing on opposing the Book. Al-Awfi said on the authority of Ibn Abbas: **Then what is the matter with those who disbelieved before you that they are rushing headlong,** he said, **Before you, looking.** "To the right and to the left in groups." He said: **The 'izzin** is the group of people, turning to the right and to the left, mocking him. Ibn Jarir said: Ibn Bashir told us, Abu 'Amir told us, Qurra told us on the authority of Al-Hasan regarding his statement: **To the right and to the left in groups,** that is, scattered, taking to the right and to the left, saying: What did this man say?

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And God the Almighty said: **Have they not seen that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead? Yes, indeed He is over all things competent.**

And God the Almighty said in another verse: "Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Creator, the Knowing. * His command when He intends a thing is only to say to it, "Be," and it is." And He said here: **So I swear by the Lord of the Easts and the Wests that We are surely Able * To substitute better than them,** meaning on the Day of Resurrection We will return them with bodies better than these, for His power is suitable for that. **And We are not to be outdone,** meaning helpless, as God the Almighty said: **Does man think that We will not assemble his bones? Yes, We are Able to proportion his fingertips.** And God the Almighty said: **We have decreed death among you, and We are not to be outdone * To substitute the likes of you and produce you in that which you do not know.** Ibn Jarir chose **To substitute better than them,** meaning a nation that obeys Us and does not disobey Us, and he made it like His saying: **And if We "If you turn away, He will replace you with another people, and they will not be the likes of you.** The first meaning is more evident, as other verses indicate it, and God Almighty knows best.

Then the Almighty said: **So leave them** meaning O Muhammad **to plunge into vain and play** meaning leave them in their denial, disbelief and obstinacy **until they meet their promised Day** meaning they will know the consequences of that and taste its consequences **On the Day they emerge from the graves in haste as if they were, toward a target, hastening** meaning: They will rise from the graves when the Lord, Blessed and Exalted be He, calls them to the place of reckoning. They will rise in haste as if they were, toward a target, hastening. Ibn Abbas, Mujahid and Ad-Dahhak said: To knowledge they are striving. Abu Al-Aliyah and Yahya bin Abi Katheer said: To a goal they are striving towards. The majority of scholars have read **to a target** with a fat-ha on the noon and a sukoon on the sad, and it is a verbal noun meaning the accusative. Al-Hasan Al-Basri has read *nab* with a damma on the noon and the sad, and it is the idol, meaning it is as if in their haste to the place of standing, they would run to the target when they saw it in the world, hastening to see which of them would touch it first. This was narrated on the authority of Mujahid, Yahya ibn Abi Katheer, Muslim al-Batin, Qatadah, al-Dahhak, al-Rabi' ibn Anas, Abu Salih, Asim ibn Bahdalah, Ibn Zayd, and others. The Almighty's statement, **Their eyes will be humbled** means submissive. **Humiliation will overwhelm them** means in response to their disdain for obeying in this world. **That is the Day which they were promised.** The end of the interpretation of Surah Sa'al. Praise and thanks be to God.

Fath al-Qadir

41- **Indeed, We are able * to substitute for them better than them** meaning, to create better than them, more obedient to God when they disobeyed Him, and to destroy these people. **And We are not to be outdone** meaning, we are to be defeated if We wished to do so. Rather, We do what We wish, nothing escapes Us and

nothing is beyond Our power. But Our will and foreknowledge required Us to delay the punishment of these people and not replace them with another creation.

Tafsir al-Baghawi

41- **That We may replace them with better ones**, that We may create better ones than them and more obedient to God and His Messenger, **and We will not be outdone.**

Tafsir al-Baidawi

41- **That We may replace them with better ones** meaning that We will destroy them and bring forth better people than them, or that We will give Muhammad, may God bless him and grant him peace, someone better than you in your place, namely the Ansar. **And We will not be outdone** will We be defeated if We will that.

Surat al-Ma'arij 70:42

So leave them to indulge in idle talk and play until they meet the Day they are promised.

Surat al-Ma'arij 70:42

So leave them to indulge in idle talk and play until they meet the Day they are promised.

Tafsir al-Jalalayn

42 - **So leave them** leave them **to indulge** in their falsehood **and play** in their world **until they meet** they meet **their Day on which they are promised** the punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So leave them to plunge into vain talk and play**, is saying to His Prophet Muhammad, may God bless him and grant him peace: So leave these polytheists who are rushing about, right and left, vainly delving into their falsehood and playing in this world, **until they meet their Day which they are promised**, meaning: until they meet the punishment of the Day of Resurrection which they are promised.

Tafsir al-Qurtubi

God Almighty says: **So leave them to indulge in idle talk and play until they meet the Day they are promised.**

That is, leave them to indulge in their falsehood and play in their worldly life, as a threat. And occupy yourself with what you have been commanded to do and do not let their polytheism be too much for you, for they will have a Day when they will meet what they were promised. Ibn Muhaisin, Mujahid, and Hamid recited: until they meet the Day they were promised. This verse was abrogated by the verse of the sword.

Tafsir Ibn Kathir

The Almighty says, denouncing the infidels who were at the time of the Prophet, may God bless him and grant him peace, and who witnessed him and the guidance that God sent him with and the dazzling miracles with which God supported him. Yet, despite all of this, they were fleeing from him and dispersing from him, straying right and left, groups after groups, and sects after sects, as the Almighty said: **Then why do they turn away from the reminder? * As if they were wild donkeys * Fleeing from a lion.** This is similar to it, for God the Almighty said: **Then what is the matter with those who disbelieved before you that they are rushing headlong?** That is, what is the matter with these disbelievers who are with you, O Muhammad, that they are rushing headlong, that is, they are quickly fleeing from you, as Al-Hasan Al-Basri said: **Rushing**

headlong means setting off. **To the right and to the left in groups.** The singular is *izza* meaning scattered, and it is a state of **rushing headlong** that is, in the state of their dispersion and disagreement, as Imam Ahmad said about the people of desires, so they are opposing the Book, differing about the Book, and agreeing on opposing the Book. Al-Awfi said on the authority of Ibn Abbas: **Then what is the matter with those who disbelieved before you that they are rushing headlong**, he said, **Before you, looking.** "To the right and to the left in groups." He said: **The 'izzin** is the group of people, turning to the right and to the left, mocking him. Ibn Jarir said: Ibn Bashir told us, Abu 'Amir told us, Qurra told us on the authority of Al-Hasan regarding his statement: **To the right and to the left in groups**, that is, scattered, taking to the right and to the left, saying: What did this man say?

Qatada said, *Rushing* deliberately, **to the right and to the left in groups**, meaning in groups around the Prophet, may God bless him and grant him peace, who have no interest in the Book of God or in His Prophet, may God bless him and grant him peace. Ath-Thawri, Shu'bah, 'Abtir ibn al-Qasim, 'Isa ibn Yunus, Muhammad ibn Fadil, Waki', Yahya al-Qattan, and Abu Mu'awiyah said, all on the authority of al-A'mash, on the authority of al-Musayyab ibn Rafi', on the authority of Tamim ibn Tarfa, on the authority of Jabir ibn Samurah, that the Messenger of God, may God bless him and grant him peace, came out to them while they were gathered together and said, **Why do I see you gathered together?** Narrated by Ahmad, Muslim, Abu Dawud, al-Nasa'i, and Ibn Jarir from the hadith of al-A'mash with this chain of narration. Ibn Jarir said, Muhammad ibn Bishr told us, Mu'ammil told us, Sufyan told us, on the authority of 'Abd al-Malik ibn 'Umar, on the authority of Abu Salamah, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, came out to his companions while they were gathered together and said, **Why do I see you gathered together?** This chain of narration is good, and I have not seen it in any of the six books from this source.

God the Almighty says: **Does every one of them aspire to enter a garden of pleasure? No!** That is, do these people, in this state of their flight from the Messenger of God (peace and blessings of God be upon him) and their aversion to the truth, aspire to enter the gardens of pleasure? No, rather their refuge is Hell. Then God the Almighty says, confirming the occurrence of the Resurrection and the punishment they denied and ruled out, citing as evidence the beginning, which the return is easier than, and which they acknowledge. God the Almighty says: **Indeed, We created them from that which they know.** That is, from weak semen, just as God the Almighty said: **Did We not create you from a despised water?** And He said: "So let man consider from what he was created. He was created from a fluid ejected. Emerging from between the backbone and the ribs. Indeed, he is able to return him. On the Day when secrets will be exposed, he will have no power or helper." Then God the Almighty says: **So I swear by the Lord of the Easts and the Wests.** That is, He who created the heavens and the earth, made the East and

the West, and subjected the stars to appear in their East and set in their West. The meaning of the speech is that the matter is not as you claim, that there is no resurrection, no reckoning, no resurrection, and no rising again. Rather, all of that is real and will inevitably happen. That is why the letter *la* came at the beginning of the oath to indicate that what is sworn to is negation, which is the meaning of the speech and it is the refutation of their corrupt claim of denying the Day of Resurrection. They have witnessed from the great power of God the Most High what is more eloquent than establishing the Day of Resurrection, which is the creation of the heavens and the earth and the subjection of what is in them of creatures, animals, inanimate objects, and all kinds of existence. That is why God the Most High said: **The creation of the heavens and the earth is greater than the creation of mankind, but most of mankind do not know.**

And God the Almighty said: **Have they not seen that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead? Yes, indeed He is over all things competent.** And God the Almighty said in another verse: "Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Creator, the Knowing. * His command when He intends a thing is only to say to it, "Be," and it is." And He said here: **So I swear by the Lord of the East and the West that We are surely Able * To substitute better than them,** meaning on the Day of Resurrection We will return them with bodies better than these, for His power is suitable for that. **And We are not to be outdone,** meaning helpless, as God the Almighty said: **Does man think that We will not assemble his bones? Yes, We are Able to proportion his fingertips.** And God the Almighty said: **We have decreed death among you, and We are not to be outdone * To substitute the likes of you and produce you in that which you do not know.** Ibn Jarir chose **To substitute better than them,** meaning a nation that obeys Us and does not disobey Us, and he made it like His saying: **And if We "If you turn away, He will replace you with another people, and they will not be the likes of you.** The first meaning is more evident, as other verses indicate it, and God Almighty knows best.

Then the Almighty said: **So leave them** meaning O Muhammad **to plunge into vain and play** meaning leave them in their denial, disbelief and obstinacy **until they meet their promised Day** meaning they will know the consequences of that and taste its consequences **On the Day they emerge from the graves in haste as if they were, toward a target, hastening** meaning: They will rise from the graves when the Lord, Blessed and Exalted be He, calls them to the place of reckoning. They will rise in haste as if they were, toward a target, hastening. Ibn Abbas, Mujahid and Ad-Dahhak said: To knowledge they are striving. Abu Al-Aliyah and Yahya bin Abi Katheer said: To a goal they are striving towards. The majority of scholars have read **to a target** with a fat-ha on the noon and a sukoon on the sad, and it is a verbal noun meaning the accusative. Al-Hasan Al-Basri has read *nab* with a damma on the noon and the sad, and it is the idol, meaning it is as if in their haste to the place of standing, they would run to the target when they saw it in the world, hastening to see which of them would touch it first. This was

narrated on the authority of Mujahid, Yahya ibn Abi Katheer, Muslim al-Batin, Qatadah, al-Dahhak, al-Rabi' ibn Anas, Abu Salih, Asim ibn Bahdalah, Ibn Zayd, and others. The Almighty's statement, **Their eyes will be humbled** means submissive. **Humiliation will overwhelm them** means in response to their disdain for obeying in this world. **That is the Day which they were promised.** The end of the interpretation of Surah Sa'al. Praise and thanks be to God.

Fath al-Qadir

42- **So leave them to plunge into falsehood and play.** That is, leave them to plunge into their falsehood and play in their worldly life, and occupy yourself with what you have been commanded to do and do not let their situation be too difficult for you, for you are only required to convey the message. **until they meet the Day they are promised.** Which is the Day of Resurrection. This verse was abrogated by the verse of the sword. The majority of scholars read it as **they will meet.** Abu Ja'far, Ibn Muhaysin, Hamid, and Mujahid read it as **until they meet.**

Tafsir al-Baghawi

42- **So leave them to plunge into their falsehood and play in their worldly life until they meet the Day they are promised.** This was abrogated by the verse on fighting.

Tafsir al-Baidawi

42- **So leave them to indulge in idle talk and play until they meet the Day they are promised.** This was mentioned at the end of Surat At-Tur.

Surat al-Ma'arij 70:43

The Day they emerge from the graves quickly, as if they were hastening toward an idol.

Surat al-Ma'arij 70:43

The Day they emerge from the graves quickly, as if they were hastening toward an idol.

Tafsir al-Jalalayn

43 - **On the Day they emerge from the graves** the graves **in haste** to the place of assembly **as if they were to a monument** and in a reading with the damma of the two letters something monumental like a flag or banner **they hasten**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **The Day they come forth**, is an explanation and guidance of the first day which is in His statement, **The Day they are promised**. The interpretation of the statement is: until they meet the Day they are promised, the Day they come forth from the graves, which are the tombs: the singular of which is *jadath*, "in haste as if they were hastening toward a place of assembly."

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **On the Day they will emerge from the graves quickly**, meaning from the graves quickly.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, something similar. We have already explained the grave before with its supporting evidence and what the scholars have said about it.

And his statement, **to a monument they hasten**, meaning: as if they were racing towards a flag that had been erected for them. The reciters of the regions agreed unanimously to open the noon in his statement *an-nazb* except for al-Hasan al-Basri, as it was mentioned from him that he used to close it with the sad, and it is as if the one who opened it directed the nasb to it being a source from the saying of the speaker: I set the thing up, I set it up, and it is as if its interpretation for them is as if they are hastening to an erected idol, and as for the one who closed it with the sad, then it is one of the idols, and they are their gods that they used to worship.

As for his saying **they hasten**, "ifād" means to hasten, and from it the poet said:

I swear by the ostrich that always goes out and seeks to be treated with kindness.

He says: You seek refuge to which you can resort, and ifād means speed. Ru'bah said:

Grandfather walks with us on his hands

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

Who said that?

Ibn Bashar told us: Muhammad ibn Ja'far told us: Ibn Abi 'Uday told us, on the authority of 'Awf, on the authority of Abu al-'Aliyah, that he said about this verse, **As if they were hastening to a target**, he said: They race to landmarks.

Muhammad bin Saeed 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, **As if they were hastening to a target**, he said: They are striving to knowledge.

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, **They hasten**, he said: They race.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **As if they were hastening to a place of worship**. He said: They were striving to knowledge.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **As if they were hastening towards a target**. He said: They were running.

Ali bin Sahl told us: Al-Walid bin Muslim told us: I heard Abu Omar say: I heard Yahya bin Abi Katheer say: **As if they were rushing towards a target**. He said: They are racing towards a goal.

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, **to a place they hasten**, to a place they set out.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **To a place they hasten**. He said: To knowledge they race.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **As if they were hastening to idols**, he said: The idols are stones that they used to worship, tall stones called idols. And regarding His statement, *hastening*, he said: They hasten to idols that they used to hasten to. Ibn Zayd said: And the idols that the people of ignorance used to worship and visit and venerate, one of them would carry them with him, and if he saw one better than it, he would take it and throw this one down, and He said to it, "Each one follows his master. Wherever he directs him, he brings no good. Is he equal to one who enjoins justice while he is on a straight path?" **An-Nahl 16:76**

Ibn Bashar told us, he said: Abu Amir told us, he said: Marra told us, on the authority of Al-Hasan, regarding his statement, **As if they were hastening to an idol**, he said: They race to their idol, whoever of them will touch it first.

Ibn Bashar told us: Hammad bin Mas'adah told us:

Qara told us, on the authority of Al-Hasan, the same.

istawfad meaning to hurry.

Tafsir al-Qurtubi

God Almighty says: **The Day they emerge from the graves quickly, as if they were, toward an idol, hastening.**

A day instead of their day before it, and the general reading is *yukhrujuun* with a fatha on the ya and a damma on the ra as the named agent. As-Salami, Al-Mughirah and Al-A'sha from Asim read *yukhrujuun* with a damma on the ya and a fatha on the ra as a passive verb. Al-Ajdath: graves, the singular is jadth. It has been mentioned in Surah Yasin. *Sira'an* when they hear the final shout to answer the caller, and it is an accusative of state. **As if they were to a target they hasten** is the general reading with a fatha on the noon and a jazm on the sad. Ibn Amir and Hafs read with a damma on the noon and the sad. Amr ibn Maymun, Abu Raja and others read with a damma on the noon and a sukoon on the sad. Nasb and nasb are two languages like weakness and weakness. Al-Jawhari: Nasb is what is placed in the accusative case and is worshipped instead of God, and likewise nasb with a damma, and it may be moved. Al-A'sha said: And do not place that which is placed in the accusative case for well-being, and God is your Lord, so worship

He wanted to worship you, so he stopped with the alif, as you say: I saw Zayd. The plural is ansaab. And his saying: and this monument means beware of this monument. Monsoon is evil and affliction, and from it is the saying of God the Almighty: {Indeed, Satan has touched me with hardship and torment} (Surah Sad: 41). Al-Akhfash and Al-Farraa said: Monsoon is the plural of monument like rahn and rahn, and monuments are the plural of monument, so it is the plural of plural. It was also said: Monsoon and monuments are one and the same. It was also said: Monsoon is the plural of nisab, which is a stone or an idol that is sacrificed to, and from it is the saying of God the Almighty: {And that which is sacrificed on stone altars} (Surah al-Ma'idah 5:3). It was also said: Monsoon, Monsoon, and Monsoon have one meaning, as it was said Umar, Umar, and Umar. An-Nahhas mentioned that Ibn Abbas said: To a monument, to a goal, which is that which you direct your sight to. Al-Kabi said: To something erected, a flag or a banner. Al-Hasan said: When the sun rose, they would rush to their monuments that they worshipped instead of God, the first of them not turning back from the last of them. **They hasten** means they hurry. And *ifad* means to hasten. The poet said:

The knights of Dhibyan are under the iron, like jinn, they are overwhelmed by genius.

Abqar: a place that the Arabs claim is the land of the jinn. Labid said: Old men and young men like the paradise of Abqar.

Al-Layth said: The camels rushed, and their owner made them hurry. *Ifad* is transitive, while *ifad* in the verse is intransitive. It is said: *Fadda*, "afada," and

Tafsir Ibn Kathir

The Almighty says, denouncing the infidels who were at the time of the Prophet, may God bless him and grant him peace, and who witnessed him and the guidance that God sent him with and the dazzling miracles with which God supported him. Yet, despite all of this, they were fleeing from him and dispersing from him, straying right and left, groups after groups, and sects after sects, as the Almighty said: **Then why do they turn away from the reminder? * As if they were wild donkeys * Fleeing from a lion.** This is similar to it, for God the Almighty said: **Then what is the matter with those who disbelieved before you that they are rushing headlong?** That is, what is the matter with these disbelievers who are with you, O Muhammad, that they are rushing headlong, that is, they are quickly fleeing from you, as Al-Hasan Al-Basri said: **Rushing headlong** means setting off. **To the right and to the left in groups.** The singular is *izza* meaning scattered, and it is a state of **rushing headlong** that is, in the state of their dispersion and disagreement, as Imam Ahmad said about the people of desires, so they are opposing the Book, differing about the Book, and agreeing on opposing the Book. Al-Awfi said on the authority of Ibn Abbas: **Then what is the matter with those who disbelieved before you that they are rushing headlong,** he said, **Before you, looking.** "To the right and to the left in groups." He said: **The 'izzin** is the group of people, turning to the right and to the left, mocking him. Ibn Jarir said: Ibn Bashir told us, Abu 'Amir told us, Qurra told us on the authority of Al-Hasan regarding his statement: **To the right and to the left in groups,** that is, scattered, taking to the right and to the left, saying: What did this man say?

Qatada said, *Rushing* deliberately, **to the right and to the left in groups,** meaning in groups around the Prophet, may God bless him and grant him peace, who have no interest in the Book of God or in His Prophet, may God bless him and grant him peace. Ath-Thawri, Shu'bah, 'Abtir ibn al-Qasim, 'Isa ibn Yunus, Muhammad ibn Fadil, Waki', Yahya al-Qattan, and Abu Mu'awiyah said, all on the authority of al-A'mash, on the authority of al-Musayyab ibn Rafi', on the authority of Tamim ibn Tarfa, on the authority of Jabir ibn Samurah, that the Messenger of God, may God bless him and grant him peace, came out to them while they were gathered together and said, **Why do I see you gathered together?** Narrated by Ahmad, Muslim, Abu Dawud, al-Nasa'i, and Ibn Jarir from the hadith of al-A'mash with this chain of narration. Ibn Jarir said, Muhammad ibn Bishr told us, Mu'ammil told us, Sufyan told us, on the authority of 'Abd al-Malik ibn 'Umar, on the authority of Abu Salamah, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, came out to his companions while they were gathered together and said, **Why do I see you gathered together?** This chain of narration is good, and I have not seen it in any of the six books from this source.

God the Almighty says: **Does every one of them aspire**

The Day they emerge from the graves quickly, as if they were hastening toward an idol.

to enter a garden of pleasure? No! That is, do these people, in this state of their flight from the Messenger of God (peace and blessings of God be upon him) and their aversion to the truth, aspire to enter the gardens of pleasure? No, rather their refuge is Hell. Then God the Almighty says, confirming the occurrence of the Resurrection and the punishment they denied and ruled out, citing as evidence the beginning, which the return is easier than, and which they acknowledge. God the Almighty says: **Indeed, We created them from that which they know.** That is, from weak semen, just as God the Almighty said: **Did We not create you from a despised water?** And He said: "So let man consider from what he was created. He was created from a fluid ejected. Emerging from between the backbone and the ribs. Indeed, he is able to return him. On the Day when secrets will be exposed, he will have no power or helper." Then God the Almighty says: **So I swear by the Lord of the Easts and the Wests.** That is, He who created the heavens and the earth, made the East and the West, and subjected the stars to appear in their Easts and set in their Wests. The meaning of the speech is that the matter is not as you claim, that there is no resurrection, no reckoning, no resurrection, and no rising again. Rather, all of that is real and will inevitably happen. That is why the letter *la* came at the beginning of the oath to indicate that what is sworn to is negation, which is the meaning of the speech and it is the refutation of their corrupt claim of denying the Day of Resurrection. They have witnessed from the great power of God the Most High what is more eloquent than establishing the Day of Resurrection, which is the creation of the heavens and the earth and the subjection of what is in them of creatures, animals, inanimate objects, and all kinds of existence. That is why God the Most High said: **The creation of the heavens and the earth is greater than the creation of mankind, but most of mankind do not know.**

And God the Almighty said: **Have they not seen that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead? Yes, indeed He is over all things competent.** And God the Almighty said in another verse: "Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Creator, the Knowing. * His command when He intends a thing is only to say to it, "Be," and it is." And He said here: **So I swear by the Lord of the Easts and the Wests that We are surely Able * To substitute better than them,** meaning on the Day of Resurrection We will return them with bodies better than these, for His power is suitable for that. **And We are not to be outdone,** meaning helpless, as God the Almighty said: **Does man think that We will not assemble his bones? Yes, We are Able to proportion his fingertips.** And God the Almighty said: **We have decreed death among you, and We are not to be outdone * To substitute the likes of you and produce you in that which you do not know.** Ibn Jarir chose **To substitute better than them,** meaning a nation that obeys Us and does not disobey Us, and he made it like His saying: **And if We "if you turn away, He will replace you with another people, and they will not be the likes of you.** The first meaning is more evident, as other verses indicate it, and God

Almighty knows best.

Then the Almighty said: **So leave them** meaning O Muhammad **to plunge into vain and play** meaning leave them in their denial, disbelief and obstinacy **until they meet their promised Day** meaning they will know the consequences of that and taste its consequences **On the Day they emerge from the graves in haste as if they were, toward a target, hastening** meaning: They will rise from the graves when the Lord, Blessed and Exalted be He, calls them to the place of reckoning. They will rise in haste as if they were, toward a target, hastening. Ibn Abbas, Mujahid and Ad-Dahhak said: To knowledge they are striving. Abu Al-Aliyah and Yahya bin Abi Katheer said: To a goal they are striving towards. The majority of scholars have read **to a target** with a fat-ha on the noon and a sukoon on the sad, and it is a verbal noun meaning the accusative. Al-Hasan Al-Basri has read *nab* with a damma on the noon and the sad, and it is the idol, meaning it is as if in their haste to the place of standing, they would run to the target when they saw it in the world, hastening to see which of them would touch it first. This was narrated on the authority of Mujahid, Yahya ibn Abi Katheer, Muslim al-Batin, Qatadah, al-Dahhak, al-Rabi' ibn Anas, Abu Salih, Asim ibn Bahdalah, Ibn Zayd, and others. The Almighty's statement, **Their eyes will be humbled** means submissive. **Humiliation will overwhelm them** means in response to their disdain for obeying in this world. **That is the Day which they were promised.** The end of the interpretation of Surah Sa'al. Praise and thanks be to God.

Fath al-Qadir

43- The Day they emerge from the graves quickly Day is a substitute for their day, and quickly is in the accusative case as a state of the pronoun they emerge. The majority read **they emerge** in the active form. As-Salami, Al-A'mash, Al-Mughirah, and Asim in one narration read it in the passive form, and Al-Ajdath is the plural of Jadh, which is the grave. **As if they were hastening to a monument** The majority read *Nasb* with a fatha on the noon and a sukoon on the sad. Ibn Amir and Halas read it with a damma on the noon and the sad, and Amr ibn Maymun and Abu Raja read it with a damma on the noon and a sukoon on the sad. It is said in As-Sahah: The nasb is what is erected so that it is worshipped instead of God, and so is the nasb with a damma, and it may be moved. Al-A'sha said:

And do not worship this erected idol, nor worship Satan. But worship God.

The plural is ansaab. Al-Akhfash and Al-Farra' said: An-Nasb is the plural of an-Nasb, like Rahn and Rahn. Ansaab is the plural of an-Nasb, so it is the plural of plural. It was also said that an-Nasb is the plural of Nisab, which is a stone or an idol on which sacrifices are made. From this is His statement, **And what is sacrificed on al-Ansaab.** An-Nahhas said: Nasb and Nasb have the same meaning. It was also said that the meaning of **to an-Nasab** is to a limit, which is that which you direct your sight to. Al-Kalbi said: To something erected, a flag or a banner: meaning, as if they were calling to a flag, or a banner erected for

them, they rush. Al-Hasan said: They would rush when the sun rose to their altars which they worshipped instead of God, not to hunt game there, for fear of it escaping. The meaning of yufaduun is they hasten, and ifyadh is to hasten. It is said that he hastened ifyadan, meaning he hastened quickly. From this is the saying of the poet:

The knights of Dhubyan are under the iron, like jinn, who are being chased by genius.

Ubaqar: a village of the jinn, as the Arabs claim. From this comes the saying of Labid:

Old and young people are like the paradise of a genius

Tafsir al-Baghawi

43- **The Day they emerge from the graves**, from the tombs, **in haste**, to answer the caller, **as if they were to a target**, Ibn Amir, Ibn Abbas, and Hafs read: *target* with a damma on the noon and the sad, and the others read it with a fatha on the noon and a sukoon on the sad, meaning to something set up, it is said: So-and-so is a target for my eyes. Al-Kalbi said: to a flag and a banner. And whoever reads it with a damma, Muqatil and Al-Kisa'i said: meaning to their idols that they used to worship besides God, like His statement: **And that which was sacrificed on stone altars** (al-Ma'idah 5:3). Al-Hasan said: They hasten to it, whichever of them will take it first, **they hasten**, they hasten.

Tafsir al-Baidawi

43- **On the Day they emerge from the graves quickly** quickly, plural of quick, **as if they were to a monument** erected for worship or knowledge, **they hasten**, Ibn Amir and Hafs read **to a monument** with a damma on the noon and the sad, and the rest of the seven read it with a fatha on the noon and a sukoon on the sad, and it was read with a damma as a lightening of *monument* or a plural.

Surat al-Ma'arij 70:44

Their eyes will be humbled, humiliation will overwhelm them. That is the Day which they were promised.

Surat al-Ma'arij 70:44

Their eyes will be humbled, humiliation will overwhelm them. That is the Day which they were promised.

Tafsir al-Jalalayn

44 - *Humbled* humbled **their eyes will be overwhelmed** will cover them (with humiliation. That is the Day they were promised). That is the subject and what follows is the predicate and its meaning is the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Their eyes will be humbled**, meaning: Their eyes will be submissive to the shame and humiliation they are in. **Disgrace will overwhelm them**, meaning: Disgrace will overwhelm them. **That is the Day which they were promised**, meaning: God Almighty says: This is the Day whose description I have described, and it is the Day of Resurrection which the polytheists of Quraysh were promised in this world, that they would have no power in the Hereafter. They used to lie about it.

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada: **That day** is the Day of Resurrection **which they were promised**.

Tafsir al-Qurtubi

The Almighty says: **Their eyes will be humbled** meaning submissive and submissive, not raising them to what they expect of God's punishment. **Humiliation will overwhelm them** Al-Ma'arij: meaning disgrace will overwhelm them. Qatada said: It is the blackening of faces. Rahaq means overwhelm, and from it is the word *rahaquhu* in the broken form yuhraquhu rahaqan meaning it overwhelms him, and from it is the saying of God the Almighty: **And neither darkness nor humiliation will overwhelm their faces** Yunus 10:26. **That is the Day which they were promised** meaning they were promised in this world that they would be punished on it. The report was presented in the past tense because what God promised him will inevitably happen.

Tafsir Ibn Kathir

The Almighty says, denouncing the infidels who were at the time of the Prophet, may God bless him and grant him peace, and who witnessed him and the guidance that God sent him with and the dazzling miracles with which God supported him. Yet, despite

all of this, they were fleeing from him and dispersing from him, straying right and left, groups after groups, and sects after sects, as the Almighty said: **Then why do they turn away from the reminder? * As if they were wild donkeys * Fleeing from a lion**. This is similar to it, for God the Almighty said: **Then what is the matter with those who disbelieved before you that they are rushing headlong?** That is, what is the matter with these disbelievers who are with you, O Muhammad, that they are rushing headlong, that is, they are quickly fleeing from you, as Al-Hasan Al-Basri said: **Rushing headlong** means setting off. **To the right and to the left in groups**. The singular is *izza* meaning scattered, and it is a state of **rushing headlong** that is, in the state of their dispersion and disagreement, as Imam Ahmad said about the people of desires, so they are opposing the Book, differing about the Book, and agreeing on opposing the Book. Al-Awfi said on the authority of Ibn Abbas: **Then what is the matter with those who disbelieved before you that they are rushing headlong**, he said, **Before you, looking**. "To the right and to the left in groups." He said: **The 'izzin** is the group of people, turning to the right and to the left, mocking him. Ibn Jarir said: Ibn Bashir told us, Abu 'Amir told us, Qurra told us on the authority of Al-Hasan regarding his statement: **To the right and to the left in groups**, that is, scattered, taking to the right and to the left, saying: What did this man say?

Qatada said, *Rushing* deliberately, **to the right and to the left in groups**, meaning in groups around the Prophet, may God bless him and grant him peace, who have no interest in the Book of God or in His Prophet, may God bless him and grant him peace. Ath-Thawri, Shu'bah, 'Abtir ibn al-Qasim, 'Isa ibn Yunus, Muhammad ibn Fadil, Waki', Yahya al-Qattan, and Abu Mu'awiyah said, all on the authority of al-A'mash, on the authority of al-Musayyab ibn Rafi', on the authority of Tamim ibn Tarfa, on the authority of Jabir ibn Samurah, that the Messenger of God, may God bless him and grant him peace, came out to them while they were gathered together and said, **Why do I see you gathered together?** Narrated by Ahmad, Muslim, Abu Dawud, al-Nasa'i, and Ibn Jarir from the hadith of al-A'mash with this chain of narration. Ibn Jarir said, Muhammad ibn Bishr told us, Mu'ammil told us, Sufyan told us, on the authority of 'Abd al-Malik ibn 'Umar, on the authority of Abu Salamah, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, came out to his companions while they were gathered together and said, **Why do I see you gathered together?** This chain of narration is good, and I have not seen it in any of the six books from this source.

God the Almighty says: **Does every one of them aspire to enter a garden of pleasure? No!** That is, do these people, in this state of their flight from the Messenger of God (peace and blessings of God be upon him) and their aversion to the truth, aspire to enter the gardens of pleasure? No, rather their refuge is Hell. Then God the Almighty says, confirming the occurrence of the Resurrection and the punishment they denied and

ruled out, citing as evidence the beginning, which the return is easier than, and which they acknowledge. God the Almighty says: **Indeed, We created them from that which they know.** That is, from weak semen, just as God the Almighty said: **Did We not create you from a despoised water?** And He said: "So let man consider from what he was created. He was created from a fluid ejected. Emerging from between the backbone and the ribs. Indeed, he is able to return him. On the Day when secrets will be exposed, he will have no power or helper." Then God the Almighty says: **So I swear by the Lord of the Easts and the Wests.** That is, He who created the heavens and the earth, made the East and the West, and subjected the stars to appear in their Easts and set in their Wests. The meaning of the speech is that the matter is not as you claim, that there is no resurrection, no reckoning, no resurrection, and no rising again. Rather, all of that is real and will inevitably happen. That is why the letter *la* came at the beginning of the oath to indicate that what is sworn to is negation, which is the meaning of the speech and it is the refutation of their corrupt claim of denying the Day of Resurrection. They have witnessed from the great power of God the Most High what is more eloquent than establishing the Day of Resurrection, which is the creation of the heavens and the earth and the subjection of what is in them of creatures, animals, inanimate objects, and all kinds of existence. That is why God the Most High said: **The creation of the heavens and the earth is greater than the creation of mankind, but most of mankind do not know.**

And God the Almighty said: **Have they not seen that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead? Yes, indeed He is over all things competent.** And God the Almighty said in another verse: "Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Creator, the Knowing. * His command when He intends a thing is only to say to it, "Be," and it is." And He said here: **So I swear by the Lord of the Easts and the Wests that We are surely Able * To substitute better than them,** meaning on the Day of Resurrection We will return them with bodies better than these, for His power is suitable for that. **And We are not to be outdone,** meaning helpless, as God the Almighty said: **Does man think that We will not assemble his bones? Yes, We are Able to proportion his fingertips.** And God the Almighty said: **We have decreed death among you, and We are not to be outdone * To substitute the likes of you and produce you in that which you do not know.** Ibn Jarir chose **To substitute better than them,** meaning a nation that obeys Us and does not disobey Us, and he made it like His saying: **And if We "If you turn away, He will replace you with another people, and they will not be the likes of you.** The first meaning is more evident, as other verses indicate it, and God Almighty knows best.

Then the Almighty said: **So leave them** meaning O Muhammad **to plunge into vain and play** meaning leave them in their denial, disbelief and obstinacy **until they meet their promised Day** meaning they will know the consequences of that and taste its consequences **On the Day they emerge from the graves in haste as if they were, toward a target, hastening** meaning: They will rise from the graves when the Lord, Blessed and

Exalted be He, calls them to the place of reckoning. They will rise in haste as if they were, toward a target, hastening. Ibn Abbas, Mujahid and Ad-Dahhak said: To knowledge they are striving. Abu Al-Aliyah and Yahya bin Abi Katheer said: To a goal they are striving towards. The majority of scholars have read **to a target** with a fat-ha on the noon and a sukoon on the sad, and it is a verbal noun meaning the accusative. Al-Hasan Al-Basri has read *nab* with a damma on the noon and the sad, and it is the idol, meaning it is as if in their haste to the place of standing, they would run to the target when they saw it in the world, hastening to see which of them would touch it first. This was narrated on the authority of Mujahid, Yahya bin Abi Katheer, Muslim al-Batin, Qatadah, al-Dahhak, al-Rabi' ibn Anas, Abu Salih, Asim ibn Bahdalah, Ibn Zayd, and others. The Almighty's statement, **Their eyes will be humbled** means submissive. **Humiliation will overwhelm them** means in response to their disdain for obeying in this world. **That is the Day which they were promised.** The end of the interpretation of Surah Sa'al. Praise and thanks be to God.

Fath al-Qadir

44- **Their eyes will be humbled** is in the accusative case, in the state of the pronoun **they will disperse**, and their eyes will be raised to it. Humility is humiliation and submission: meaning they will not raise them to what they expect of the punishment. **Humiliation will overwhelm them** means severe humiliation will overwhelm them. Qatada said: It is the blackness of the faces, and from it is the word **a teenage boy**: if puberty overwhelms him. It is said **he humiliated him** with the kasra, **he humiliated him**, meaning it overtook him. Similar to this is His statement: **Nor will darkness or humiliation overwhelm their faces**, and the reference in His statement: *that is* to what was mentioned previously. It is a subject and its predicate is **the Day which they were promised**, meaning that which they were promised in this world through the tongues of the messengers has overtaken them and is present, and what God promised them of His punishment has befallen them, even if it is future, so it is considered as something that has already happened because it has come to pass.

Sa'id ibn Mansur, 'Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn 'Abbas, regarding his statement, **So I swear by the Lord of the Easts and the Wests**, that he said: The sun has a place where it rises every day and a place where it sets, different from its place of rising and different from its place of setting yesterday. Ibn Jarir narrated on his authority, **To a place they hasten**, that he said: To a place of knowledge they hasten.

Tafsir al-Baghawi

44- *Humbled*, submissive and submissive, **their eyes will be overwhelmed with humiliation**, disgrace will overwhelm them, **that is the Day they were promised**, meaning the Day of Resurrection.

Surat al-Ma'arij 70:44

Their eyes will be humbled, humiliation will overwhelm them. That is the Day which they were promised.

Tafsir al-Baidawi

44- **Their eyes will be humbled, and humiliation will cover them.** Its interpretation was mentioned, **That is the Day which they were promised** in this world.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Isra, God will give him the reward of those who are attentive to their trusts and covenants.**

Surat Nuh 71:1

Indeed, We sent Noah to his people, [saying], **Warn your people before there comes to them a painful punishment.**

Tafsir al-Jalalayn

1 - Indeed, We sent Noah to his people, [saying], **Warn** that is, with a warning **your people before there comes to them** if they do not believe **a painful punishment** painful in this world and the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Indeed, We sent Noah** - that is, Noah, son of Lamech - **to his people, [saying], 'Warn your people before there comes upon them a painful punishment.'** He says: We sent him to them, saying, **Warn your people.** The word *an* is in the accusative case according to some of the Arab scholars, and in the genitive case according to some of them. I have explained the reasons for each group of them, and the correct view in our view of that is what has preceded in this book of ours, which suffices without repeating it in this place. It is in the reading of Abdullah, as he mentioned: **Indeed, We sent to his people, 'Warn your people,'** without *an*. This is permissible because sending means saying, so it is as if it was said: We said to Nuh 71: **Warn your people before there comes upon them a painful punishment.** That painful punishment is the flood in which God drowned them.

Tafsir al-Qurtubi

Surah Nuh is Meccan, and it has twenty-eight verses.

God the Almighty said: **Indeed, We sent Noah to his people, [saying], 'Warn your people before there comes to them a painful punishment.'** It was previously stated in Al-A'raf that Noah, peace be upon him, was the first messenger sent. Qatadah narrated it on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **The first messenger sent was Noah, and he was sent to all the people of the earth.** Therefore, when they disbelieved, God drowned all the people of the earth. He is Noah, son of Lamech, son of Methuselah, son of Enoch, who is Idris, son of Jared, son of Mahalalel, son of Enosh, son of Cainan, son of Seth, son of Adam, peace be upon him. Wahb said: They are all believers. He was sent to his people when he was one year old. Ibn Abbas said: Forty years. Abdullah ibn Shaddad said: He was sent when he was three hundred and fifty years old. This was previously stated in Surat An-Nakboot. Praise be to God. **Warn your people** means: warn your people. The position of *an* is in the accusative case, dropping the preposition. It was also said that its position is in the genitive case due to its strong service with *an*.

It is possible that *an* has the meaning of the explanatory particle, so it has no syntactic position, because *sending* has the meaning of a command, so there is no need to omit the *baa*. The reading of *Abdullah* without *an* means **We said to him, warn your people.** The meaning of warning has already been mentioned at the beginning of Surat Al-Baqarah. **before there comes to them a painful punishment** Ibn Abbas said: It means the punishment of the Fire in the Hereafter. Al-Kalbi said: It is what descended upon them of the flood. It was also said: That is, warn them of the painful punishment in general if they do not believe. So he used to call his people and warn them, but he did not see anyone responding from them. They used to beat him until he fainted, so he would say: **My Lord, forgive my people, for they do not know.** This has already been mentioned in full in Surat Al-Ankaboot. Praise be to God.

Tafsir Ibn Kathir

Interpretation of Surah Nuh

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

God Almighty says, informing us about Noah, peace be upon him, that He sent him to his people, commanding him to warn them of God's punishment before it befalls them. If they repent and return, it will be lifted from them. That is why God Almighty said: **Warn your people before a painful punishment comes upon them.** He said, **O my people, indeed I am to you a clear warner.** That is, he made the warning clear and the apparent command clear. **Worship God and fear Him**, that is, abandon what He has forbidden and avoid what He has sinned. **And obey me**, in what I command you and forbid you from. **He will forgive you some of your sins.** That is, if you do what I command you and believe in what I have sent you with, God will forgive you your sins. From here, it was said that it is redundant, but the view that it is redundant in confirmation is rare. From this is the saying of some Arabs: **It has been raining.** It was said that it means that He will pardon you for your sins, and Ibn Jarir chose this. It was said that it is for partiality, that is, He will forgive you the great sins for which He promised you vengeance for committing them. **And He will delay you for a specified term.** That is, He will prolong your lives and ward off from you the punishment that if you do not avoid what He has forbidden you, He will inflict upon you. This verse may be used as evidence by those who say that obedience Piety and maintaining kinship ties truly increase one's lifespan, as mentioned in the hadith: **Maintaining kinship ties increases one's lifespan.** And the Almighty's statement: **Indeed, when the term of God comes, it cannot be delayed, if you only knew.** That is, hasten to obey before the punishment comes, for if God commands that to happen, it cannot be rejected or prevented. He is the Great One who has subdued all things, the Mighty One to whose might all creatures submit.

Fath al-Qadir

It has twenty-nine or twenty-eight verses and is

Surat Nuh 71:1

Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment."

Meccan.

Ibn Al-Durais, Al-Nahhas, and Ibn Mardawayh narrated on the authority of Abdullah bin Al-Zubayr, who said: **Indeed, We sent Noah** was revealed in Mecca.

His saying: **Indeed, We sent Noah to his people**. It has been mentioned previously that Noah was the first messenger sent by God, and he is Noah, son of Lamech, son of Methuselah, son of Akhnun, son of Cainan, son of Seth, son of Adam. The length of his stay among his people, the entirety of his lifespan, and the age at which he was sent were mentioned in Surat al-Ankabut 29: **Warn your people**. That is, *warn*, as it is a source. It is also possible that it is the explanatory particle, because sending has the meaning of *saying*. Ibn Mas'ud read *warned* without *that*, and that is based on the assumption of *saying*, that is, **So We said to him, 'Warn,' before there comes to them a painful punishment**, that is, a punishment of extreme pain, which is the punishment of the Fire. Al-Kalbi said: It is what befell them of the flood.

Tafsir al-Baghawi

1- **Indeed, We sent Noah to his people, [saying], 'Warn your people,'** meaning: warn your people, **before a painful punishment comes to them**. The meaning is: We sent him to warn them of the punishment if they did not believe.

Tafsir al-Baidawi

1- **Indeed, We sent Noah to his people, [saying], 'Warn,'** meaning, to warn, or by saying to him, *Warn*. It is possible that it is an explanation to include in sending the meaning of saying, and it was read without *that* to mean saying. **Your people before there comes to them a painful punishment**, the punishment of the Hereafter or the flood.

Surat Nuh 71:2

He said, **O my people, indeed I am to you a clear warner.**

Tafsir al-Jalalayn

2 - **He said, O my people, indeed I am to you a clear warner** The Warning

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **He said, 'O my people, indeed I am to you a clear warner.'** God Almighty says: Noah said to his al-Nas 114: O my people, indeed I am to you a clear warner. I warn you of the punishment of God, so beware of it lest it descend upon you because of your disbelief in Him. Clear: I have made clear to you my warning to you.

Tafsir al-Qurtubi

God Almighty says: **He said, 'O my people, indeed I am to you a warner.'** That is, one who frightens. *Clear*, that is, one who reveals in your language that you know.

Tafsir Ibn Kathir

God Almighty says, informing us about Noah, peace be upon him, that He sent him to his people, commanding him to warn them of God's punishment before it befalls them. If they repent and return, it will be lifted from them. For this reason God Almighty said: **Warn your people before a painful punishment comes upon them.** He said, **O my people, indeed I am to you a clear warner.** That is, he made the warning clear and the apparent command clear. **Worship God and fear Him**, that is, abandon what He has forbidden and avoid what He has sinned. **And obey me**, in what I command you and forbid you from. **He will forgive you some of your sins.** That is, if you do what I command you and believe in what I have sent you with, God will forgive you your sins. From here, it was said that it is redundant, but the view that it is redundant in confirmation is rare. From this is the saying of some Arabs: **It has been raining.** It was said that it means that He will pardon you for your sins, and Ibn Jarir chose this. It was said that it is for partiality, that is, He will forgive you the great sins for which He promised you vengeance for committing them. **And He will delay you for a specified term.** That is, He will prolong your lives and ward off from you the punishment that if you do not avoid what He has forbidden you, He will inflict upon you. This verse may be used as evidence by those who say that obedience Piety and maintaining kinship ties truly increase one's lifespan, as mentioned in the hadith: **Maintaining kinship ties increases one's**

lifespan. And the Almighty's statement: **Indeed, when the term of God comes, it cannot be delayed, if you only knew.** That is, hasten to obey before the punishment comes, for if God commands that to happen, it cannot be rejected or prevented. He is the Great One who has subdued all things, the Mighty One to whose might all creatures submit.

Fath al-Qadir

Sentence 2- **He said, 'O my people, indeed I am to you a clear warner.'** is a resumption of rhetorical resumption in the sense of a question, as if it was said: So what did Noah say? He said: He said to them, etc. The meaning is: Indeed, I am to you a warner of God's punishment, frightening you, and explaining what will save you.

Tafsir al-Baghawi

2- "He said, 'O my people, indeed I am to you a clear warner.' I warn you and explain to you the message of God in a language you know.

Tafsir al-Baidawi

2- **He said, 'O my people, indeed I am to you a clear warner.'**

Surat Nuh 71:3

That you worship God and fear Him and obey me.

Surat Nuh 71:3

That you worship God and fear Him and obey me.

Tafsir al-Jalalayn

3 - *that* meaning that I say to you **worship God, fear Him, and obey me**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Worship God and fear Him and obey me**, God Almighty says, informing about what Noah said to his al-Nas 114: **Indeed, I am to you a clear warner**, to worship God. He says: I am to you a warner who warns you and commands you to worship God. **And fear Him**, He says: And fear His punishment by believing in Him and working to obey Him. **And obey**, He says: And adhere to what I command you to do and accept my advice to you.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Worship God, fear Him, and obey me**. He said: God sent the messengers to worship God alone, to fear His prohibitions, and to obey His commands.

Tafsir al-Qurtubi

Worship God and fear Him. The explanation is based on what was mentioned previously in **that I warn**. Worship means to make Him One. And fear Him means to be afraid. **And obey** means in what I command you, for I am the Messenger of God to you.

Tafsir Ibn Kathir

God Almighty says, informing us about Noah, peace be upon him, that He sent him to his people, commanding him to warn them of God's punishment before it befalls them. If they repent and return, it will be lifted from them. For this reason God Almighty said: **Warn your people before a painful punishment comes upon them**. He said, **O my people, indeed I am to you a clear warner**. That is, he made the warning clear and the apparent command clear. **Worship God and fear Him**, that is, abandon what He has forbidden and avoid what He has sinned. **And obey me**, in what I command you and forbid you from. **He will forgive you some of your sins**. That is, if you do what I command you and believe in what I have sent you with, God will forgive you your sins. From here, it was said that it is redundant, but the view that it is redundant in confirmation is rare. From this is the saying of some Arabs: **It has been raining**. It was said that it means that He will pardon you for your sins, and Ibn Jarir

chose this. It was said that it is for partiality, that is, He will forgive you the great sins for which He promised you vengeance for committing them. **And He will delay you for a specified term**. That is, He will prolong your lives and ward off from you the punishment that if you do not avoid what He has forbidden you, He will inflict upon you. This verse may be used as evidence by those who say that obedience Piety and maintaining kinship ties truly increase one's lifespan, as mentioned in the hadith: **Maintaining kinship ties increases one's lifespan**. And the Almighty's statement: **Indeed, when the term of God comes, it cannot be delayed, if you only knew**. That is, hasten to obey before the punishment comes, for if God commands that to happen, it cannot be rejected or prevented. He is the Great One who has subdued all things, the Mighty One to whose might all creatures submit.

Fath al-Qadir

3- **Worship God and fear Him and obey me**. "That" is the explanatory particle of *warner*, or it is the source: that is, worship God and do not associate anyone with Him and fear Him: that is, avoid what will cause you to fall into His punishment and obey what I command you to do, for I am a messenger to you from God.

Tafsir al-Baghawi

3- **Worship God, fear Him, and obey Him**.

Tafsir al-Baidawi

3- **Worship God, fear Him, and obey me**. A similar example was mentioned in Al-Shu'ara', and in *that* both interpretations are possible.

Surat Nuh 71:4

He will forgive you some of your sins and delay you for a specified term. Indeed, the term of God, when it comes, cannot be delayed, if you only knew.

Tafsir al-Jalalayn

4 - **He forgives you some of your sins** *Min* is redundant, for Islam forgives what came before it or its partiality to remove the rights of the servants **and gives you respite** without punishment **for a specified term** the term of death **if the term of God** of your punishment if you do not believe (when it comes, it will not be delayed. If you knew) that, you would have believed.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **He will forgive you some of your sins**, means: He will forgive you your sins.

If someone says: Doesn't *min* indicate some? It was said: It has two meanings and two places. As for one of the two places, it is the place where nothing else is appropriate. If that is the case, then it only indicates some, and that is like your saying, I bought from your slaves. In this place, nothing else is appropriate. Its meaning is: some. I bought some of your slaves, and from your slaves a slave. The other place is the place where it is appropriate, about. So if *about* is appropriate in its place, it indicates all of them. That is like your saying, **My stomach hurts from food I ate**. The meaning of that is: My stomach hurt from food I ate. And *from* is appropriate in place of *from*, and that is because you put *about* in its place, so the speech is appropriate, so you say, **My stomach hurts from food I ate, and from food I ate**. Likewise, His saying, **He forgives you some of your sins** is: He pardons you, and absolves you of them. It may be possible that its meaning is that He forgives you of your sins for which He has promised you punishment. As for that for which He has not promised you punishment, His forgiveness of them has preceded.

And His statement, **And He delays you for a specified term**, means: He delays your terms, so He does not destroy you with punishment, neither by drowning nor anything else. **For a specified term**, means until the time He wrote that He will keep you for Him, if you obey Him and worship Him, in the Mother of the Book.

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, Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **for a specified term**, he said: What has been written of the term, so when God's term comes, it will not be delayed.

And His statement, **Indeed, the term of God, when it comes, will not be delayed, if you only knew**, God Almighty says: Indeed, the term of God that He has written for His creation in the Mother of the Book, when it comes to Him, will not be delayed beyond its appointed time, and He will look after it, if you only knew. He says: If you knew that this was the case, you would have turned back to obeying your Lord.

Tafsir al-Qurtubi

He will forgive you some of your sins. The verb to **forgive** is in the subjunctive mood as a response to a command. *Min* is an extra relative clause. The meaning of this statement is **He will forgive you your sins**, as al-Suddi said. It was also said that it is not correct for it to be extra, because *min* does not add an obligation. Rather, it is used here to indicate a partial meaning, which is some of the sins, which are not related to the rights of human beings. It was also said that it is to clarify the genus. This is far-fetched, as no genus appropriate to it has preceded. Zayd ibn Aslam said: The meaning is that He will deliver you from your sins. Ibn Shajarah said: The meaning is that He will forgive you from your sins whatever you seek forgiveness for. **And He will delay you for a specified term**. Ibn Abbas said: That is, He will extend your lives. The meaning is that God had decreed before creating them that if they believed, He would bless their lives, and if they did not believe, they would be hastened with punishment. Muqatil said: He will delay you until the end of your lives in good health, so He will not punish you with famine or anything else. So the meaning according to this is that He will delay you from punishments and hardships until your lives. Al-Zajjaj said: **That is, He delays you from the punishment so that you die a death other than that of those who are uprooted by punishment**. Based on this, it was said: "A specified term with you that you know. He will not cause you to die by drowning, burning, or killing." Al-Farra' mentioned it. According to the first opinion, a specified term is with God. **Indeed, when the term of God comes, it is not delayed**. That is, when death comes, it is not delayed, whether by punishment or otherwise. And the term was attributed to Him, glory be to Him, because He is the One who established it. And it may be attributed to the people, like His statement, **So when their term comes** (al-Nahl 16:61) because it is set for them. *If* means *if*, meaning if you knew. Al-Hasan said: Its meaning is, **If you knew, you would have known that when the term of God comes to you, it will not be delayed**.

Tafsir Ibn Kathir

God Almighty says, informing us about Noah, peace be upon him, that He sent him to his people, commanding him to warn them of God's punishment before it befalls them. If they repent and return, it will be lifted from them. For this reason God Almighty said: **Warn your people before a painful punishment comes upon them**. He said, **O my people, indeed I am to you a clear warner**. That is, he made the warning clear and

Surat Nuh 71:4

He will forgive you some of your sins and delay you for a specified term. Indeed, the term of God, when it comes, cannot be delayed, if you only knew.

the apparent command clear. **Worship God and fear Him**, that is, abandon what He has forbidden and avoid what He has sinned. **And obey me**, in what I command you and forbid you from. **He will forgive you some of your sins**. That is, if you do what I command you and believe in what I have sent you with, God will forgive you your sins. From here, it was said that it is redundant, but the view that it is redundant in confirmation is rare. From this is the saying of some Arabs: **It has been raining**. It was said that it means that He will pardon you for your sins, and Ibn Jarir chose this. It was said that it is for partiality, that is, He will forgive you the great sins for which He promised you vengeance for committing them. **And He will delay you for a specified term**. That is, He will prolong your lives and ward off from you the punishment that if you do not avoid what He has forbidden you, He will inflict upon you. This verse may be used as evidence by those who say that obedience Piety and maintaining kinship ties truly increase one's lifespan, as mentioned in the hadith: **Maintaining kinship ties increases one's lifespan**. And the Almighty's statement: **Indeed, when the term of God comes, it cannot be delayed, if you only knew**. That is, hasten to obey before the punishment comes, for if God commands that to happen, it cannot be rejected or prevented. He is the Great One who has subdued all things, the Mighty One to whose might all creatures submit.

Fath al-Qadir

4- **He will forgive you some of your sins**. This is the answer to the command. *Min* is for partiality: meaning some of your sins, which are those that occurred before obeying the Messenger and answering his call. Al-Suddi said: The meaning is **He will forgive you your sins**, so *Min* is redundant in this case. It was also said that what is meant by *some* is that which is not related to the rights of people. It was also said that it is to clarify the type. It was also said that **He will forgive you of your sins what you seek forgiveness for**. "And He will delay you for a specified term." That is, He will delay your death to the maximum period that God has determined for you on the condition of faith and obedience, beyond what He has determined for you, assuming that you remain in disbelief and disobedience. It was also said that delay means blessing in their lives if they believe and lack of blessing in them if they do not believe. Muqatil said: He will delay you until the end of your appointed terms. Al-Zajaj said: That is, He will delay you from the punishment so that you die a death other than that of those who are uprooted by punishment. Al-Farra' said: The meaning is that He will not cause you to die by drowning, burning, or killing. "Indeed, the term of God, when it comes, cannot be delayed." That is, whatever punishment He has decreed for you based on your remaining in disbelief, if it comes while you are remaining in disbelief, it will not be delayed, but will inevitably occur, so hasten to believe and obey. It was also said that the meaning is: Indeed, the term of God, which is death, when it comes, you will not be able to believe. It was also said that the meaning is: If death

comes, it will not be delayed, whether it is with a punishment or without a punishment. "If you only knew," that is, some knowledge, you would have hastened to what I have commanded you to do, or you would have known that when the term of God comes, it will not be delayed.

Tafsir al-Baghawi

4- **He will forgive you some of your sins**. "Some" is a conjunction, meaning: He will forgive you your sins. It was also said that it means your past sins up until the time of belief, and that was some of their sins. **And He will delay you for a specified term**. That is, He will heal you until the end of your appointed terms, and He will not punish you. **Indeed, when the term of God comes, it cannot be delayed, if you only knew**. He says: Believe before death, and you will be saved from the punishment, for when the term of death comes, it cannot be delayed, and you will not be able to believe.

Tafsir al-Baidawi

4- "He will forgive you some of your sins" He will forgive you some of your sins, which is what was mentioned previously, so Islam will fulfill it, so He will not hold you accountable for it in the Hereafter. "And He will give you respite for a specified term" is the furthest that has been decreed for you, provided that you have faith and obedience. "Indeed, the term that God has decreed" if it comes in the manner decreed, it is a term, and it was said that it comes when the longer term comes. "He will not give you respite" so hasten to the times of respite and delay. "If you only knew" if you were people of knowledge and contemplation, you would have known that. It includes that because they are immersed in the love of life, it is as if they are doubting death.

Surat Nuh 71:5

He said, **My Lord, indeed I have called upon my people night and day**

Tafsir al-Jalalayn

5 - He said, My Lord, I have called my people night and day meaning constantly.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Noah said when he delivered the message of his Lord to his people, or warned them of what He had commanded him to warn them of, but they disobeyed him and rejected what he had brought them from Him, **My Lord, I have called my people night and day** to Your Oneness and worship, and I have warned them of Your might and power.

Tafsir al-Qurtubi

God Almighty says: **He said, 'My Lord, I have called upon my people night and day,'** meaning secretly and openly. It was also said: **I continued to call upon God.**

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us about the infidels of Quraysh 106: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it so that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were doing of polytheism and great and terrible disbelief. **And they were arrogant with arrogance** meaning they refused to follow the truth and submit to it. **Then I**

called them openly meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.' **Then he said**, I have sought rain with the angels of the sky by which He sends down rain." Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers.** That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for God?** That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not fear His wrath and punishment. **And He has created you in stages.** It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one above the other. Is this received only through hearing? Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere is the Atlas and the ether according to them, whose movement is contrary to the movement of the rest of the spheres, and that is because its movement is the

Surat Nuh 71:5

He said, "My Lord, indeed I have called upon my people night and day

beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have a movement opposite to the movement of their spheres, for they move from the west to the east, and each one completes its sphere according to it, so the moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional. This is a summary of what they say in this regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp.** That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle, and He has provided His provision for His creation. He is the One who must be worshipped and made One, and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the Most High, the Grand.

Fath al-Qadir

5- **He said, 'My Lord, indeed I have called my people night and day.'** That is, Noah said, calling to his Lord and narrating to Him what had happened between him and his people, and He knew it better than him: **I have called my people to what You commanded me to call them to of faith, a constant call, night and day, without falling short.**

Tafsir al-Baghawi

5- **He said, 'My Lord, I have called my people night and day.'**

Tafsir al-Baidawi

5- "He said, 'My Lord, I have called my people night and day.'" That is, constantly.

Surat Nuh 71:6

But my invocation only increased their flight.

Tafsir al-Jalalayn

6 - **My supplication only increased their flight** from faith.

Tafsir al-Suyuti

Tafsir al-Tabari

My call only increased their flight. He says: My call to them to what I called them to of the truth with which you sent me to them **only increased their flight.** He says: Except their turning away from it, fleeing from it, and turning away from it.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **But my supplication only increased their flight**, he said: It has reached us that a man would go with his son to Noah and say to his son, **Beware of this, lest he lead you astray.** So I saw that my father had taken me to him and I was like you, so he warned me as I warned you.

Tafsir al-Qurtubi

My supplication only increased their flight meaning their distancing from faith. The common reading is with a fat-ha on the ya' of *du'a'i* while the Kufians, Ya'qub, and al-Duri read it with a sukun on the ya' from Abu Amr.

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us about the infidels of Quraysh 106: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and

covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it So that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were doing of polytheism and great and terrible disbelief. **And they were arrogant with arrogance** meaning they refused to follow the truth and submit to it. **Then I called them openly** meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" Then he said, **I have sought rain with the angels of the sky by which He sends down rain.** Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers.** That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for God?** That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not fear His wrath and punishment. **And He has created you in stages.** It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one above the other. Is this received only through hearing? Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and

Surat Nuh 71:6

But my invocation only increased their flight.

Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere is the Atlas and the ether according to them, whose movement is contrary to the movement of the rest of the spheres, and that is because its movement is the beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have a movement opposite to the movement of their spheres, for they move from the west to the east, and each one completes its sphere according to it, so the moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional, This is a summary of what they say in this regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp.** That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle, and He has provided His provision for His creation. He is the One who must be worshipped and made One, and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the Most High, the Grand.

Fath al-Qadir

6- **My supplication only increased their flight** from what I had called them to and their distance from it. Muqatil said: It means distancing themselves from faith, and attributing the increase to the supplication because it is its cause, as in His statement: **It increased their faith.** The majority of scholars read **my supplication** with a fat-ha on the ya', while the Kufians, Ya'qub, and al-Duri, on the authority of Abu Amr, read it with a sukun on it. The exception is empty.

Tafsir al-Baghawi

6- **My supplication only increased their flight**, their aversion and turning away from faith and truth.

Tafsir al-Baidawi

6- **My supplication only increased their flight** from faith and obedience. Attributing the increase to the supplication is causal, as in His saying: **It only increased their faith.**

Surat Nuh 71:7

And indeed, every time I called upon them to forgive them, they put their fingers in their ears and covered themselves with their garments and persisted and were arrogant with great arrogance.

Tafsir al-Jalalayn

7 - **And whenever I called them to You that You might forgive them, they put their fingers in their ears** so that they would not hear My words **and covered their heads with their garments** they covered their heads with them so that they would not see Me **and persisted** in their disbelief **and were arrogant** they were arrogant about believing **with great arrogance**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And whenever I called them to You that You might forgive them, they put their fingers in their ears**, meaning, the Most High, the Majestic, says: And whenever I called them to anything except the acknowledgment of Your Oneness, and the obedience to You, and the disavowal of the worship of everything other than You, that You might forgive them if they did that, they put their fingers in their ears so that they would not hear My calling them to that, **and they covered themselves with their garments**, meaning: and they covered themselves with their garments, and covered themselves with them so that they would not hear My calling them to that.

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, **They put their fingers in their ears**, so that they would not hear the words of Noah, peace be upon him.

His saying, **and they persisted**, means: they persisted in their disbelief and continued upon it.

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 they persisted**, he said: Persistence is their persistence in evil and disbelief.

His saying, **And they were arrogant with arrogance**, means: They were arrogant and refused to submit to the truth and accept the advice I called them to.

Tafsir al-Qurtubi

The Almighty says: **And whenever I called them** meaning to the cause of forgiveness, which is belief in You and obedience to You, **they put their fingers in their ears** so they would not hear My call, **and covered their faces with them** meaning they covered them with their garments so they would not see Him. Ibn Abbas said: They put their garments over their heads so they would not hear His words. So covering their faces with their garments was to further block the ears so they would not hear, or to disguise themselves until He was silent, or so that He would know that they were turning away from Him. It was said: It is a metaphor for enmity. It is said: So-and-so dressed in enmity for me. **And they persisted** meaning in disbelief and did not repent. **And they were arrogant** about accepting the truth, because they said: **Shall we believe in you while the lowest have followed you?** (Ash-Shu'ara': 111). *Arrogance* is an expression of glorification.

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us about the infidels of Quraysh 106: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it So that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were doing of polytheism and great and terrible disbelief. **And they were arrogant with arrogance** meaning they refused to follow the truth and submit to it. **Then I called them openly** meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as

And indeed, every time I called upon them to forgive them, they put their fingers in their ears and covered themselves with their garments and persisted and were arrogant with great arrogance.

disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" Then he said, **I have sought rain with the angels of the sky by which He sends down rain**. Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers**. That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for God?** That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not fear His wrath and punishment. **And He has created you in stages**. It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one above the other. Is this received only through hearing? Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere is the Atlas and the ether according to them, whose movement is contrary to the movement of the rest of the spheres, and that is because its movement is the beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have a movement opposite to the movement of their spheres, for they move from the west to the east, and each one completes its sphere according to it, so the

moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional, This is a summary of what they say in this regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp**. That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle, and He has provided His provision for His creation. He is the One who must be worshipped and made One, and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the Most High, the Grand.

Fath al-Qadir

7- **And whenever I called them to be forgiven** meaning whenever I called them to the cause of forgiveness, which is belief in You and obedience to You, **they put their fingers in their ears** so that they would not hear My voice, "and covered their faces with them so that they would not see Me. It was also said that they put their garments over their heads so that they would not hear My words, so covering their ears in this way is an additional blocking of the ears. It was also said that it is a metaphor for enmity. It is said that someone wore the garments of enmity, and it was also said that they covered themselves with their garments so that He would not recognize them and call them. "And they persisted" meaning they persisted in disbelief and did

not abandon it or repent from it. **And they were arrogant** about accepting the truth and obeying what He commanded them with **extreme arrogance**.

Tafsir al-Baghawi

7- **And whenever I called them** to believe in You, **that You might forgive them, they put their fingers in their ears** so that they would not hear My call, **and covered their faces with their garments** so that they would not see Me, **and persisted** in their disbelief, **and were arrogant** about believing in You, **with arrogance**.

Tafsir al-Baidawi

7- **And whenever I called them** to faith, **so that you might forgive them** because of it, **they put their fingers in their ears** blocked their ears from listening to the call. **And they covered themselves with their garments** covered themselves with them so that they would not see me, out of aversion to looking at me due to their extreme aversion to my call, or so that I would not recognize them and call them. The expression in the form of a request is for exaggeration, **and they persisted** and were arrogant in disbelief and sins, borrowed from the donkey's persistence on its pubic hair when it presses its ears and turns towards them. **And they were arrogant** about following me, **with great arrogance**.

Surat Nuh 71:8

Then I called them out loud

Surat Nuh 71:8

Then I called them out loud

Tafsir al-Jalalayn

8 - **Then I called them aloud** meaning with my loudest voice

Tafsir al-Suyuti

Tafsir al-Tabari

He says: **Then I called them** to what you ordered me to call them to *openly* openly, not hidden.

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 I called them aloud**, he said: aloud is speech that is spoken openly.

Tafsir al-Qurtubi

The Almighty said: **Then I called them openly** meaning I called them openly. It is in the accusative case with their call, as a verbal noun, because calling is one of the two types of equipment, so it is in the accusative case of squatting with sitting, because it is one of the types of sitting, or because he meant by their call that I called them openly. It is permissible for it to be an attribute of the verbal noun called, meaning a call openly, meaning openly. And it is in the accusative case as a verbal noun in the place of a state, meaning I called them openly with the call to them.

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us

about the infidels of Quraysh 106:**And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it So that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were doing of polytheism and great and terrible disbelief. **And they were arrogant with arrogance** meaning they refused to follow the truth and submit to it. **Then I called them openly** meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" Then he said, **I have sought rain with the angels of the sky by which He sends down rain.** Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers.** That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for God?** That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not fear His wrath and punishment. **And He has created you in stages.** It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one above the other. Is this received only through hearing?

Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere is the Atlas and the ether according to them, whose movement is contrary to the movement of the rest of the spheres, and that is because its movement is the beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have a movement opposite to the movement of their spheres, for they move from the west to the east, and each one completes its sphere according to it, so the moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional. This is a summary of what they say in this regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp.** That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle, and He has provided His provision for His creation. He is the One who must be worshipped and made One, and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the

Most High, the Grand.

Fath al-Qadir

8- **Then I called them openly** meaning, I showed them the call and declared it to them.

Tafsir al-Baghawi

8- **Then I called them aloud**, declaring the supplication. Ibn Abbas said: **In a loud voice.**

Tafsir al-Baidawi

8- **Then I called them openly.**

Surat Nuh 71:9

Then I declared to them and I confided in them a secret.

Surat Nuh 71:9

Then I declared to them and I confided in them a secret.

Tafsir al-Jalalayn

9 - **Then I declared to them** my voice **and I whispered** the words **to them secretly**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Then I declared to them and whispered to them secretly**, meaning: I shouted to them and shouted out what you ordered me to warn them with.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, that Ibn Abi Nujayh, on the authority of Mujahid, said: His statement, **I announced to them**, he said: It is authentic.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mujahid, **I announced to them** meaning: I shouted at them.

His saying: **And I confided in them secrets**, means: I confided that to them in secret between me and them.

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, **And I confided in them secretly**, he said: between me and them.

Tafsir al-Qurtubi

Then I declared to them and spoke to them secretly.

That is, I left no stone unturned. Mujahid said: The meaning of declared is I shouted and spoke to them secretly, by praying for some of them from others. It was also said: **And spoke to them secretly** means I came to them in their homes. All of this from Noah, peace be upon him, is an exaggeration in praying for them and a gentleness in the summoning. The Haramiyun and Abu Amr opened the *ya* of **I declared to them** while the rest kept it silent.

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us about the infidels of Quraysh 106: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it So that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were doing of polytheism and great and terrible disbelief. **And they were arrogant with arrogance** meaning they refused to follow the truth and submit to it. **Then I called them openly** meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" Then he said, **I have sought rain with the angels of the sky by which He sends down rain.** Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers.** That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings

of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for God?** That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not fear His wrath and punishment. **And He has created you in stages.** It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one above the other. Is this received only through hearing? Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere is the Atlas and the ether according to them, whose movement is contrary to the movement of the rest of the spheres, and that is because its movement is the beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have a movement opposite to the movement of their spheres, for they move from the west to the east, and each one completes its sphere according to it, so the moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional. This is a summary of what they say in this regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp.** That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal

noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle, and He has provided His provision for His creation. He is the One who must be worshipped and made One, and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the Most High, the Grand.

Fath al-Qadir

9- **Then I announced to them** meaning I called them openly with the supplication **and I whispered to them secretly** meaning I whispered the supplication to them secretly, it was said that the meaning is that a man calls after another, speaking to him secretly between him and him, and the intended meaning is that he called them in different ways and different ways. But that did not work with them. Mujahid said: The meaning of *announced* is **spoken out**, and it was said that the meaning of *secretly* is: I came to them in their homes and called them there. The word *publicly* is in the accusative case because supplication can be made public or not. So, *publicly* is from supplication, like their saying: **He sat cross-legged.** It is permissible for it to be an adjective of a deleted source: meaning a public supplication, or for it to be a source in the place of a state: meaning openly. The meaning of *then* is to indicate the distance between the states, because speaking publicly is more severe than speaking secretly, and combining the two is more wrong than either of them. The public read *inni* with a silent *yaa*, while Abu Amr and the Haramiyyun read it with a fatha.

Tafsir al-Baghawi

9- **Then I declared to them**, I repeated the supplication, declaring, **and I whispered to them secretly**, Ibn Abbas said: He means man after man, I spoke to him secretly between me and him, I called him to Your worship and to Your Oneness.

Tafsir al-Baidawi

9- **Then I declared to them and whispered to them secretly** meaning I called them time after time and time after time in whatever way I could, and *then* is for the difference in the ways, as speaking out loud is more

Surat Nuh 71:9

Then I declared to them and I confided in them a secret.

severe than speaking secretly, and combining them is more severe than singling them out because they are delayed from each other, and *publicly* is an accusative of the source because it is one of the two types of supplication, or its description is a deleted source with the meaning of supplication *publicly* meaning declaring it openly, or the state is in the meaning of declaring openly.

Surat Nuh 71:10

So I said, "Ask forgiveness of your Lord. Indeed, He is ever Forgiving."

Tafsir al-Jalalayn

10 - (So I said, **Ask forgiveness of your Lord** for polytheism. **He is indeed Forgiving**)

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So I said, 'Ask forgiveness of your Lord, for He is ever Forgiving.'** He says: So I said to them: Ask your Lord for forgiveness of your sins, and repent to Him for your disbelief and worship of other gods besides Him, and declare Him One, and devote your worship to Him sincerely, and He will forgive you, for He is ever Forgiving of the sins of whoever turns to Him and repents to Him for his sins.

Tafsir al-Qurtubi

First: The Almighty said: **Then I said, 'Seek forgiveness of your Lord.'** That is, ask Him for forgiveness for your past sins with sincere faith. **He is Oft-Forgiving.** This is an encouragement from Him to repent. Hudhayfah ibn al-Yaman narrated on the authority of the Prophet (peace and blessings of God be upon him) that he said: **Seeking forgiveness erases sins.** Al-Fudayl said: The servant says, **I seek forgiveness from God**, and its interpretation is, **He has pardoned me.**

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us about the infidels of Quraysh 106: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and

covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it So that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were doing of polytheism and great and terrible disbelief. **And they were arrogant with arrogance** meaning they refused to follow the truth and submit to it. **Then I called them openly** meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" Then he said, **I have sought rain with the angels of the sky by which He sends down rain.** Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers.** That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for God?** That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not fear His wrath and punishment. **And He has created you in stages.** It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one above the other. Is this received only through hearing? Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and

Surat Nuh 71:10

So I said, "Ask forgiveness of your Lord. Indeed, He is ever Forgiving."

Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere is the Atlas and the ether according to them, whose movement is contrary to the movement of the rest of the spheres, and that is because its movement is the beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have a movement opposite to the movement of their spheres, for they move from the west to the east, and each one completes its sphere according to it, so the moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional, This is a summary of what they say in this regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp.** That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle, and He has provided His provision for His creation. He is the One who must be worshipped and made One, and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the Most High, the Grand.

Fath al-Qadir

10- "So I said, 'Ask forgiveness of your Lord. Indeed, He is ever-Forgiving.'" That is, ask Him for forgiveness for your previous sins with sincere intentions. **Indeed, He is ever-Forgiving.** That is, He is ever-forgiving of sinners. It was said that the meaning of **ask forgiveness** is: repent from disbelief. Indeed, He is ever-Forgiving of those who repent.

Tafsir al-Baghawi

10- "So I said, 'Ask forgiveness of your Lord. Indeed, He is ever Forgiving.'"

Tafsir al-Baidawi

10- **So I said, 'Ask forgiveness of your Lord'** by repenting from disbelief. **He is indeed Oft-Forgiving** to those who repent. It is as if when He commanded them to worship, they said, **If we are on the truth, we will not abandon it, but if we are on falsehood, how can He accept us and be kind to us when we disobey Him?** So He commanded them with what would make their sins worthy and bring them to Him, and their persistence led to God withholding rain from them for forty years, and making the wombs of their women barren. So He promised them that in return for seeking forgiveness for what they were upon, by saying:

Surat Nuh 71:11

He sends down upon you abundant rain.

Tafsir al-Jalalayn

11 - **He sends the sky** rain, which they had prevented **upon you in abundance** abundant rains.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **He will send down upon you abundant rain**, meaning: Your Lord will give you rain if you repent, worship Him alone, and sincerely worship Him. He will send down rain from the sky upon you abundant rain.

Yunus bin Abdul A'la told me: Sufyan told us, on the authority of Mutraf, on the authority of Al-Sha'bi, who said: 'Umar bin Al-Khattab went out to ask for rain, but he did nothing more than ask for forgiveness. Then he returned and they said: O Commander of the Faithful, we have not seen you ask for rain.' He said: 'You have asked for rain with the angels of the sky by which rain is sent down.' Then he recited: 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. He will send down upon you abundant rain.' And he recited the verse in Surat Hud until he reached: 'And He will add strength to your strength.' (Hud 11:52)

Tafsir al-Qurtubi

Second: The Almighty's saying: **He sends down upon you abundant rain** meaning He sends down water from the sky, so there is an omission in it. It was said: The sky is the rain, meaning He sends down rain. The poet said: If the sky falls on the land of a people, they will take care of it, even if they are angry.

And abundant rain. And he who sends abundant rain is certain in response to an order. Muqatil said: When they denied Noah for a long time, God withheld rain from them and made the wombs of their women barren for forty years, so their livestock and crops perished. So they went to Noah, peace be upon him, and sought his help. He said: **Seek forgiveness of your Lord, for He is ever Forgiving**, meaning He remains so for those who turn to Him. Then he said, encouraging faith: **He will send down upon you abundant rain**.

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and

what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us about the infidels of Quraysh 106: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it So that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were doing of polytheism and great and terrible disbelief. **And they were arrogant with arrogance** meaning they refused to follow the truth and submit to it. **Then I called them openly** meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" Then he said, **I have sought rain with the angels of the sky by which He sends down rain**. Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers**. That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for**

Surat Nuh 71:11

He sends down upon you abundant rain.

God? That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not fear His wrath and punishment. **And He has created you in stages.** It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one above the other. Is this received only through hearing? Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere is the Atlas and the ether according to them, whose movement is contrary to the movement of the rest of the spheres, and that is because its movement is the beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have a movement opposite to the movement of their spheres, for they move from the west to the east, and each one completes its sphere according to it, so the moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional, This is a summary of what they say in this regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp.** That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you

so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle, and He has provided His provision for His creation. He is the One who must be worshipped and made One, and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the Most High, the Grand.

Fath al-Qadir

11- **He sends down upon you abundant rain** meaning He sends down water from the sky upon you, so there is an implied meaning in this. It was said that what is meant by the sky is rain, as in the poet's saying:

If the sky descends upon the land of a people, we will take care of them, even if they are angry.

Al-Mudrar: Al-Durur, which is the milking by rain. Its accusative case is either as a state of the sky, and it is not made feminine because Mi'alan is not made feminine. A woman says: Mi'nath and Mudhkar. Or it is an adjective for a deleted source: meaning sending abundantly. We have already discussed this in Surat Al-An'am. The word *Yirsul* is made jussive because it is the answer to the command.

Tafsir al-Baghawi

11- **He will send down abundant rain upon you.** This is because when the people of Noah denied him for a long time, God withheld rain from them and made the wombs of their women barren for forty years, so their wealth and livestock were destroyed. So Noah said to them: **Seek forgiveness from your Lord for polytheism,** meaning seek forgiveness through monotheism, and He will send down abundant rain upon you.

Mutraf narrated on the authority of Al-Sha'bi that Umar, may God be pleased with him, went out to seek rain with the people, but he did not say anything more than **I seek forgiveness** until he returned. It was said to him: **We did not hear you ask for rain.** He said: **I asked for rain with the angels of the sky by which rain is brought down.** Then he recited: "Seek forgiveness of your Lord. Indeed, He is ever Forgiving. He will send [rain from] the sky upon you in [continuing] showers."

Tafsir al-Baidawi

11- **He sends down abundant rain upon you.**

Surat Nuh 71:12

And He will provide you with wealth and children and provide for you gardens and provide for you rivers.

Tafsir al-Jalalayn

12 - **And He will provide you with wealth and children and provide for you gardens** orchards **and provide for you rivers** flowing

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And He will provide you with wealth and children** means: And your Lord will give you wealth and children, and He will increase them for you and increase what you have of them. **And He will provide for you gardens** means: He will provide for you orchards. **And He will provide for you rivers** from which you will water your gardens and farms. Noah said that to them, because they were, as he mentioned, a people who loved wealth and children.

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 I called them openly**... to his statement, **and He will make for you rivers**. He said: Noah saw a people whose necks were torn apart out of greed for the world, so he said: Come to the obedience of God, for in it is the attainment of this world and the Hereafter.

Tafsir al-Qurtubi

And He will provide you with wealth and children and provide for you gardens and provide for you rivers.

Qatada said: The Prophet of God, may God bless him and grant him peace, knew that they were greedy for this world, so he said: Come to the obedience of God, for in the obedience of God is the attainment of this world and the Hereafter.

Third: In this verse and the one in Hud there is evidence that seeking forgiveness brings down provision and rain. Al-Sha'bi said: "Umar went out to seek rain, but he did nothing more than seek forgiveness until he returned. They were given rain, and they said, 'We did not see you ask for rain.' He said, 'You have asked for rain with the angels of the sky by which rain is sent down.' Then he recited: 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. He will send [rain from] the sky upon you in showers.'" Al-Awza'i said: **The people went out to seek rain, and Bilal ibn Sa'd stood up among them, praised and glorified God, then said, 'O God, we have heard You say, "There is no blame upon the doers of good** (al-Tawbah 9:91), and we have admitted to our wrongdoing. Is Your forgiveness except for the likes of us? O God, forgive us, have mercy on us, and give us

rain!' So he raised his hands, and they raised their hands, and they were given rain. Ibn Subaih said: A man complained to Al-Hasan about drought, so he said to him, **Seek forgiveness from God**. Another complained to him about poverty, so he said to him, **Seek forgiveness from God**. Another said to him, **Pray to God to grant me a son**, so he said to him, **Seek forgiveness from God**. Another man complained to him about the dryness of his garden, so he said to him: **Seek forgiveness from God**. We asked him about that. He said: "I did not say anything of my own. The manner of seeking forgiveness has already been mentioned in Surat Al Imran, and that it is done out of sincerity and abstaining from sins. This is the basis for prayers being answered."

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us about the infidels of Quraysh 106: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it So that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were doing of polytheism and great and terrible disbelief. **And they were arrogant with arrogance** meaning they refused to follow the truth and submit to it. **Then I called them openly** meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for

Surat Nuh 71:12

And He will provide you with wealth and children and provide for you gardens and provide for you rivers.

rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" Then he said, **I have sought rain with the angels of the sky by which He sends down rain**. Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers**. That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for God?** That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not fear His wrath and punishment. **And He has created you in stages**. It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one above the other. Is this received only through hearing? Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere is the Atlas and the ether according to them, whose movement is contrary to the movement of the rest of the spheres, and that is because its movement is the beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have a movement opposite to the movement of their spheres, for they move from the west to the east, and each one completes its sphere according to it, so the moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional, This is a summary of what they say in this

regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp**. That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle, and He has provided His provision for His creation. He is the One who must be worshipped and made One, and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the Most High, the Grand.

Fath al-Qadir

This verse is evidence that seeking forgiveness is one of the greatest causes of rain and obtaining various types of provisions. That is why God said: 12- **And He will give you increase in wealth and children and provide for you gardens** meaning orchards and **provide for you rivers** flowing. Ata' said: The meaning is He will increase your wealth and children. Noah, peace be upon him, informed them that their faith in God would bring them together with abundant fortune in the Hereafter, fertility and wealth in this world.

Tafsir al-Baghawi

12- **And He will provide you with wealth and children**. Ata' said: He will increase your wealth and children, **and provide for you gardens and provide for you rivers**.

Tafsir al-Baidawi

12- And He will provide you with wealth and children and provide for you gardens and provide for you rivers.

That is why seeking forgiveness for rain was prescribed. **The sky** may mean a canopy or clouds, and **the rain** means abundant rain. In this construction, both masculine and feminine are equal. What is meant by *gardens* are orchards.

Surat Nuh 71:13

Why do you not have reverence for God?

Surat Nuh 71:13

Why do you not have reverence for God?

Tafsir al-Jalalayn

13 - **Why do you not have reverence for God?** That is, you do not hope for reverence for God by believing in Him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Why do you not have reverence for God?** The commentators differed in their interpretation of that. Some of them said: Its meaning is: Why do you not see God's greatness?

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: **Why do you not expect for God awe?** He said: greatness.

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 Mujahid, **Why do you not have reverence for God?** He said: You do not see any greatness in God.

Muhammad bin Hamid told us: Mihran told us, on the authority of Sufyan, the same.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, and Qais on the authority of Mujahid, regarding his statement, **Do not have any reverence for God**, he said: Do not care about God's greatness.

Abu Kuraib told us: Omar bin Ubaid told us, on the authority of Mansour, on the authority of Mujahid: **Why do you not have reverence for God?** He said: They did not care about the greatness of God.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd narrated to us, who said: I heard Al-Dahhak say: Regarding His statement, **Do not expect any majesty from God**, he said: greatness.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding His statement, **Why do you not have reverence for God?** He said: You do not care about the greatness of your Lord. He said: Hope means greed and fear.

Others said: The meaning of this is: You do not preach to God as He should be praised.

Who said that?

Muslim bin Junada told me: Muawiyah told us, on the authority of Ismail bin Sami', on the authority of Muslim

Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Why do you not have reverence for God?** He said: Why do you not glorify God as He should be glorified?

Others said: Why do you not know God's greatness?

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, **What is the matter with you that you do not have reverence for God?** He said: What is the matter with you that you do not know God's greatness?

Others said: Rather, the meaning of this is: Why do you not hope for a good outcome from God?

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **What is the matter with you that you do not have reverence for God?** meaning a consequence.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Why do you not have reverence for God?** He said: You do not have reverence for God.

Others said: Rather, the meaning of this is: Why do you not hope to obey God?

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding God's statement, **What is the matter with you that you do not have reverence for God?** He said: Reverence means obedience.

The first and most correct of the sayings in this regard, in our view, is the saying of the one who said: The meaning of this is: Why do you not fear God's greatness? This is because hope is sometimes placed by the Arabs in a place of fear when it is accompanied by denial, as Abu Dhu'ayb said:

If a bee stings him, he does not want to be stung by it and he opposes it in the house of the honeybees.

What he means by saying **he did not hope** is: he did not fear.

Tafsir al-Qurtubi

God the Almighty says: **What is the matter with you that you do not have awe of God?** It was said that hope here means fear, that is, why do you not fear God's greatness and power to punish any of you? That is, what excuse do you have for not fearing God? Sa'id ibn Jubayr, Abu al-'Aliyah, and Ata' ibn Abi Rabah said: What is the matter with you that you do not return to God for reward and do not fear His punishment? Sa'id ibn Jubayr said on the authority of Ibn Abbas: What is the matter with you that you do not fear God's punishment and hope for reward from Him? Al-Walibi

and Al-Awfi said on his authority: What is the matter with you that you do not know God's greatness? Ibn Abbas and Mujahid also said: What is the matter with you that you do not see God's greatness? Mujahid and Ad-Dahhak narrated: What is the matter with you that you do not care about God's greatness? Qutrub said: This is a Hijazi dialect. Hudhayl, Khuza'ah, and Mudar say: I did not hope **lam arj** (I did not care). Dignity means greatness. Reverence means glorification. Qatada said: **Why do you not hope for the outcome of God?** As if the meaning is: **Why do you not hope for the outcome of faith in God?** Ibn Kaysan said: **In worshipping God and obeying Him, that He may reward you for your reverence with good.** Ibn Zayd said: **Why do you not perform obedience to God?** Al-Hasan said: **Why do you not recognize God's right and thank Him for His blessings?** It was also said: **Why do you not worship God alone?** Because whoever glorifies Him has worshipped Him alone. It was also said: "Reverence is steadfastness for God the Almighty, and from this is His statement: "And abide in your houses" (al-Ahzab 33:33) meaning, **Be steadfast.** Its meaning is: **Why do you not affirm the Oneness of God the Almighty and that He is your God, you have no other god but Him?** Ibn Bahr said:

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us about the infidels of Quraysh 106: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it So that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were doing of polytheism and great and terrible disbelief. **And they were arrogant with arrogance** meaning they refused to follow the truth and submit to it. **Then I called them openly** meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" Then he said, **I have sought rain with the angels of the sky by which He sends down rain.** Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers.** That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for God?** That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not fear His wrath and punishment. **And He has created you in stages.** It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one above the other. Is this received only through hearing? Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere is the Atlas and the ether according to them, whose movement is contrary to the movement of the rest of the spheres, and that is because its movement is the beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have a movement opposite to the movement of their

Why do you not have reverence for God?

spheres, for they move from the west to the east, and each one completes its sphere according to it, so the moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional, This is a summary of what they say in this regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp.** That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle, and He has provided His provision for His creation. He is the One who must be worshipped and made One, and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the Most High, the Grand.

Fath al-Qadir

13- **What is the matter with you that you do not have reverence for God?** That is, what excuse do you have for abandoning hope? Hope here means fear: that is, what is the matter with you that you do not fear God? Reverence comes from reverence, which is glorification. The meaning is that you do not fear the truth of His greatness, so you unify Him and obey Him. **Do not hope** is in the accusative case as a state of the pronoun for those being addressed, and the factor in it is the meaning of stability in **for you**. Among the applications of hope to fear is the saying of Al-Hudhali:

If a bee stings him, he will not be stung by it

Saeed bin Jubair, Abu Al-Aaliyah and Ata bin Abi Rabah said: **Why do you not hope for God's reward and fear His punishment?** Mujahid and Ad-Dahhak said: **Why do you not care about God's greatness?** Qatrib said: **This is a Hijazi dialect.** Hudhayl, Khuza'ah and Mudar say: **I did not hope, I did not experience.** Qatadah said: **Why do you not hope for God's reward for your faith?** Ibn Kaysan said: **Why do you not hope that He will reward you for your reverence and worship of God with good?** Ibn Zayd said: **Why do you not perform acts of obedience to God?** Al-Hasan said: **Why do you not recognize God's right and thank Him for His blessings?**

Tafsir al-Baghawi

13- **Why do you not have reverence for God?** Ibn Abbas and Mujahid said: You do not see God's greatness. Sa'id ibn Jubayr said: Why do you not glorify God as He should be glorified? Al-Kalbi said: You do not fear God as He should be glorified.

Raja means fear, and dignity means greatness, a noun from taqweer, which means glorification.

Al-Hassan said: You do not know God's right, nor do you thank Him for His blessings.

Ibn Kaysan said: Why do you not hope that God will reward you for your reverence for Him with goodness in your worship?

Tafsir al-Baidawi

13- **What is the matter with you that you do not expect reverence for God?** You do not expect reverence for Him, that is, to magnify the one who worshipped and obeyed Him, so you are in a state in which you hope that He will magnify you. *God* is an explanation of the one who is revered, and if it had been delayed, it would have been a connection to *reverence*. Or you do not believe that He has greatness, so you fear disobeying Him. Rather, the belief was expressed with the hope that follows the slightest suspicion, as an exaggeration.

Surat Nuh 71:14

And He has created you in stages

Tafsir al-Jalalayn

14 - **And He has created you in stages** The plural of stage is the state, first as a sperm-drop, then as a clot, until the complete creation of man. Looking at his creation necessitates belief in his Creator.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And He created you in stages** means: And He created you in one state after another, sometimes as a drop of semen, sometimes as a clot, and sometimes as a lump of flesh.

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 He created you in stages**, meaning: a drop of semen, then a clot, then a lump of flesh.

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, **And He has created you in stages**. He said: From dust, then from a sperm-drop, then from a clot, then what was mentioned until his creation was completed.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And He created you in stages**. One stage as a sperm-drop, another stage as a clot, and another stage as bones. Then He covered the bones with flesh, then He created it as another creation, in which He caused hair to grow. So blessed be God, the best of creators.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And He created you in stages**. He said: A drop of semen, then a clot, then creation, stage after stage.

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: **He created you in stages**, that he said: From a sperm-drop, then from a clot, then from a lump of flesh.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And He has created you in stages**, he said: A stage as a sperm-drop, then a stage as mixtures when the sperm-drop mixes with the blood, then the blood overcomes the sperm-drop, so it becomes a clot, then a lump of flesh, then bones, then the bones are

covered with flesh.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding His statement, **And He created you in stages**, he said: A drop of semen, then a clot, little by little.

Tafsir al-Qurtubi

And He has created you in stages meaning He made for you within yourselves a sign that points to His Oneness. Ibn Abbas said: Stages means a sperm-drop, then a clot, then a lump of flesh, meaning stage after stage until creation is complete, as mentioned in Surat Al-Mu'minun. Stage in the language means time, meaning whoever does this and is able to do it is more deserving of your reverence. It was also said: Stages: children, then youth, then old and weak, then strong. It was also said: Stages, meaning types: healthy and sick, sighted and blind, rich and poor. It was also said: Stages are their differences in morals and actions.

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us about the infidels of Quraysh 106: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it So that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were doing of polytheism and great and terrible disbelief. **And they were arrogant with arrogance** meaning they refused to follow the truth and submit to it. **Then I called them openly** meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return

from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" Then he said, **I have sought rain with the angels of the sky by which He sends down rain**. Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers**. That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for God?** That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not fear His wrath and punishment. **And He has created you in stages**. It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one above the other. Is this received only through hearing? Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere is the Atlas and the ether according to them, whose movement is contrary to the movement of the rest of the spheres, and that is because its movement is the beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have a movement opposite to the movement of their

spheres, for they move from the west to the east, and each one completes its sphere according to it, so the moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional, This is a summary of what they say in this regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp**. That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle, and He has provided His provision for His creation. He is the One who must be worshipped and made One, and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the Most High, the Grand.

Fath al-Qadir

And the sentence 14- **And He has created you in stages** is in the accusative case as a state: meaning that the state is that He, glory be to Him, has created you in different stages: a sperm-drop, then a lump of flesh, then a clot until the completion of creation as was explained in Surat Al-Mu'minun. And the stage in the language is bitter, and Ibn Al-Anbari said: The stage is the state and its plural is stages, and it was said stages are children then young men then old men, and it was said that the heights are their differences in actions, sayings and morals, and the meaning is: How do you fall short in reverence for the One who created you in these wonderful stages.

Tafsir al-Baghawi

14- **And He has created you in stages**, sometimes, one state after another, a drop of semen, then a clot, then a lump of flesh, until creation is complete.

Tafsir al-Baidawi

14- **And He has created you in stages** is a state that establishes denial in that it is affirmative, for He created them **in stages**, that is, at times, since He created them first as elements, then compounds that nourish man, then mixtures, then sperm, then clots, then chewed flesh, then bones and flesh, then He created them another creation. This indicates that He can bring them back another time and magnify them with reward, and that He, the Most High, is of great power and perfect in wisdom. Then He followed that with what supports it, which is the verses of the horizons, so He said:

Surat Nuh 71:15

Have you not seen how God created seven heavens in layers?

Surat Nuh 71:15

Have you not seen how God created seven heavens in layers?

Tafsir al-Jalalayn

15 - **Have you not seen** how God created seven heavens in layers) one above the other?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about what Noah, may God's prayers and peace be upon him, said to his people who were polytheists with their Lord, arguing with them with God's proofs for His Oneness: **Have you not seen, O people, so take heed, how God created seven heavens in layers**, one above the other. Layering is a noun derived from their saying: **It matched in layers**, and what he meant by that is: how God created seven heavens, one heaven above another in layers.

Tafsir al-Qurtubi

The Almighty says: **Have you not seen how God created seven heavens in layers?** He mentioned to them another proof, meaning, do you not know that the One who has power over this is the One who should be worshipped! The meaning of layers, one above the other, is that each heaven is layered over the other like domes, as stated by Ibn Abbas and Al-Suddi. Al-Hasan said: God created seven heavens in layers upon seven earths, between each earth and another earth, and one heaven after another is creation and command. His statement: Have you not seen? It is in the sense of informing, not witnessing, as you say: Did you not see me how I did such-and-such to so-and-so? And layers is in the accusative case as a verbal noun, meaning matching layers. Or it is a state meaning the essence of layers, so He deleted the essence and made layers in its place.

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your

command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us about the infidels of Quraysh 106: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it So that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were doing of polytheism and great and terrible disbelief. **And they were arrogant with arrogance** meaning they refused to follow the truth and submit to it. **Then I called them openly** meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" Then he said, **I have sought rain with the angels of the sky by which He sends down rain.** Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers.** That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for God?** That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not

fear His wrath and punishment. **And He has created you in stages.** It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one above the other. Is this received only through hearing? Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere is the Atlas and the ether according to them, whose movement is contrary to the movement of the rest of the spheres, and that is because its movement is the beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have a movement opposite to the movement of their spheres, for they move from the west to the east, and each one completes its sphere according to it, so the moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional. This is a summary of what they say in this regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp.** That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings

upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle, and He has provided His provision for His creation. He is the One who must be worshipped and made One, and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the Most High, the Grand.

Fath al-Qadir

15- Have you not seen how God created seven heavens in layers? The address is to whomever is appropriate for it, and the intent is to prove by the creation of the heavens the perfection of His power and the wonder of His creation, and that He is the One worthy of worship. The layers are identical, one above the other, each heaven over the other like domes. Al-Hasan said: God created seven heavens upon seven earths, between each heaven and heaven and earth and earth He created and commanded. The confirmation of this has been presented in His statement: **And of the earth the like of them.** The accusative of *tabaqan* is a verbal noun, you say *tabaqah* as *tabaqan* and *tabaqan*, or a state meaning the essence of layers, so *tabaq* was deleted and *tabaqan* was used in its place. Al-Farra' permitted the genitive of *tabaqan* in places other than the Qur'an as an adjective.

Tafsir al-Baghawi

15- Have you not seen how God created seven heavens in layers?

Tafsir al-Baidawi

15- Have you not seen how God created seven heavens in layers?

Surat Nuh 71:16

And He made the moon a light therein and made the sun a lamp.

Surat Nuh 71:16

And He made the moon a light therein and made the sun a lamp.

Tafsir al-Jalalayn

16 - **And He made the moon within them** meaning within their true group in the lowest heaven **a light and made the sun a lamp** a shining lamp, and it is stronger than the light of the moon.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And He made the moon a light therein**, means, **And He made the moon a light in the seven heavens**, and **He made the sun therein a lamp**.

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

Who said that?

Muhammad ibn Bashir told us: Muadh ibn Hisham told us: My father told us, on the authority of Qatada: **Have you not seen how God created seven heavens in layers? And made the moon a light within them and made the sun a lamp?** It was mentioned to us that Abdullah ibn Amr ibn al-As used to say: The light of the sun and the moon is their light in the sky. Read if you wish: **Have you not seen how God created seven heavens in layers?** ... to the end of the verse.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, on the authority of Abdullah ibn Amr, that he said: The faces of the sun and the moon are before the heavens, and their backs are before the earth, and I recite a verse from the Book of God about that: **And He made the moon a light therein and made the sun a lamp**.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **And He made the moon a light therein**, that He created the moon on the day He created the seven heavens.

Some of the Arab scholars from Basra used to say: **And He made the moon a light in them** is said metaphorically, just as one says: **I came to Banu Tamim**, but it is only some of them who came.

Tafsir al-Qurtubi

And He made the moon a light therein meaning in the lowest heaven, as one says: Banu Tamim came to me and I came to Banu Tamim, meaning some of them, as stated by Al-Akhfash. Ibn Kaysan said: If it is in one of them, then it is among them. Qutrub said: In them means with them, as stated by Al-Kalbi. Meaning, He

created the sun and lifespan along with the creation of the heavens and the earth. The majority of linguists said about the statement of Imru' Al-Qais:

And will someone whose last period was thirty months enjoy three conditions?

In the sense of with. An-Nahhas: I asked Abu al-Hasan ibn Kaysan about this verse and he said: The grammarians' answer is that if He put it in one of them, then He has put it in them, as you say: Give me the marked clothes even if I only marked one of them.

Another answer is: It is narrated that the face of al-Umar is towards the sky, and if it is inside it then it is connected to the heavens. The meaning of *light* is for the people of the earth, as al-Suddi said. Ata' said: A light for the people of the sky and the earth. Ibn Abbas and Ibn Amr said: His face shines for the people of the earth and his back shines for the people of the sky.

And He made the sun a lamp means a lamp for the people of the earth so that they can manage their livelihoods. Concerning its illumination of the people of the sky, there are the first two opinions, as al-Mawardi narrated. Al-Qushayri narrated from Ibn Abbas that the face of the sun is towards the heavens and its back is on the earth. It was also said: The opposite. It was said to Abdullah ibn Amr: Why is it that the sun sometimes meets us and is cold for us at other times? He said: In the summer it is in the fourth heaven, and in the winter it is in the seventh heaven near the Throne of the Most Merciful. If it were in the lowest heaven, nothing would have stood up to it.

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us about the infidels of Quraysh 106: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it So that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were doing of polytheism and great and terrible disbelief.

And they were arrogant with arrogance meaning they refused to follow the truth and submit to it. **Then I called them openly** meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.' * He will send the sky upon you in showers." That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.' * He will send the sky upon you in showers." Then he said, **I have sought rain with the angels of the sky by which He sends down rain.** Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers.** That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for God?** That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not fear His wrath and punishment. **And He has created you in stages.** It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one above the other. Is this received only through hearing? Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere is the Atlas and the ether according to them, whose

movement is contrary to the movement of the rest of the spheres, and that is because its movement is the beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have a movement opposite to the movement of their spheres, for they move from the west to the east, and each one completes its sphere according to it, so the moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional. This is a summary of what they say in this regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp.** That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle, and He has provided His provision for His creation. He is the One who must be worshipped and made One, and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the Most High, the Grand.

Fath al-Qadir

16- **And He made the moon a light therein** meaning illuminating the face of the earth. He made the moon in the heavens even though it is in the lowest heaven, because if it is in one of them, then it is in them, as Ibn Kaysan said. Al-Akhfash said: Just as you say, **The Banu Tamim came to me**, meaning some of them. Qatib said, **in them means with them**, meaning He created the moon and the sun along with the creation

Surat Nuh 71:16

And He made the moon a light therein and made the sun a lamp.

of the heavens and the earth, as in the saying of Imru' al-Qais:

And will someone whose last period was thirty months enjoy three conditions?

That is, with three conditions: **And He made the sun a lamp**, that is, like a lamp for the people of the earth, so that they may continue to do what they need for sustenance.

Tafsir al-Baghawi

16- **And He made the moon a light therein**. Al-Hasan said: He means in the lowest heaven, just as one says: I came to Banu Tamim, but I only came to some of them, and so-and-so is hidden in the homes of Banu so-and-so, but he is in one home. Abdullah ibn Amr said: The faces of the sun and the moon are toward the heavens, and the light of the sun and the light of the moon are within them, and their backs are toward the earth. This is narrated on the authority of Ibn Abbas.

And He made the sun a lamp, a shining lamp.

Tafsir al-Baidawi

16- **And He made the moon a light therein** meaning in the heavens, and it is in the lowest heaven, and it is only attributed to them because of its association. **And He made the sun a lamp** is like it because it removes the darkness of the night from the face of the earth just as a lamp removes it from what is around it.

Surat Nuh 71:17

And God caused you to grow from the earth as plants.

Tafsir al-Jalalayn

17 - **And God caused you to grow** He created you **from the earth** when He created your father Adam from it **as a plant**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And God caused you to grow from the earth as a plant.** He says: God created you from the dust of the earth, and created you from it as a creation.

Tafsir al-Qurtubi

The Almighty's saying: **And God caused you to grow from the earth as plants** means that He created Adam, peace be upon him, from the surface of the whole earth, as Ibn Jurayj said. This was explained in Surat Al-An'am and Surat Al-Baqarah. Khalid bin Ma'dan said: He created man from clay, for hearts are only suitable in winter. And *plant* is a verbal noun based on a source other than the verbal noun, because its verbal noun is **to grow**, so the noun, which is *plant*, was made in the position of the verbal noun. This was explained in Surat Al-Imran and others. It was said: It is a verbal noun based on the meaning, because the meaning of **to grow** is that He made you grow as plants, as Al-Khalil and Al-Zajjaj said. It was said: That is, He caused plants to grow for you from the earth. So *plant* according to this is in the accusative case as an explicit verbal noun. The first is more evident. Ibn Jurayj said: He caused them to grow in the earth in largeness after smallness and in height after shortness.

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in**

their ears and covered themselves with their garments meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us about the infidels of Quraysh 106: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it So that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were doing of polytheism and great and terrible disbelief. **And they were arrogant with arrogance** meaning they refused to follow the truth and submit to it. **Then I called them openly** meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" Then he said, **I have sought rain with the angels of the sky by which He sends down rain.** Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers.** That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for God?** That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not fear His wrath and punishment. **And He has created you in stages.** It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one

And God caused you to grow from the earth as plants.

above the other. Is this received only through hearing? Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere is the Atlas and the ether according to them, whose movement is contrary to the movement of the rest of the spheres, and that is because its movement is the beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have a movement opposite to the movement of their spheres, for they move from the west to the east, and each one completes its sphere according to it, so the moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional, This is a summary of what they say in this regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp.** That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle, and He has provided His provision for His creation. He is the One who must be worshipped and made One,

and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the Most High, the Grand.

Fath al-Qadir

17- **And God caused you to grow from the earth as a plant** meaning that God created Adam from the surface of the earth, and the meaning is: He created you from it as a creation. So, growing was borrowed for creating because it is more indicative of occurrence and formation. And plant is either a verbal noun for anbat with the omission of the extra letters or a verbal noun for a deleted verb: i.e. He caused you to grow from the earth and you grew as a plant. Al-Khalil and Al-Zajjaj said: It is a verbal noun for a deleted verb: i.e. He caused you to grow from the earth and you grew as a plant. Al-Khalil and Al-Zajjaj said: It is a verbal noun based on the meaning, because the meaning of anbatakum is: He made you grow as a plant. And it was said that the meaning is: God caused you to grow from the earth as a plant, so plant according to this is the direct object. Ibn Bahr said: He caused them to grow in the earth in size after smallness and in height after shortness.

Tafsir al-Baghawi

17- **And God caused you to grow from the earth as a plant**, meaning the beginning of Adam's creation, He created him from the earth, and people are his offspring, and His saying: **a plant** is a noun that was placed in the place of the source, meaning a growth. Al-Khalil said: Its metaphor is: He caused you to grow, so you grew as a plant.

Tafsir al-Baidawi

17- **And God caused you to grow from the earth as a plant.** He created you from it, so the word *growth* was used as a metaphor for creation because it is more indicative of occurrence and formation from the earth. Its original form is **He caused you to grow from the earth** as a plant, so you grew as a plant. So He shortened it to be satisfied with the implied meaning.

Surat Nuh 71:18

Then He will return you to it and bring you out a new way.

Tafsir al-Jalalayn

18 - **Then He will return you to it buried and bring you out for the resurrection a bringing out**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then He returns you to it** meaning: Then He returns you to the earth as you were dust, and He makes you as you were before He created you. **And brings you forth a new coming forth** meaning: And He brings you forth from it if He wills, alive as you were human beings before He returns you to it, and He makes you dust, a new coming forth.

Tafsir al-Qurtubi

Then He will return you into it and bring you out a [final] emergence. "Then He will return you into it" means when you die by being buried. "And bring you out a [final] emergence" by being resurrected for the Day of Resurrection.

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us about the infidels of Quraysh 106: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it So that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were

doing of polytheism and great and terrible disbelief. **And they were arrogant with arrogance** meaning they refused to follow the truth and submit to it. **Then I called them openly** meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.' **Then he said**, I have sought rain with the angels of the sky by which He sends down rain." Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers.** That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for God?** That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not fear His wrath and punishment. **And He has created you in stages.** It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one above the other. Is this received only through hearing? Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere

Surat Nuh 71:18

Then He will return you to it and bring you out a new way.

is the Atlas and the ether according to them, whose movement is contrary to the movement of the rest of the spheres, and that is because its movement is the beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have a movement opposite to the movement of their spheres, for they move from the west to the east, and each one completes its sphere according to it, so the moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional, This is a summary of what they say in this regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp.** That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle, and He has provided His provision for His creation. He is the One who must be worshipped and made One, and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the Most High, the Grand.

Fath al-Qadir

18- **Then He will return you to it** meaning to the earth **and bring you out a final bringing you out** meaning He will bring you out of it by resurrection on the Day of Resurrection.

Tafsir al-Baghawi

18- **Then He will return you to it**, after death, **and bring you out**, from it on the Day of Resurrection, alive, **bringing out**.

Tafsir al-Baidawi

18- "Then He will return you to it" buried. "And He will bring you forth a bringing forth" by the gathering. He emphasized it with the source as He emphasized the first, indicating that the return is certain like the beginning, and that it will inevitably happen.

Surat Nuh 71:19

And God has made the earth a carpet for you.

Tafsir al-Jalalayn

19 - **And God has made the earth a carpet for you** spread out

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about what Noah said to his people, reminding them of the blessings of his Lord: **And God has made the earth a carpet for you** on which you can settle and spread out.

Tafsir al-Qurtubi

God Almighty says: **And God has made the earth a carpet for you** meaning spread out.

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us about the infidels of Quraysh 106: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it So that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were doing of polytheism and great and terrible disbelief. **And they were arrogant with arrogance** meaning they refused to follow the truth and submit to it. **Then I called them openly** meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them

so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" Then he said, **I have sought rain with the angels of the sky by which He sends down rain**. Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers**. That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for God?** That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not fear His wrath and punishment. **And He has created you in stages**. It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one above the other. Is this received only through hearing? Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere is the Atlas and the ether according to them, whose movement is contrary to the movement of the rest of the spheres, and that is because its movement is the beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have

Surat Nuh 71:19

And God has made the earth a carpet for you.

a movement opposite to the movement of their spheres, for they move from the west to the east, and each one completes its sphere according to it, so the moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional. This is a summary of what they say in this regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp.** That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle, and He has provided His provision for His creation. He is the One who must be worshipped and made One, and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the Most High, the Grand.

Fath al-Qadir

19- **And God has made the earth a carpet for you** meaning He has spread it out and extended it for you to roll over on it as you roll over on your carpets in your homes.

Tafsir al-Baghawi

19- **And God has made the earth a carpet for you**, He spread it out and extended it for you.

Tafsir al-Baidawi

19- **And God has made the earth a carpet for you** on which you roll.

Surat Nuh 71:20

That you may take from it paths that are easy.

Tafsir al-Jalalayn

20 - That you may take paths therein wide *paths*

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **That you may take from it paths that are difficult** means: That you may take from it difficult, scattered paths. Fajaj is the plural of fajj, which is the road.

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 that you may take from it paths that are wide open**. He said: Roads and landmarks.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **That you may take from it paths that are wide open**, he said: Paths.

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 you may take from it various paths**, meaning: different roads.

Tafsir al-Qurtubi

That you may take therein wide paths. Paths: roads. Fajaj is the plural of faj, which is a wide road, as Al-Farra' said. It was also said that faj is the path between two mountains. This was mentioned previously in Surat Al-Anbiya and Surat Al-Hajj.

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Noah, peace be upon him, that he complained to his Lord, the Almighty and Majestic, about what he encountered from his people, and how he was patient with them during that long period, which was a thousand years minus fifty years, and what he explained to his people and made clear to them and called them to the right path and the most upright way, so he said: **My Lord, indeed I have called my people night and day** meaning I did not leave calling them night or day in compliance with Your command and seeking Your obedience **but my calling only increased their flight** meaning whenever I called them to come closer to the truth they fled from it and

deviated from it **and indeed whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** meaning they covered their ears so that they would not hear what I called them to, as God the Almighty told us about the infidels of Quraysh 106: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it that you may overcome'** "and covered themselves with their garments" Ibn Jarir said on the authority of Ibn Abbas: They denied it So that he would not recognize them. Saeed bin Jubair and Al-Suddi said: They covered their heads so that they would not hear what he was saying. **And they persisted** meaning they continued in what they were doing of polytheism and great and terrible disbelief. **And they were arrogant with arrogance** meaning they refused to follow the truth and submit to it. **Then I called them openly** meaning openly among the people. **Then I declared to them** meaning speaking openly in a loud voice. **And I spoke to them secretly** meaning between me and them. So I diversified the call to them so that it would be more effective with them.

"So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving.'" That is, return to Him and return from what you are doing and repent to Him soon, for whoever repents to Him, He will accept his repentance, no matter how many sins he committed, such as disbelief and polytheism. For this reason, God said, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" That is, continuous rain. For this reason, it is recommended to recite this surah in the prayer for rain because of this verse. Similarly, it was narrated from the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him**, that he ascended the pulpit to ask for rain, but he did nothing more than seek forgiveness and recite verses in seeking forgiveness, including this verse, "So I said, 'Seek forgiveness of your Lord. Indeed, He is ever Forgiving. * He will send the sky upon you in showers.'" Then he said, **I have sought rain with the angels of the sky by which He sends down rain**. Ibn Abbas and others said: One after the other. And the Almighty said: **And He will provide you with wealth and children and provide for you gardens and provide for you rivers**. That is, if you repent to God, seek His forgiveness and obey Him, He will increase your provision. He will give you to drink from the blessings of the sky, and cause the crops to grow for you from the blessings of the earth, and make your udders flow abundantly for you. He will provide you with wealth and children, that is, He will give you wealth and children and make for you gardens in which there are various fruits and interspersed them with rivers flowing between them. This is the position of calling to God through encouragement. Then He turned to calling them to Him through intimidation, saying: **What is the matter with you that you do not have reverence for God?** That is, greatness. This was said by Ibn Abbas, Mujahid and Ad-Dahhak. Ibn Abbas said: You do not glorify God with His true greatness, that is, you do not fear His wrath and punishment. **And He has created you in stages**. It was said that its meaning is from a sperm-drop, then from a clot, then from a lump of flesh. This was said by Ibn Abbas, Ikrimah, Qatadah, Yahya ibn Rafi', As-Suddi and Ibn Zayd.

That you may take from it paths that are easy.

And the Almighty's saying: **Have you not seen how God created seven heavens in layers?** meaning one above the other. Is this received only through hearing? Or is it from the matters perceived by the senses from what is known of the movement and eclipses, for the seven planets eclipse each other, the lowest of them being the moon in the lowest heaven, and it eclipses what is above it, and Mercury in the second, and Venus in the third, and the sun in the fourth, and Mars in the fifth, and Jupiter in the sixth, and Saturn in the seventh, and as for the rest of the planets, which are the fixed ones, they are in an eighth sphere which they call the sphere of the fixed ones, and the legislators among them say it is the Throne, and the ninth sphere is the Atlas and the ether according to them, whose movement is contrary to the movement of the rest of the spheres, and that is because its movement is the beginning of movements and it is from the west to the east, and the rest of the spheres are the opposite of it from the east to the west and with it the rest of the planets revolve accordingly, but the moving ones have a movement opposite to the movement of their spheres, for they move from the west to the east, and each one completes its sphere according to it, so the moon completes its sphere once every month, and the sun once every year, and Saturn once every thirty years, and that is according to the breadth of their spheres even though the movement of all in speed is proportional, This is a summary of what they say in this regard, despite their differences in many places that we are not going to explain. Rather, the intended meaning is that God Almighty: **God created seven heavens in layers, and made the moon a light within them and made the sun a lamp.** That is, He differentiated between them in illumination, making each one a separate model so that night and day may be known by the rising and setting of the sun. He determined for the moon phases and constellations, and He differentiated its light, sometimes increasing until it reaches its peak, then it begins to decrease until it is hidden, to indicate the passing of months and years, as God Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create this except in truth. He details the verses for a people who know."

And the Almighty's saying: **And God caused you to grow from the earth as a plantation** - this is a verbal noun, and bringing it here is better. **Then He will return you into it** - that is, when you die. **And He will bring you forth a complete bringing forth** - that is, on the Day of Resurrection He will bring you forth as He began you the first time. **And God made the earth a carpet for you** - that is, He spread it out, smoothed it out, settled it, and fixed it with the firm, lofty mountains. **That you may take therein paths** - that is, He created it for you so that you may settle upon it and travel therein wherever you wish in its regions, corners, and regions. All of this is what Noah, peace be upon him, is reminding them of God's power and greatness in creating the heavens and the earth and His blessings upon them in what He made for them of heavenly and earthly benefits. He is the Creator, the Provider. He made the heaven a structure and the earth a cradle,

and He has provided His provision for His creation. He is the One who must be worshipped and made One, and no one should be associated with Him, because He has no peer, equal, equal, or equivalent, nor a companion, son, minister, or advisor. Rather, He is the Most High, the Grand.

Fath al-Qadir

20- **So that you may take from it wide paths** meaning wide roads. Fajaj is the plural of faji, which is the wide road, as Al-Farra' and others said. It was also said that faji is the path between two mountains. This has been fully explained in Surat Al-Anbiya' and in Surat Al-Haji.

Ibn al-Mundhir narrated on the authority of Ibn Abbas, regarding his statement, **They put their fingers in their ears**, he said: so that they would not hear what he was saying. **And covered themselves with their garments**, he said: so that they would not be recognized. **And were arrogant with great arrogance**, he said: they abandoned repentance. Sa'id ibn Mansur and Ibn al-Mundhir narrated on his authority, **And covered themselves with their garments**, he said: they covered their faces so that they would not see Noah or hear his words. Sa'id ibn Mansur, Abd ibn Humayd and al-Bayhaqi in al-Shu'b also narrated on his authority, regarding his statement, **Why do you not have due respect for God?** He said: you do not know the greatness of God. Ibn Jarir and al-Bayhaqi also narrated on his authority, **Dignity**, he said: greatness. Regarding his statement, **And He has created you in stages**, he said: a sperm-drop, then a clot, then a lump of flesh. Ibn Abi Hatim also narrated on his authority, he said: you do not fear punishment for Him nor do you expect a reward for Him. Abdul Razzaq narrated in Al-Musannaf on the authority of Ali ibn Abi Talib, "The Prophet, may God bless him and grant him peace, saw some people bathing naked, without any garments on them. He stood and called out at the top of his voice, 'What is the matter with you that you do not have reverence for God?'" Abdul Razzaq, Abdul ibn Humayd, Ibn al-Mundhir, and Abu al-Shaykh narrated in Al-Azmah on the authority of Abdullah ibn Amr, who said: "The faces of the sun and the moon are towards the sky and their backs are towards the earth. I will recite to you that it is from the Book of God, 'And He made the moon a light therein and made the sun a lamp.'" Abdul ibn Humayd, Ibn al-Mundhir, and Abu al-Shaykh narrated in Al-Azmah on the authority of Abdullah ibn Umar, who said: **It gives light to the inhabitants of the heavens as it gives light to the inhabitants of the earth.** Abdul ibn Humayd narrated on the authority of Shahr ibn Hawshab, who said: "Abdullah ibn Amr ibn Al-As and Ka'b Al-Ahbar met and there had been some disagreement between them, so they rebuked each other, but that went away. Abdullah ibn Amr said to Ka'b, 'Ask me whatever you wish, and do not ask me about anything unless I tell you that which confirms what I say from the Quran.' He said to him, 'Have you seen the light of the sun and the moon? Is it in the seven heavens as it is on the earth?'" He said: Ya-Sin 36: Have you not seen the statement of God: **God created seven heavens in layers * And made the moon a light within them and made the sun a**

lamp. And Abd bin Hamid and Abu Sheikh in Al-Azma and Al-Hakim narrated - and authenticated it - on the authority of Ibn Abbas: **And made the moon a light within them** meaning: His face is in the sky towards the Throne and his back is towards the earth. And Abd bin Hamid narrated on the authority of Al-Kalbi on the authority of Abu Saleh on his authority: **And made the moon a light within them** meaning: He created when He created them a light for the people of the earth, and there is nothing of His light in the sky. And Ibn Jarir and Ibn Al-Mundhir also narrated on his authority: **wide paths** meaning: different paths.

Tafsir al-Baghawi

20- **So that you may take therefrom wide paths**, wide roads.

Tafsir al-Baidawi

20- **So that you may take from it wide paths**. Wide is the plural of wide and from, so that the verb includes the meaning of taking.

Surat Nuh 71:21

Noah said, "My Lord, indeed they have disobeyed me and followed one whose wealth and children only increase him in loss."

Surat Nuh 71:21

Noah said, **My Lord, indeed they have disobeyed me and followed one whose wealth and children only increase him in loss.**

Tafsir al-Jalalayn

21 - **Noah said, My Lord, indeed they have disobeyed me and followed** meaning the lowly and the poor **one whose wealth and children do not increase him** meaning the leaders who have been blessed with that. *Child* with a damma on the waw and a sukoon on the lam and with a fatha on both of them. The first one is said to be the plural of *child* with a fatha on both of them like *wood* and *wood* and it is said to have the same meaning like *stinginess* and *stinginess except loss* through transgression and disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Noah said, 'My Lord, indeed they have disobeyed me,'** so they disobeyed My command, and rejected what I called them to of guidance and righteousness, **and followed one whose wealth and children only increase him in loss,** meaning: And they followed in their disobedience to Me one who called them to that, one whose wealth and children increased, but the abundance of his wealth and children only increased him in loss, far from God, and straying from the straight path.

The reciters differed in their recitation of His statement, **and his son.** The majority of the reciters of Medina recited it, **and his son,** with the waw and the lam open, and they recited it like that in the entire Qur'an. The majority of the reciters of Kufa recited it with the waw closed and the lam still, and likewise everything that mentioned the son from Surah Maryam to the end of the Qur'an. Abu Amr recited everything in the Qur'an of that with the waw and the lam open except for this one letter in Surah Nuh, as he used to close the waw in it.

The correct thing to say in this regard, according to us, is that all of these readings are well-known and have similar meanings, so whichever one the reader reads, he is correct.

Tafsir al-Qurtubi

God Almighty said: **Noah said, 'My Lord, indeed they have disobeyed me and followed one whose wealth and children only increase him in loss.'**

He complained to God Almighty about them, that they disobeyed him and did not follow him in what he

commanded them, out of faith. The commentators said: He remained among them for a thousand years minus fifty, calling them to disbelief and disobedience. Ibn Abbas said: Noah, peace be upon him, hoped for sons after fathers, so that they would be given son after son until they reached seven centuries. Then he called down curses upon them after despairing of them, and he lived for sixty years after the flood until people became numerous and widespread. Al-Hasan said: The people of Noah used to plant twice a month, as narrated by Al-Mawardi. **And they followed he whose wealth and children only increased him in loss** means their leaders and rich people whose disbelief, wealth and children only increased them in misguidance in this world and destruction in the hereafter. The people of Medina, Ash-Sham and Asim read **his son** with a fat-ha on the waw and the lam. The rest read **his son** with a damma on the waw and a sukoon on the lam, which is a language for son. It is also permissible for it to be a plural for son, like **the ark** which is both singular and plural. This has been mentioned previously.

Tafsir Ibn Kathir

The Almighty says, informing about Noah, peace be upon him, that He, the All-Knowing, from whom nothing is hidden, informed him that from the previously mentioned statement and the various invitations that included encouragement at times and intimidation at other times, they disobeyed him, opposed him, and denied him, and followed the sons of this world who were heedless of God's command and enjoyed wealth and children, which is in reality a lure and a reprieve, not an honor. For this reason, He said: **And they followed one whose wealth and children only increase him in loss.** "And his children" is read with the dammah and the fathah, and both are similar. And the Almighty said: **And they plotted a great plan.** Mujahid said: *Great* means *enormous*. Ibn Zayd said: *Great* means *huge*. The Arabs say **something amazing and wonderful and wonderful**. A handsome man, *good*, "beautiful," and *beautiful* with the first and second letters have the same meaning. The meaning of the Almighty's saying: **And they plotted a great plan** is by their followers in making them believe that they are on the truth and guidance; as they will say to them on the Day of al-Qiyamah 75: **Rather, they plotted by night and by day when you ordered us to disbelieve in God and attribute to Him rivals.** That is why He said here: **And they plotted a great plan * And they said, "Do not abandon your gods, nor abandon Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr.** These are the names of their idols that they worshipped instead of God.

Al-Bukhari said: Ibrahim told us, Hisham told us, on the authority of Ibn Jurayj, and Ata' said, on the authority of Ibn Abbas: The idols that were among the people of Noah later came to be among the Arabs: As for Wadd, it belonged to Kalb in Dumat al-Jandal, and as for Suwa', it belonged to Hudhayl, and as for Yaghuth, it belonged to Murad and then to Banu Ghatif

in al-Jurf near Saba', and as for Ya'uq, it belonged to Himyar, Lal Dhi Kila', and they are the names of righteous men from the people of Noah, peace be upon him. When they perished, Satan inspired their people to erect idols in the places where they used to sit and name them after them, so they did, but they were not worshipped until those idols perished and knowledge was abolished, then they were worshipped. Something similar was narrated from Ikrimah, al-Dahhak, Qatadah, and Ibn Ishaq. Ali ibn Abi Talhah said on the authority of Ibn Abbas: These are idols that were worshipped in the time of Noah. Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Musa, on the authority of Muhammad ibn Qais, **Nor Yaghuth, Ya'uq, nor Nasr**. He said: They were righteous people between Adam and Noah, and they had followers who followed their example. When they died, their companions who followed their example said: If we made pictures of them, it would make us more eager to worship them when we remember them. So they made pictures of them, and when they died and others came, Satan crept up to them and said: They only worshipped them and through them they were given rain. So they worshipped them.

Al-Hafiz Ibn Asakir narrated in the biography of Seth, peace be upon him, on the authority of Ishaq bin Bishr, who said: Juwaybir and Muqatil informed me on the authority of Al-Dahhak on the authority of Ibn Abbas that he said: Forty children were born to Adam, peace be upon him, twenty boys and twenty girls. Among those who lived were Abel, Qabil, Salih, Abd al-Rahman, whom he named Abd al-Harith, and Wadd. Wadd was called Seth and he was called Hibat God. His brothers had made him black. He had children, Suwa', Yaghuth, Ya'uq, and Nasr. Ibn Abi Hatim said: My father told us, Abu Amr al-Duri told us, Abu Ismail al-Mu'addib told me, on the authority of Abdullah bin Muslim bin Hormuz, on the authority of Abu Hazra, on the authority of Urwah bin al-Zubayr, who said: Adam, peace be upon him, fell ill while his sons Wadd, Yaghuth, Suwa' and Nasr were with him. Wadd was the eldest of them and the most dutiful to him. Ibn Abi Hatim said: Ahmad bin Mansur told us, on the authority of al-Hasan bin Musa, on the authority of Ya'qub, on the authority of Abu al-Mutahhar, who said: Yazid bin al-Muhallab was mentioned in the presence of Abu Ja'far while he was praying. He said: When he finished his prayer, he said: You mentioned Yazid bin al-Muhallab. He was killed in the first land in which other than God was worshipped. He said: Then they mentioned a Muslim man who was beloved by his people. When he died, they secluded themselves around his grave in Babylon and grieved over him. When Satan saw their grief over him, he took the form of a human being. Then he said: I see your grief over this man. Would you like me to draw for you a picture like him so that it can be in your gathering so that you may remember him? They said: Yes. So he made a statue like him for them. He said: And they placed it in their assembly and began to mention him. When he saw how much they mentioned him, he said: Would you like me to make a statue like him in the house of every man among you so that he may have it in his house so that you may remember him? They said: Yes. He said: So he made a statue like him for every family,

so they came and began to mention him by it. He said: And their children grew up and began to see what to do with it. He said: And they multiplied and the matter of their mention of him faded until they took him as a god whom their children's children worshipped instead of God. So the first thing that was worshipped instead of God was the idol which they named Wadd.

And the Almighty's saying: **And they have led many astray** means the idols that they took, with which they led many people astray. Their worship has continued throughout the centuries until our time among the Arabs, the non-Arabs, and all classes of the children of Adam. Abraham, peace be upon him, said in his supplication: "And spare me and my children from worshipping idols. My Lord, indeed they have led many people astray." And the Almighty's saying: **And do not increase the wrongdoers except in error** is a supplication from Him against his people for their rebellion, disbelief, and stubbornness, just as Moses supplicated against Pharaoh and his people when he said: **Our Lord, obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment**. And God responded to each of the prophets among his people and drowned his nation because of their denial of what he had brought them.

Fath al-Qadir

His saying: 21- **Noah said, 'My Lord, indeed they have disobeyed me'** meaning they continued to disobey me and did not answer my call. He complained about them to God, the Almighty, and He delayed it by saying that they disobeyed him and did not follow him, and He knows best about that. **And they followed one whose wealth and children only increase him in loss** meaning the lesser ones followed their leaders, and the wealthy among them whose abundance of wealth and children only increased them in misguidance in this world and punishment in the hereafter. The saying of the people of Medina, Ash-Sham, and Asim **and his children** is with the opening of the waw and the lam. The rest read it with the sukoon of the lam, and it is a language for children, and it is permissible for it to be a plural, and its investigation has been presented. The meaning of **and they followed** is that they continued to follow them, not that they innovated the following.

Tafsir al-Baghawi

21- **Noah said, 'My Lord, indeed they have disobeyed me,' they did not answer my call, 'and followed one whose wealth and children only increase him in loss,'** meaning: the lowly and the poor followed the leaders and chiefs whose abundance of wealth and children only increased them in misguidance in this world and punishment in the Hereafter.

Tafsir al-Baidawi

21- "Noah said, 'My Lord, indeed they have disobeyed me' in what I commanded them. 'And they followed one whose wealth and children only increase him in loss.' They followed their leaders who were arrogant

Surat Nuh 71:21

Noah said, "My Lord, indeed they have disobeyed me and followed one whose wealth and children only increase him in loss."

with their wealth and conceited about their children, such that this became a reason for their increased loss in the Hereafter. It indicates that they only followed them out of prestige, which led them to loss. Ibn Kathir, Hamzah, Al-Kisa'i, and the two Basris read "and his son" with a damma and sukoon, as a language like sadness or a plural like a lion.

Surat Nuh 71:22

And they plotted a great plot.

Tafsir al-Jalalayn

22 - **And they plotted** that is, the leaders **a great plot** very great, by denying Noah and harming him and those who followed him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And they plotted a great plot**, means: And they plotted a great plot.

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, *great*, he said: great.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And they plotted a great plot**, a lot, like His statement, **They will hear therein neither vain talk nor falsehood**. And *great* is *big*, as Ibn Zayd said: The Arabs say: **A strange matter** and *wonderful* with the light vowel, and *wonderful* with the heavy vowel, and a handsome man and *good* and *beautiful* with the light vowel and the heavy vowel, and likewise *big* and *big* with the light vowel and the heavy vowel.

Tafsir al-Qurtubi

God Almighty says: **And they plotted a great plot**.

Meaning: great and immense. It is said: great and grand and grand, like amazing and amazing and amazing with the same meaning, and the same is true for tall and tall and tall. It is said: a handsome man and handsome men, and beautiful and beauty, and readers for the reader, and whiteness for the whiteness. Ibn al-Sikkit recited:

White hunts hearts and seizes the hearts of Muslims with beauty

Another said:

A man's good character makes him a youth of generosity, not of radiance.

Al-Mubarrad said: *Kabārān* with emphasis for emphasis. Ibn Muhaisin, Hamid, and Mujahid read it as *Kabārān* with emphasis. There is a difference of opinion about their plot: What was it? Some say: It was their incitement of their predecessors to kill Noah. Others say: It was their strengthening of the people

with what they were given of this world and children, until the weak said: If they were not on the truth, they would not have been given these blessings. Al-Kalbi said: It is what they attributed to God of a wife and children. Others say: Their plot was their disbelief. Muqatil said: It is the saying of their elders to their followers: **Do not abandon your gods, and do not abandon Wadd, Suwa', Yaghuth, Ya'uq, and Nasr.**

Tafsir Ibn Kathir

The Almighty says, informing about Noah, peace be upon him, that He, the All-Knowing, from whom nothing is hidden, informed him that from the previously mentioned statement and the various invitations that included encouragement at times and intimidation at other times, they disobeyed him, opposed him, and denied him, and followed the sons of this world who were heedless of God's command and enjoyed wealth and children, which is in reality a lure and a reprieve, not an honor. For this reason, He said: **And they followed one whose wealth and children only increase him in loss.** "And his children" is read with the dammah and the fathah, and both are similar. And the Almighty said: **And they plotted a great plan.** Mujahid said: *Great* means *enormous*. Ibn Zayd said: *Great* means *huge*. The Arabs say **something amazing and wonderful and wonderful**. A handsome man, *good*, "beautiful," and *beautiful* with the first and second letters have the same meaning. The meaning of the Almighty's saying: **And they plotted a great plan** is by their followers in making them believe that they are on the truth and guidance, as they will say to them on the Day of al-Qiyamah 75: **Rather, they plotted by night and by day when you ordered us to disbelieve in God and attribute to Him rivals.** That is why He said here: **And they plotted a great plan * And they said, "Do not abandon your gods, nor abandon Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr.** These are the names of their idols that they worshipped instead of God.

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and Noah, and they had followers who followed their example. When they died, their companions who followed their example said: If we made pictures of them, it would make us more eager to worship them when we remember them. So they made pictures of them, and when they died and others came, Satan crept up to them and said: They only worshipped them and through them they were given rain. So they worshipped them.

Al-Hafiz Ibn Asakir narrated in the biography of Seth, peace be upon him, on the authority of Ishaq bin Bishr, who said: Juwaybir and Muqatil informed me on the authority of Al-Dahhak on the authority of Ibn Abbas that he said: Forty children were born to Adam, peace be upon him, twenty boys and twenty girls. Among those who lived were Abel, Qabil, Salih, Abd al-Rahman, whom he named Abd al-Harith, and Wadd. Wadd was called Seth and he was called Hibat God. His brothers had made him black. He had children, Suwa', Yaghuth, Ya'uq, and Nasr. Ibn Abi Hatim said: My father told us, Abu Amr al-Duri told us, Abu Ismail al-Mu'addib told me, on the authority of Abdullah bin Muslim bin Hormuz, on the authority of Abu Hazra, on the authority of Urwah bin al-Zubayr, who said: Adam, peace be upon him, fell ill while his sons Wadd, Yaghuth, Suwa' and Nasr were with him. Wadd was the eldest of them and the most dutiful to him. Ibn Abi Hatim said: Ahmad bin Mansur told us, on the authority of al-Hasan bin Musa, on the authority of Ya'qub, on the authority of Abu al-Mutahhar, who said: Yazid bin al-Muhallab was mentioned in the presence of Abu Ja'far while he was praying. He said: When he finished his prayer, he said: You mentioned Yazid bin al-Muhallab. He was killed in the first land in which other than God was worshipped. He said: Then they mentioned a Muslim man who was beloved by his people. When he died, they secluded themselves around his grave in Babylon and grieved over him. When Satan saw their grief over him, he took the form of a human being. Then he said: I see your grief over this man. Would you like me to draw for you a picture like him so that it can be in your gathering so that you may remember him? They said: Yes. So he made a statue like him for them. He said: And they placed it in their assembly and began to mention him. When he saw how much they mentioned him, he said: Would you like me to make a statue like him in the house of every man among you so that he may have it in his house so that you may remember him? They said: Yes. He said: So he made a statue like him for every family, so they came and began to mention him by it. He said: And their children grew up and began to see what to do with it. He said: And they multiplied and the matter of their mention of him faded until they took him as a god whom their children's children worshipped instead of God. So the first thing that was worshipped instead of God was the idol which they named Wadd.

And the Almighty's saying: **And they have led many astray** means the idols that they took, with which they led many people astray. Their worship has continued throughout the centuries until our time among the Arabs, the non-Arabs, and all classes of the children of Adam. Abraham, peace be upon him, said in his supplication: "And spare me and my children from

worshipping idols. My Lord, indeed they have led many people astray." And the Almighty's saying: **And do not increase the wrongdoers except in error** is a supplication from Him against his people for their rebellion, disbelief, and stubbornness, just as Moses supplicated against Pharaoh and his people when he said: **Our Lord, obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment.** And God responded to each of the prophets among his people and drowned his nation because of their denial of what he had brought them.

Fath al-Qadir

22- **And they plotted a great plot** meaning a great and immense plot. It is said: *big* and *big* and *big* like *amazing* and *amazing* and *amazing* and "beautiful ... are readers for someone who reads a lot. Ibn Al-Sikkit recited:

White hunts hearts and seizes the hearts of Muslims with beauty

The majority read *kabaran* with emphasis. Ibn Mahisan, Hamid, and Mujahid read it with emphasis. Abu Bakr said: It is the plural of *kabir big*, as if he replaced *dhunub sins* or *af'ail deeds*, and that is why he described it as plural. Isa ibn Umar said: It is a Yemeni dialect.

There is a difference of opinion about their plot: What was it? Some say it was to incite their lowly ones to kill Noah. Others say it was to deceive the people with the wealth and children they were given, until the weak said: If it were not for the truth, they would not have been given these blessings. Al-Kalbi said: It is the wife and children they gave to God. Muqatil said: It is the words of their leaders to their followers: Do not abandon your gods. Others say their plot was their disbelief.

Tafsir al-Baghawi

22- "And they plotted a great plot," meaning a great and immense one. It is said: *great* and *great*, with the first letter pronounced with a light emphasis, and *great* with the second letter pronounced with a heavy emphasis, all of which have the same meaning, just as it is said: **a strange matter**, "wonderful," and *wonderful*, with the second letter pronounced with a heavy emphasis, which is more exaggerated.

They differed over the meaning of their plot. Ibn Abbas said: They said a terrible thing. Ad-Dahhak said: They fabricated lies against God and belied His messengers. It was also said: The leaders prevented their followers from believing in Noah and incited them to kill him.

Tafsir al-Baidawi

22- **And they plotted** is in apposition to **It did not increase him** and the pronoun refers to whom and its plural is for the meaning. **A great plot** is extremely

significant as it is more expressive than *big* and it is from *big*, and that is their deception in religion and inciting people to harm Noah, peace be upon him.

Surat Nuh 71:23

And they said, "Never abandon your gods, and never abandon Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr."

Surat Nuh 71:23

And they said, **Never abandon your gods, and never abandon Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr.**

Tafsir al-Jalalayn

23 - **And they said** to the lowly ones **Do not abandon your gods, nor abandon Wadd** with the opening of the waw or its damma **nor Suwa' nor Yaghuth nor Ya'uq and Nasr** these are the names of their idols.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about Noah's statement about his al-Nas 114: **And they said, 'Do not abandon your gods, nor abandon Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr.'** These were a group of the children of Adam, according to what was mentioned about the gods of the people that they worshipped.

And from their report, as far as we have been informed, is what follows:

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Musa, on the authority of Muhammad ibn Qays: **And Ya'uq and Nasr** It is said: They were righteous people from among the children of Adam, and they had followers who followed their example. When they died, their companions who followed their example said: If we made pictures of them, it would be more likely for us to worship them when we remember them. So they made pictures of them, but they did not die. Others came, and Satan crept up to them and said: They only worshipped them, and through them they were given rain. So they worshipped them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of his father, on the authority of Ikrimah, who said: There were ten centuries between Adam and Noah, all of them Muslims.

Others said: These are the names of the idols of Noah's people.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Do not abandon your gods, and do not abandon Wadd, nor Suwa', nor Yaghuth, Ya'uq, and Nasr**, he said: Wadd was for this tribe of Kalb in Dumal al-Jandal, and Suwa' was for Hudhayl in Riyat, and Yaghuth was for Banu Ghatif of Murad in al-Jawf of Saba', and Ya'uq was for Hamdan in Balkha', and Nasr was for Dhu Kila' of Himyar. He said: The people of Noah used to worship these gods, then the Arabs

adopted them after that, by God, except for wood, clay, or stone.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Do not abandon your gods, and do not abandon Wadd, nor Suwa', nor Yaghuth, Ya'uq, and Nasr.** He said: These were gods worshipped by the people of Noah, and then the Arabs worshipped them after that. He said: Wadd was for Kalb in Duma al-Jandal, and Suwa' was for Hudhayl, and Yaghuth was for Banu Ghataif of Murad in al-Jawf, and Ya'uq was for Himyar, and Nasr was for Dhu al-Kila' of Himyar.

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 do not abandon Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr**, he said: These were idols that were worshipped in the time of Noah.

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, **Nor Yaghuth, nor Ya'uq, nor Nasr**, that these are idols and were worshipped in the time of Noah.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **nor Yaghuth, nor Ya'uq, nor Nasr**, that they are gods who used to be in Yemen.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **nor Yaghuth, nor Ya'uq, nor Nasr**, he said: These are their gods that they worship.

The reciters differed in their recitation of his saying *wada*. The majority of the reciters of Medina recited it *wada* with a damma on the waw, and the majority of the reciters of Kufa and Basra recited it *wada* with a fatha on the waw.

The correct thing to say about this, in our view, is that they are two readings known among the readers of the regions, so whichever one the reader recites, he is correct.

Tafsir al-Qurtubi

God Almighty said: **And they said, 'Do not abandon your gods, and do not abandon Wadd, Suwa', Yaghuth, Ya'uq, and Nasr.'**

Ibn Abbas and others said: They are idols and pictures that the people of Noah used to worship, then the Arabs worshipped them. This is the opinion of the majority. It was said that they belonged to the Arabs and no one else worshipped them. They were the largest and most important idols to them, and that is why they specifically mentioned them after the verse: {Do not abandon your gods}. The Arabs said to their

children and their al-Nas 114: Do not abandon Wadd, nor Suwa', nor Yaghuth, Ya'uq, nor Nasr. Then the mention returned after that to the people of Noah. According to the first opinion, the entire speech is directed to the people of Noah. Urwah ibn al-Zubayr and others said: Adam (peace be upon him) complained while his sons were with him: Wadd, Suwa', Yaghuth, Ya'uq, and Nasr. Wadd was the eldest of them and the most dutiful to him. Muhammad ibn Ka'b said: Adam (peace be upon him) had five sons: Wadd, Suwa', Yaghuth, Ya'uq, and Nasr. They were worshippers, but none of them made them sad because of him. Then Satan said: I will make for you someone like him, if you look at him you will remember him. They said: Do it. So they cast him in the mosque of brass and lead. Then another died, and they cast him in it until they all died, and they cast them in it. Things decreased as they decrease today until, after a while, they abandoned the worship of God Almighty. Then Satan said to them: Why do you worship nothing? They said: What is far-fetched? He said: Your gods and the gods of your fathers. Do you not see them in your place of prayer? So they worshipped them instead of God until God sent Noah, and they said: **Do not abandon your gods, nor abandon Wadd or Suwa'** (al-Anfal 2:17). Muhammad ibn Ka'b and Muhammad ibn Qays also said: Rather, they were a righteous people between Adam and Noah, and they had followers who followed their example. When they died, Satan made it seem attractive to them to draw images of themselves to remind them of their efforts and to amuse themselves by looking at them, so he drew images of them. When they died and others came, they said: Would that we knew! What did our fathers do with this image? Then Satan came to them and said: Your fathers used to worship it, so it would have mercy on them and send them rain. They worshipped them, and idol worship began at that time.

I said: In this sense, what was mentioned in Sahih Muslim from the hadith of Aisha was explained: Umm Habibah and Umm Salamah mentioned a church they had seen in Abyssinia called Mariyah, in which there were pictures 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: When there was a righteous man among them and he died, they would build a place of worship over his grave and make pictures, and those are the pictures. They are the worst of creation in the sight of God on the Day of Resurrection. Al-Tha'labi narrated from Ibn Abbas that he said: These idols are the names of righteous men from the people of Noah. When they perished, Satan inspired their people to set up idols in the gatherings where they used to sit and name them after them so that they would remember them. They did so, but they were not worshipped until those men perished and knowledge was abolished, then they were worshipped instead of God. It was also mentioned on the authority of Ibn Abbas: Noah, peace be upon him, was guarding the body of Adam, peace be upon him, on a mountain in India, preventing the unbelievers from circumambulating his grave. Satan said to them: These people boast to you and claim that they are the sons of Adam without you. It is only a body, and I will make for you one like it for you to circumambulate around it. So he made for them these five idols and

made them worship them. When the days of the flood came, mud, dirt and water buried them, and they remained buried until Satan brought them out to the polytheists of Arabia. Al-Mawardi said: As for Wadd, he was the first idol worshipped. It was named Wadd because of their love for him. After the people of Noah, it belonged to Kalb in Dumat al-Jandal. According to Ibn Abbas, Ata' and Muqatil, their poet said about him:

Welcome, my friend, for it is not permissible for us to indulge in women, and the religion has determined

As for Suwa', he was from Hudhayl on the sea coast, according to what they say.

As for Yaghuth, he belonged to Ghataif of Murad in Al-Jawf of Saba, according to Qatada. Al-Mahdawi said: It belonged to Murad, then to Ghatafan. Al-Tha'labi said: A'la and An'am - and they are from Tayy - and the people of Jarash of Madhij took Yaghuth and went with him to Murad and worshipped him for a period. Then Banu Najiyah wanted to take him from A'la and An'am, so they fled with him to Al-Hussain, the brother of Banu Al-Harith bin Ka'b of Khuza'ah. Abu Uthman Al-Nahdi said: I saw Yaghuth, and he was made of lead. They used to carry him on a white camel, and they would walk with him without disturbing him until he knelt down. When he knelt down, they would dismount and say: He has approved your home, and they would see a building on it and camp around it.

As for Ya'uq, he was for Hamdan in Balkha', according to Ikrimah, Qatadah, and Ata'. Al-Mawardi mentioned him, and Al-Tha'labi said: As for Ya'uq, he was for Kahlani of Saba, then his sons inherited him, the oldest after the oldest, until he reached Hamdan. Malik bin Numat Al-Hamadhani said about him:

God blesses in this world and heals but does not heal, He hinders but does not feather

As for Nasr, it belonged to Dhu al-Kila' of Himyar, according to the saying of Qatada and similarly from Muqatil. Al-Waqidi said: Wadd was in the form of a man, Suwa' in the form of a woman, Yaghuth in the form of a lion, Ya'uq in the form of a horse, and Nasr in the form of an eagle from the birds. And God knows best. Nafi' read **Do not abandon Wadd** with a damma on the waw. The rest read it with a fatha. Al-Layth said: Wadd with a fatha on the waw was an idol that belonged to a people who migrated, and Wadd with a damma was an idol of Quraysh, and 'Amr ibn Wadd was named after it. In Al-Sahah: Wadd with a fatha is waid in the language of the people of Najd, as if they made the ta' sukun and assimilated it into the dal. Wadd in the saying of Imru' al-Qais:

Show affection when you are generous and hide it when you are upset

Ibn Duraid said: It is the name of a mountain. Wadd was an idol that belonged to the people of Noah, peace be upon him, then it belonged to Kalb and was in Dumat al-Jandal, and from it they named it Abd Wudd. And he said: **Do not abandon your gods**, then he said: **And do not abandon Wadd or Suwa'**, the verse. He mentioned it specifically because of the saying of God the Almighty: **And when We took a covenant from the prophets and from you and from**

Surat Nuh 71:23

And they said, "Never abandon your gods, and never abandon Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr."

Noah. al-Ahzab 33:7. **And they had certainly led many astray.** This is from the saying of Noah, meaning their leaders had led many astray among their followers, so it is in apposition to his saying: **And they plotted a great plot.** It was said that the idols led many astray, meaning many were led astray because of them. Similar to the saying of Abraham: **My Lord, indeed they have led many astray among the people,** so he described them with what one can reason, because the disbelievers believed that about them.

Tafsir Ibn Kathir

The Almighty says, informing about Noah, peace be upon him, that He, the All-Knowing, from whom nothing is hidden, informed him that from the previously mentioned statement and the various invitations that included encouragement at times and intimidation at other times, they disobeyed him, opposed him, and denied him, and followed the sons of this world who were heedless of God's command and enjoyed wealth and children, which is in reality a lure and a reprieve, not an honor. For this reason, He said: **And they followed one whose wealth and children only increase him in loss.** "And his children" is read with the dammah and the fathah, and both are similar. And the Almighty said: **And they plotted a great plan.** Mujahid said: *Great* means *enormous*. Ibn Zayd said: *Great* means *huge*. The Arabs say **something amazing** and *wonderful* and *wonderful*. A handsome man, *good*, "beautiful," and *beautiful* with the first and second letters have the same meaning. The meaning of the Almighty's saying: **And they plotted a great plan** is by their followers in making them believe that they are on the truth and guidance, as they will say to them on the Day of al-Qiyamah 75: **Rather, they plotted by night and by day when you ordered us to disbelieve in God and attribute to Him rivals.** That is why He said here: **And they plotted a great plan * And they said, "Do not abandon your gods, nor abandon Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr.** These are the names of their idols that they worshipped instead of God.

Al-Bukhari said: Ibrahim told us, Hisham told us, on the authority of Ibn Jurayj, and Ata' said, on the authority of Ibn Abbas: The idols that were among the people of Noah later came to be among the Arabs: As for Wadd, it belonged to Kalb in Dumat al-Jandal, and as for Suwa', it belonged to Hudhayl, and as for Yaghuth, it belonged to Murad and then to Banu Ghatif in al-Jurf near Saba', and as for Ya'uq, it belonged to Himyar, Lal Dhi Kila', and they are the names of righteous men from the people of Noah, peace be upon him. When they perished, Satan inspired their people to erect idols in the places where they used to sit and name them after them, so they did, but they were not worshipped until those idols perished and knowledge was abolished, then they were worshipped. Something similar was narrated from Ikrimah, al-Dahhak, Qatadah, and Ibn Ishaq. Ali ibn Abi Talhah said on the authority of Ibn Abbas: These are idols that

were worshipped in the time of Noah. Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Musa, on the authority of Muhammad ibn Qais, **Nor Yaghuth, Ya'uq, nor Nasr.** He said: They were righteous people between Adam and Noah, and they had followers who followed their example. When they died, their companions who followed their example said: If we made pictures of them, it would make us more eager to worship them when we remember them. So they made pictures of them, and when they died and others came, Satan crept up to them and said: They only worshipped them and through them they were given rain. So they worshipped them.

Al-Hafiz Ibn Asakir narrated in the biography of Seth, peace be upon him, on the authority of Ishaq bin Bishr, who said: Juwaybir and Muqatil informed me on the authority of Al-Dahhak on the authority of Ibn Abbas that he said: Forty children were born to Adam, peace be upon him, twenty boys and twenty girls. Among those who lived were Abel, Qabil, Salih, Abd al-Rahman, whom he named Abd al-Harith, and Wadd. Wadd was called Seth and he was called Hibat God. His brothers had made him black. He had children, Suwa', Yaghuth, Ya'uq, and Nasr. Ibn Abi Hatim said: My father told us, Abu Amr al-Duri told us, Abu Ismail al-Mu'addib told me, on the authority of Abdullah bin Muslim bin Hormuz, on the authority of Abu Hazra, on the authority of Urwah bin al-Zubayr, who said: Adam, peace be upon him, fell ill while his sons Wadd, Yaghuth, Suwa' and Nasr were with him. Wadd was the eldest of them and the most dutiful to him. Ibn Abi Hatim said: Ahmad bin Mansur told us, on the authority of al-Hasan bin Musa, on the authority of Ya'qub, on the authority of Abu al-Mutahhar, who said: Yazid bin al-Muhallab was mentioned in the presence of Abu Ja'far while he was praying. He said: When he finished his prayer, he said: You mentioned Yazid bin al-Muhallab. He was killed in the first land in which other than God was worshipped. He said: Then they mentioned a Muslim man who was beloved by his people. When he died, they secluded themselves around his grave in Babylon and grieved over him. When Satan saw their grief over him, he took the form of a human being. Then he said: I see your grief over this man. Would you like me to draw for you a picture like him so that it can be in your gathering so that you may remember him? They said: Yes. So he made a statue like him for them. He said: And they placed it in their assembly and began to mention him. When he saw how much they mentioned him, he said: Would you like me to make a statue like him in the house of every man among you so that he may have it in his house so that you may remember him? They said: Yes. He said: So he made a statue like him for every family, so they came and began to mention him by it. He said: And their children grew up and began to see what to do with it. He said: And they multiplied and the matter of their mention of him faded until they took him as a god whom their children's children worshipped instead of God. So the first thing that was worshipped instead of God was the idol which they named Wadd.

And the Almighty's saying: **And they have led many astray** means the idols that they took, with which they led many people astray. Their worship has continued throughout the centuries until our time among the Arabs, the non-Arabs, and all classes of the children of Adam. Abraham, peace be upon him, said in his supplication: "And spare me and my children from worshipping idols. My Lord, indeed they have led many people astray." And the Almighty's saying: **And do not increase the wrongdoers except in error** is a supplication from Him against his people for their rebellion, disbelief, and stubbornness, just as Moses supplicated against Pharaoh and his people when he said: **Our Lord, obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment.** And God responded to each of the prophets among his people and drowned his nation because of their denial of what he had brought them.

Fath al-Qadir

23- "And they said, 'Do not abandon your gods,' meaning, do not abandon the worship of your gods, which were the idols and images that they had, and which the Arabs later worshipped. This is what the majority said: "And do not abandon Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr." Muhammad ibn Ka'b said: These are the names of righteous people who lived between Adam and Noah. After them, a people arose who followed their example in worship. Satan said to them, "If you made images of them, it would be more energizing for you and more likely to worship them." So they did. Then a people arose after them and Satan said to them, "Those who were before you worshipped them, so worship them." So the worship of idols began at that time, and these images were given these names because they made them in the image of those people. Urwah ibn al-Zubayr and others said: These were names of the sons of Adam, and Wadd was the eldest of them. Al-Mawardi said: As for Wadd, it is an idol that is worshipped. It was named Wadd because of their love for it. After the people of Noah, Kalb was in Dumat al-Jandal, according to Ibn Abbas, Ata', and Muqatil. Their poet said about it:

Welcome, my friend, for it is not permissible for us to indulge in women, and religion has become strange.

As for Suwa', he was for Hudhayl on the coast of the sea. As for Yaghuth, he was for Ghataif from Murad in Al-Jarf from Saba' according to Qatada. Al-Mahdawi said: For Murad then for Ghatafan. As for Ya'uq, he was for Hamdan according to Qatada, Ikrimah and Ata'. Al-Tha'labi said: He was for Kahlan bin Saba', then he inherited it until it came to be in Hamdan. Malik bin Namad Al-Hamadani says about him:

God blesses in this world and clears but does not clear, He hinders but does not feather

As for Nasr, it was owned by Al-Kalaa' of Himyar, according to Qatada and Muqatil. The majority of scholars read *Wada* with a fatha on the waw. Nafi' read it with a damma. Al-Layth said: *Wadad* with a damma on the waw was an idol of the Quraysh, and with a fatha it was an idol that belonged to the people of Noah, and 'Amr ibn Wadad was named after it." It is stated in As-Sahah that *Wadad* with a fatha is *watid* in

the dialect of the people of Najd, as if they made the ta' sukun and assimilated it into the dal. The majority of scholars read **Wala Yaghuth** and *Ya'quq* without a tanween. If they are Arabic, then the reason for preventing them from being declined is due to the verb form and the verb form. If they are foreign, then it is due to foreignness and being a proper noun. Al-A'mash read **Wala Yaghuth** and *Ya'quq* with a damma. Ibn 'Atiyyah said: This is a mistake. The reason for mentioning these idols specifically, despite their inclusion under the category of gods, is because they were the largest and most important of their idols.

Tafsir al-Baghawi

23- **And they said**, to them: **Do not abandon your gods**, meaning do not stop worshipping them, **and do not abandon Wadd**, the people of Medina read it with a damma on the waw, and the rest read it with a fatha, **nor Suwa' nor Yaghuth nor Ya'uq nor Nasr**, these are the names of their gods.

Muhammad ibn Ka'b said: These are the names of righteous people who were between Adam and Noah. When they died, they had followers who emulated them and took after them in worship. Then Satan came to them and said to them: If you made pictures of them, it would be more energizing for you and make you more eager to worship. So they did. Then a people arose after them and Satan said to them: Those who were before you worshipped them, so worship them. So the beginning of idol worship was from that.

These pictures were given these names because they were made in the image of those Muslims.

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, Ibrahim bin Musa told us, Hisham told us on the authority of Ibn Jurayj, and Ata' said on the authority of Ibn Abbas: The idols that were worshipped by the people of Noah were worshipped by the Arabs after him. As for Wadd, it was for Kalb in Dumat Al-Jandal, and as for Suwa', it was for Hudhayl, and as for Yaghuth, it was for Murad and then for Banu Ghatif in Al-Jurf near Saba', and as for Ya'uq, it was for Himyar, for the family of Dhi Al-Kila'. He mentioned it in his interpretation.

Sufyan narrated on the authority of Musa on the authority of Muhammad bin Qais, regarding the words of God Almighty: **And do not abandon Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr.** He said: These were the names of righteous men from the people of Noah. When they perished, Satan inspired their people to erect idols in the places where they used to sit and name them after them. They did so, but they were not worshipped. Then, when those people perished and knowledge was abolished, they were worshipped.

It was narrated on the authority of Ibn Abbas: Those idols were buried by the flood and covered with dirt, and they remained buried until Satan brought them out for the polytheists of the Arabs. The Arabs had other idols, so Al-Lat belonged to Thaqif, Al-Uzza belonged to Sulaym, Ghatafan and Jashm, Manat belonged to

Surat Nuh 71:23

And they said, "Never abandon your gods, and never abandon Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr."

Qudayd, and Isaf, Na'ila and Hubal belonged to the people of Mecca.

Tafsir al-Baidawi

23- "And they said, 'Do not abandon your gods,' meaning, to worship them. 'And do not abandon Wadd, nor Suwa', nor Yaghuth, Ya'uq, and Nasr. 'And do not abandon' these in particular. It was said that they are names of righteous men who were between Adam and Noah. When they died, they were made into statues to seek blessings from them. As time passed, they were worshipped. This was passed on to the Arabs, so Wadd was for Kalb, Suwa' for Himyar, Yaghuth for Madhhij, Ya'uq for Murad, and Nasr for Himyar. Nafi' read Wadd with the dammah, and Yaghuth and Ya'uq were read for the sake of appropriateness. They were not declined because they are proper nouns and foreign.

Surat Nuh 71:24

And they have certainly led many astray, but do not increase the wrongdoers except in error.

Tafsir al-Jalalayn

24 - **And they have led astray** with it *many* of the people by ordering them to worship them **and do not increase the wrongdoers except in error** in apposition to they have led astray. He called upon them when it was revealed to him that none of your people will believe except those who have already believed.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And they have led many astray.** God Almighty says, informing about what Noah said: Many people have been led astray by the worship of these idols that were created in the form of these people named in this passage. So the misguidance is attributed to the fact that their worshippers have been led astray by them, because they are the ones who lead astray.

And His statement: **And do not increase the wrongdoers except in error** means: And do not increase the wrongdoers by their disbelief in Our verses except in error, except by a seal on his heart, so that he is not guided to the truth.

Tafsir al-Qurtubi

And do not increase the wrongdoers except in error meaning torment, as Ibn Bahr said. He cited as evidence the words of God Almighty: **Indeed, the criminals are in error and madness** (al-Qamar 54:47). It was also said: Except loss. It was also said: Except a trial of wealth and children. This is possible.

Tafsir Ibn Kathir

The Almighty says, informing about Noah, peace be upon him, that He, the All-Knowing, from whom nothing is hidden, informed him that from the previously mentioned statement and the various invitations that included encouragement at times and intimidation at other times, they disobeyed him, opposed him, and denied him, and followed the sons of this world who were heedless of God's command and enjoyed wealth and children, which is in reality a lure and a reprieve, not an honor. For this reason, He said: **And they followed one whose wealth and children only increase him in loss.** "And his children" is read with the dammah and the fathah, and both are similar. And the Almighty said: **And they plotted a great plan.** Mujahid said: *Great* means *enormous*. Ibn Zayd said: *Great* means *huge*. The Arabs say **something**

amazing and *wonderful* and *wonderful*. A handsome man, *good*, "beautiful," and *beautiful* with the first and second letters have the same meaning. The meaning of the Almighty's saying: **And they plotted a great plan** is by their followers in making them believe that they are on the truth and guidance, as they will say to them on the Day of al-Qiyamah 75: **Rather, they plotted by night and by day when you ordered us to disbelieve in God and attribute to Him rivals.** That is why He said here: **And they plotted a great plan * And they said, "Do not abandon your gods, nor abandon Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr.** These are the names of their idols that they worshipped instead of God.

Al-Bukhari said: Ibrahim told us, Hisham told us, on the authority of Ibn Jurayj, and Ata' said, on the authority of Ibn Abbas: The idols that were among the people of Noah later came to be among the Arabs: As for Wadd, it belonged to Kalb in Dumat al-Jandal, and as for Suwa', it belonged to Hudhayl, and as for Yaghuth, it belonged to Murad and then to Banu Ghatif in al-Jurf near Saba', and as for Ya'uq, it belonged to Himyar, Lal Dhi Kila', and they are the names of righteous men from the people of Noah, peace be upon him. When they perished, Satan inspired their people to erect idols in the places where they used to sit and name them after them, so they did, but they were not worshipped until those idols perished and knowledge was abolished, then they were worshipped. Something similar was narrated from Ikrimah, al-Dahhak, Qatadah, and Ibn Ishaq. Ali ibn Abi Talhah said on the authority of Ibn Abbas: These are idols that were worshipped in the time of Noah. Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Musa, on the authority of Muhammad ibn Qais, **Nor Yaghuth, Ya'uq, nor Nasr.** He said: They were righteous people between Adam and Noah, and they had followers who followed their example. When they died, their companions who followed their example said: If we made pictures of them, it would make us more eager to worship them when we remember them. So they made pictures of them, and when they died and others came, Satan crept up to them and said: They only worshipped them and through them they were given rain. So they worshipped them.

Al-Hafiz Ibn Asakir narrated in the biography of Seth, peace be upon him, on the authority of Ishaq bin Bishr, who said: Juwaybir and Muqatil informed me on the authority of Al-Dahhak on the authority of Ibn Abbas that he said: Forty children were born to Adam, peace be upon him, twenty boys and twenty girls. Among those who lived were Abel, Qabil, Salih, Abd al-Rahman, whom he named Abd al-Harith, and Wadd. Wadd was called Seth and he was called Hibat God. His brothers had made him black. He had children, Suwa', Yaghuth, Ya'uq, and Nasr. Ibn Abi Hatim said: My father told us, Abu Amr al-Duri told us, Abu Ismail al-Mu'addib told me, on the authority of Abdullah bin Muslim bin Hormuz, on the authority of Abu Hazra, on the authority of Urwah bin al-Zubayr, who said: Adam, peace be upon him, fell ill while his sons Wadd, Yaghuth, Suwa' and Nasr were with him. Wadd was the eldest of them and the most dutiful to him. Ibn Abi Hatim said: Ahmad bin Mansur told us, on the authority of al-Hasan bin Musa, on the authority of Ya'qub, on

And they have certainly led many astray, but do not increase the wrongdoers except in error.

the authority of Abu al-Mutahhar, who said: Yazid bin al-Muhallab was mentioned in the presence of Abu Ja'far while he was praying. He said: When he finished his prayer, he said: You mentioned Yazid bin al-Muhallab. He was killed in the first land in which other than God was worshipped. He said: Then they mentioned a Muslim man who was beloved by his people. When he died, they secluded themselves around his grave in Babylon and grieved over him. When Satan saw their grief over him, he took the form of a human being. Then he said: I see your grief over this man. Would you like me to draw for you a picture like him so that it can be in your gathering so that you may remember him? They said: Yes. So he made a statue like him for them. He said: And they placed it in their assembly and began to mention him. When he saw how much they mentioned him, he said: Would you like me to make a statue like him in the house of every man among you so that he may have it in his house so that you may remember him? They said: Yes. He said: So he made a statue like him for every family, so they came and began to mention him by it. He said: And their children grew up and began to see what to do with it. He said: And they multiplied and the matter of their mention of him faded until they took him as a god whom their children's children worshipped instead of God. So the first thing that was worshipped instead of God was the idol which they named Wadd.

And the Almighty's saying: **And they have led many astray** means the idols that they took, with which they led many people astray. Their worship has continued throughout the centuries until our time among the Arabs, the non-Arabs, and all classes of the children of Adam. Abraham, peace be upon him, said in his supplication: "And spare me and my children from worshipping idols. My Lord, indeed they have led many people astray." And the Almighty's saying: **And do not increase the wrongdoers except in error** is a supplication from Him against his people for their rebellion, disbelief, and stubbornness, just as Moses supplicated against Pharaoh and his people when he said: **Our Lord, obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment.** And God responded to each of the prophets among his people and drowned his nation because of their denial of what he had brought them.

Fath al-Qadir

24- **And they have led many astray** meaning their leaders and chiefs have led many people astray. It has also been said that the pronoun refers to the idols, meaning that many people have been led astray because of them, as in the saying of Abraham: **My Lord, indeed they have led many people astray** and the pronoun of those who have reason was applied to them because the disbelievers who worship idols believe that they have reason. **And do not increase the wrongdoers except in error** is in apposition to **My Lord, indeed they have disobeyed Me** and the apparent was placed in place of the implicit to record their wrongdoing. Abu Hayyan said: It is in apposition to **have led astray**, and the meaning of *misguidance* is: except punishment. This is what Ibn Bahr said, and he

provided evidence for that with his saying: **Indeed, the criminals are in error and madness**, and it has also been said: except loss, and it has been said: except a trial in wealth and children, and it has been said: loss, and it has been said: misguidance in their deceit.

Tafsir al-Baghawi

24- **And they have led many astray**, meaning: many people have been led astray because of idols, as God Almighty says: **My Lord, indeed they have led many people astray** (Ibrahim 14:36). Muqatil said: Their leaders have led many people astray, **And do not increase the wrongdoers except in error**, this is a supplication against them after God informed Noah that they would not believe, which is His saying: **None of your people will believe except he who has already believed** (Hud 11:36).

Tafsir al-Baidawi

24- **And they have led many astray**. The pronoun refers to the leaders or the idols, as in His statement: **Indeed, they have led many astray**. "And do not increase the wrongdoers except in error. **This is in apposition to** My Lord, indeed they have disobeyed Me." Perhaps what is meant is misguidance in promoting their deceit and worldly interests, not in matters of their religion, or loss and destruction, as in His statement: "Indeed, the criminals are in error and madness."

Surat Nuh 71:25

Because of their sins, they were drowned and then put into the Fire. Then they found no helpers for themselves besides God.

Tafsir al-Jalalayn

25 - *What* is the connection between **their sins** and in reading their sins with a hamza **they were drowned** in the flood **and were made to enter a fire** with which they were punished after being drowned under the water **and they found for themselves no helpers besides** that is, other than *God* to prevent the punishment from them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His statement, **because of their sins**, that **they were drowned**. The Arabs make *ma* a conjunction in what is intended as a method of recompense, as one says: **Wherever you are, I will be**, and **Wherever you sit, I will sit**. The meaning of the statement is: **because of their sins, they were drowned**.

Ibn Zayd used to say about this:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **because of their sins**, he said, **because of their sins they were drowned**, so they entered the Fire. And the letter *ba* here is a separator in the speech of the Arabs.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, regarding his statement, **Because of their sins they were drowned**. He said: Because of their sins they were drowned.

The reciters differed in their reading of his statement, **from their sins**. The majority of the reciters of the regions, except for Abu Amr, read it as **from their sins** with a hamza and a ta'. Abu Amr read it as **from their sins** with an alif without a hamza.

We say that they are two well-known readings, so whichever one the reader recites, he is correct.

And His saying: **So they will be admitted into the Fire Hell and they will not find for themselves besides God any helpers** to exact retribution for them from those who did that to them, and not to prevent them from what was done to them.

Tafsir al-Qurtubi

The Almighty's saying: **Because of their sins they were drowned** "*ma* is an emphatic conjunction, and the meaning is from their sins." Al-Farra' said: The meaning is "because of their sins, **so** *ma*" conveyed this meaning. He said: "And what indicates recompense. **Abu Amr's reading** of khatayahum is in

the broken plural, the singular being khatiya. The original plural was khatayy on the basis of fa'a'il, but when the two hamzas met, the second was changed to a ya because it was preceded by a kasra, then it became independent and the plural is heavy, and it is still defective, so the ya was changed to an alif, then the first hamza was changed to a ya because of its kha, which built the two alifs. The rest of the readings of khatayahum" are in the sound plural. Abu Amr said: A people who disbelieved for a thousand years and had nothing but sins, meaning that the sins are more than the sins. Some people said: "khatayyat and khatiyat" are one, two plurals used for many and few, and they provided evidence for that by the Almighty's saying: "The Words of God have not been exhausted" (Luqman 31:27). And the poet said:

Our eyelids shine at noon, and our swords drip with the blood of salvation.

Their sins are read by changing the hamza to a ya and assimilate it. Al-Jahdary, Amr ibn Ubayd, Al-A'mash, Abu Haywah, and Ashhab Al-Uqayli said that their sin was against monotheism, but what is meant is polytheism. **So they entered the Fire** means after they were drowned. Al-Qushayri said: This indicates the torment of the grave. Those who deny it say: They became deserving of entering the Fire, or their places in the Fire were shown to them, as God the Almighty said: **The Fire they are exposed to morning and afternoon** (Ghafir 40:46). It was said: They referred to what is in the hadith of His statement: The sea is fire within fire. Abu Rawq narrated from Al-Dahhak regarding His statement: **They were drowned** "So they entered the Fire" that he said: It means they were tormented with fire in this world along with drowning in this world in one state. They were drowning on one side and burning in the water on the other side. Al-Tha'labi mentioned it, saying: Abu Al-Qasim Al-Habibi recited to us, saying: Abu Sa'id Ahmad ibn Muhammad ibn Rumaih recited to us, saying: Abu Bakr ibn Al-Anbari recited to me:

Creation is a community that is in phases and separates, and events are arts with phases.

Do not be surprised by opposites that come together, for God brings together water and fire.

"And they found no helpers for themselves besides God" meaning no one to protect them from the punishment.

Tafsir Ibn Kathir

God Almighty says: **Because of their sins** and it is read as **their sins** "they were drowned" meaning because of the abundance of their sins and their arrogance and their persistence in their disbelief and their opposition to their Messenger **they were drowned and entered a Fire** meaning they were transferred from the current of the seas to the heat of the Fire **and they found for themselves no helpers besides God** meaning they had no helper, supporter, or protector to save them from God's punishment as God Almighty says: **There is no**

Surat Nuh 71:25

Because of their sins, they were drowned and then put into the Fire. Then they found no helpers for themselves besides God.

protector this day from the command of God except for him upon whom He has mercy "And Noah said, 'My Lord, leave not upon the earth a single dwelling'" meaning do not leave on the face of the earth a single one of them or a single dwelling. This is one of the forms of affirming negation. Ad-Dahhak said: One dwelling. As-Suddi said: A dwelling is the one who inhabits a house, so God responded to him and destroyed all of the disbelievers on the face of the earth until Noah was born to his loins who separated from his father and said: **I will seek refuge on a mountain that will protect me from the water.** He said: **There is no protector this day from the command of God except for him upon whom He has mercy.** And a wave came between them, and he was among those who were drowned." Ibn Abi Hatim said: Yunus ibn Abd al-A'la read to me, Ibn Wahb told us, Shabib ibn Sa'id told me, on the authority of Abu al-Juza', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "If God had mercy on anyone among the people of Noah, He would have had mercy on a woman. When she saw the water, she carried her child and then climbed the mountain. When the water reached her, she lifted him up onto her shoulder. When the water reached her shoulder, she placed her child on her head. When the water reached her head, she lifted her child up with her hand. If God had mercy on anyone among them, He would have had mercy on this woman." This is a strange hadith, and its men are trustworthy. God saved the people of the ship who believed with Noah, peace be upon him, and they are the ones whom God commanded him to carry with him.

And the Almighty's saying: **If You leave them, they will mislead Your servants**, meaning, if You leave one of them, they will mislead Your servants, meaning those You create after them. **And they will not give birth to anyone but wicked disbelievers**, meaning wicked in deeds and disbelieving in heart, due to his experience with them and his residence among them for a thousand years less fifty years. Then he said: **My Lord, forgive me and my parents and whoever enters my house as a believer.** Ad-Dahhak said: He means my mosque. There is nothing wrong with taking the verse at its apparent meaning, which is that he supplicated for everyone who entered his house as a believer. Imam Ahmad said: Abu Abd al-Rahman told us, Haywah told us, Salim ibn Ghailan told us that al-Walid ibn Qays told him that he heard Abu Sa'id al-Khudri, or on the authority of Abu al-Haytham, on the authority of Abu Sa'id, that he heard the Messenger of God, may God bless him and grant him peace, say: **Do not befriend anyone but a believer, and let none but the pious eat your food.** Abu Dawud and al-Tirmidhi narrated it on the authority of Abdullah ibn al-Mubarak on the authority of Haywah ibn Shuraih with it. Then al-Tirmidhi said: We only know it from this. The face. And the Almighty's saying: **And for the believing men and believing women** is a supplication for all believing men and believing women, and this includes the living and the dead among them. For this reason, such a supplication is recommended, following the example of Noah, peace be upon him, and what came in the

famous, legitimate traditions and supplications. And the Almighty's saying: **And do not increase the wrongdoers except in destruction**, Al-Suddi said: Except in destruction. Mujahid said: Except in loss, meaning in this world and the hereafter. The end of the interpretation of Surat Nuh, peace be upon him. All praise and thanks are due to God.

Fath al-Qadir

25- "Because of their sins they were drowned. Ma" is an additional emphasis, and the meaning is: "Because of their sins", meaning because of them and because of them they were drowned in the flood. "So they were admitted to the Fire" after that, which is the Fire of the Hereafter, and it was said that it is the torment of the grave. The majority read "their sins **in the sound plural, and Abu Amr read their sins in the broken plural, and Al-Jahdary, Amr bin Ubaid, Al-A'mash, Abu Haywah, and Ashhab Al-Uqayli read their sins**" in the singular. Ad-Dahhak said that they were tormented with the Fire in this world along with drowning in one case: they were drowning in Janat and burning on one side. The majority read "they were drowned **from** they were drowned, **and Zayd bin Ali read they were drowned**" with emphasis. "So they found no helpers for themselves other than God", meaning they did not find anyone to prevent them from God's torment and ward it off from them.

Tafsir al-Baghawi

25- **Of their sins**, meaning: of their sins, and what is the connection, and Abu Amr read: their sins and both are the plural of sin, **they were drowned**, by the flood, **so they were put into a fire**, Ad-Dahhak said: It is in one state in this world, they are drowned on one side and burned on the other side, and Muqatil said: so they were put into a fire in the hereafter, **and they found for themselves not besides God supporters**, they did not find anyone to prevent them from God's punishment.

Tafsir al-Baidawi

25- "of their sins **because of their sins, and ma is added for emphasis and glorification, and Abu Amr read** of their sins they were drowned" by the flood. "so they were brought into a Fire" meaning the torment of the grave or the torment of the Hereafter, and the follow-up is because what is between drowning and bringing in is not taken into account, or because the effect is like what follows the cause even if it is delayed due to the lack of a condition or the presence of an obstacle, and the indefiniteness of the Fire is for glorification or because what is meant is a type of Fire "so they did not find for themselves besides God supporters" exposing them to taking gods besides God who are not able to support them.

Surat Nuh 71:26

And Noah said, "My Lord, do not leave upon the earth from among the disbelievers a single inhabitant."

Surat Nuh 71:26

And Noah said, **My Lord, do not leave upon the earth from among the disbelievers a single inhabitant.**

Tafsir al-Jalalayn

26 - **And Noah said, My Lord, do not leave upon the earth from among the disbelievers a single dweller** meaning, a single person who has settled in a dwelling, and the meaning is, not a single person.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And Noah said, 'My Lord, leave not upon the earth from among the disbelievers a single dwelling.'** Dwellings means those who wander on the earth, going and coming. It is a verb from the verb 'to wander', 'dawwaran'. The 'ya' and the 'waw' came together, so the 'ya' preceded the 'waw' while it was silent, and the 'waw' was assimilated into it, and they became a double 'ya', just as it was said: 'Al-Hayy is the Qiyam from 'Qamat', but it is actually Qiyam, and the 'Arabs are standing, and there is no dwelling in it, nor Arab, nor noise, nor whistle, nor flame blower. By all of that he means: there is no one in it.

Tafsir al-Qurtubi

God Almighty said: **And Noah said, 'My Lord, do not leave upon the earth a single inhabitant of the disbelievers.'** These are four issues:

First: He invoked curses upon them when he despaired of them following him. Qatada said: He invoked curses upon them after God revealed to him: **None of your people will believe except those who have already believed Hud:36.** So God answered his invocation and drowned his nation. This is like the saying of the Prophet (peace and blessings of God be upon him): **O God, Revealer of the Book, Swift in account and Defeater of the confederates, defeat them and shake them.** It was said: The reason for his invocation was that a man from his people was carrying a small child on his shoulder. He passed by Noah and said: Beware of this, for he will lead you astray. Noah said: O my father, put me down. So he put him down and threw him, wounding him. At that moment, Noah became angry and invoked curses upon them. Muhammad ibn Ka'b, Muqatil, Ar-Rabi', Atiyah and Ibn Zayd said: He only said this when God brought forth every believer from their loins and the wombs of their women. He made the wombs of women and the loins of men barren seventy years before the punishment. It was also said: Forty years. Qatada said: There was no child among them at the time of the punishment. Al-Hasan and Abu Al-Aaliyah said: If God

had destroyed their children with them, it would have been a punishment from God to them and justice towards them. However, God destroyed their children and offspring without punishment, then He destroyed them with punishment, as evidenced by the words of God Almighty: **And the people of Noah, when they denied the messengers, We drowned them** (al-Furqan 25:37).

Second: Ibn Al-Arabi said: Noah supplicated against all the disbelievers, and the Prophet (peace and blessings of God be upon him) supplicated against those who formed parties against the believers and incited them against them. This was the basis for supplicating against the disbelievers in general. As for a specific disbeliever whose end is unknown, then one should not supplicate against him, because his wealth is unknown to us, while perhaps his happy end is known to God. The Prophet (peace and blessings of God be upon him) specifically supplicated against Utbah, Shaibah, and their companions, because he knew their wealth and what had been revealed to him about their condition. And God knows best.

I said: This issue has already been discussed in Surat Al-Baqarah, praise be to God.

Third: Ibn al-Arabi said: If it is said, **Why did Noah make his supplication against his people a reason for his stopping asking God to intercede for creation in the Hereafter?** We say, "People have said two views on that: One of them is that that supplication arose out of anger and harshness, while intercession comes from contentment and tenderness, so he feared that he would be rebuked and it would be said, 'You supplicated against the disbelievers yesterday and you intercede for them today.'" The second is that he supplicated in anger without explicit text or permission to do so, so he feared being caught up in it on the Day of Resurrection, just as Moses, peace be upon him, said, **Indeed, I killed a soul I was not commanded to kill.** He said, **And this is what I say.**

I said: Even if he was not commanded to supplicate explicitly, he was told: **None of your people will believe except those who have already believed** (Hud 11:36). So he knew their consequences, so he supplicated for their destruction.

Our Prophet, may God bless him and grant him peace, also prayed against Shaibah, Utbah, and their peers, saying: **May God deal with them, for I know their consequences.** Based on this, it also means a command to pray. And God knows best.

Tafsir Ibn Kathir

God Almighty says: **Because of their sins** and it is read as **their sins** "they were drowned" meaning because of the abundance of their sins and their arrogance and their persistence in their disbelief and their opposition to their Messenger **they were drowned and entered a Fire** meaning they were transferred from the current of

the seas to the heat of the Fire **and they found for themselves no helpers besides God** meaning they had no helper, supporter, or protector to save them from God's punishment as God Almighty says: **There is no protector this day from the command of God except for him upon whom He has mercy** "And Noah said, 'My Lord, leave not upon the earth a single dwelling'" meaning do not leave on the face of the earth a single one of them or a single dwelling. This is one of the forms of affirming negation. Ad-Dahhak said: One dwelling. As-Suddi said: A dwelling is the one who inhabits a house, so God responded to him and destroyed all of the disbelievers on the face of the earth until Noah was born to his loins who separated from his father and said: **I will seek refuge on a mountain that will protect me from the water.** He said: **There is no protector this day from the command of God except for him upon whom He has mercy.** And a wave came between them, and he was among those who were drowned." Ibn Abi Hatim said: Yunus ibn Abd al-A'la read to me, Ibn Wahb told us, Shabib ibn Sa'id told me, on the authority of Abu al-Juza', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "If God had mercy on anyone among the people of Noah, He would have had mercy on a woman. When she saw the water, she carried her child and then climbed the mountain. When the water reached her, she lifted him up onto her shoulder. When the water reached her shoulder, she placed her child on her head. When the water reached her head, she lifted her child up with her hand. If God had mercy on anyone among them, He would have had mercy on this woman." This is a strange hadith, and its men are trustworthy. God saved the people of the ship who believed with Noah, peace be upon him, and they are the ones whom God commanded him to carry with him.

And the Almighty's saying: **If You leave them, they will mislead Your servants,** meaning, if You leave one of them, they will mislead Your servants, meaning those You create after them. **And they will not give birth to anyone but wicked disbelievers,** meaning wicked in deeds and disbelieving in heart, due to his experience with them and his residence among them for a thousand years less fifty years. Then he said: **My Lord, forgive me and my parents and whoever enters my house as a believer.** Ad-Dahhak said: He means my mosque. There is nothing wrong with taking the verse at its apparent meaning, which is that he supplicated for everyone who entered his house as a believer. Imam Ahmad said: Abu Abd al-Rahman told us, Haywah told us, Salim ibn Ghailan told us that al-Walid ibn Qays told him that he heard Abu Sa'id al-Khudri, or on the authority of Abu al-Haytham, on the authority of Abu Sa'id, that he heard the Messenger of God, may God bless him and grant him peace, say: **Do not befriend anyone but a believer, and let none but the pious eat your food.** Abu Dawud and al-Tirmidhi narrated it on the authority of Abdullah ibn al-Mubarak on the authority of Haywah ibn Shuraih with it. Then al-Tirmidhi said: We only know it from this. The face. And the Almighty's saying: **And for the believing men and believing women** is a supplication for all believing men and believing women, and this includes the living and the dead among them. For this reason, such a supplication is recommended, following the example of

Noah, peace be upon him, and what came in the famous, legitimate traditions and supplications. And the Almighty's saying: **And do not increase the wrongdoers except in destruction,** Al-Suddi said: Except in destruction. Mujahid said: Except in loss, meaning in this world and the hereafter. The end of the interpretation of Surat Nuh, peace be upon him. All praise and thanks are due to God.

Fath al-Qadir

26- **And Noah said, 'My Lord, leave not upon the earth from among the disbelievers a single dweller.'** This is connected to **Noah said, 'My Lord, indeed they have disobeyed me.'** When Noah, peace be upon him, despaired of their belief and their abandonment of disbelief, he called for their destruction. Qatada said: He called for their destruction after it was revealed to him, **None of your people will believe except those who have already believed,** so God answered his call and drowned them. Muhammad ibn Ka'b, Muqatil, Ar-Rabi' ibn Anas, Ibn Zayd, and Atiyya said: He only said this when God brought forth every believer from their loins and the wombs of their women, and made the wombs of the women and the loins of the fathers barren seventy years before the punishment, and some say forty. Qatada said: There was no child among them at the time of the punishment. Al-Hasan and Abu Al-Ali said: If God had destroyed their children with them, it would have been a punishment from God to them and justice towards them, but He destroyed their offspring and children without punishment, then He destroyed them with punishment. The meaning of Diyar is: whoever inhabits a house. Its origin is Diyar on the pattern Fay'al, from Dara Yadwar, so the waw was changed to a Ya and one of them was assimilated into the other, like Al-Qiyam, its origin is Qayyam. Al-Qatibi said: Its origin is from Dar, meaning someone who resides in a house. It is said: There is no one in the house Diyar, meaning anyone. It is also said: Diyar is the owner of the house, and the meaning is: Do not leave anyone of them without destroying him.

Tafsir al-Baghawi

26- **And Noah said, 'My Lord, do not leave upon the earth a single inhabitant of the disbelievers.'** Someone who wanders around the earth, going and coming, its origin is from the word 'dawwar'. Ibn Qutaybah said: Its origin is from 'dar', meaning: someone who resides in a house.

Tafsir al-Baidawi

26- **And Noah said, 'My Lord, do not leave upon the earth from among the disbelievers a single dweller.'** That is, not a single one. It is one of the forms of general negation that is used in the form of a verb from the word 'dar' or 'dawr'. Its root is 'diwar', so what is derived from the root 'sayyid' is used in it. Otherwise, it would have been 'dawwar'.

Surat Nuh 71:27

Indeed, if you leave them, they will mislead Your servants and will not give birth to anyone except wicked disbelievers.

Surat Nuh 71:27

Indeed, if you leave them, they will mislead Your servants and will not give birth to anyone except wicked disbelievers.

Tafsir al-Jalalayn

27 - **If you leave them, they will mislead Your servants and will not give birth to anyone but wicked disbelievers.** Whoever commits wickedness and disbelief, he said that because of the revelation that was given to him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what Noah said in his supplication to Him against his al-Nas 114: **O Lord, if You leave the disbelievers alive on the earth and do not destroy them with a punishment from You, they will mislead Your servants** who have believed in You, and turn them away from Your path, **and they will not give birth to anyone but wicked ones** in Your religion, *disbelievers* in Your blessings.

It was mentioned that Noah said this saying and made this supplication after his Lord revealed to him, **None of your people will believe except those who have already believed** (Hud 11:36).

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, **My Lord, leave not upon the earth from among the disbelievers a single dweller**, By God, he did not pray against them until the revelation came to him from the heaven, **None of your people will believe except those who have already believed** (Hud 11:36). At that time, the Prophet of God, Noah, prayed against them, saying, "My Lord, leave not upon the earth from among the disbelievers a single dweller. If You leave them, they will mislead Your servants and will not give birth to anyone but wicked disbelievers." Then he made a general prayer, saying, **My Lord, forgive me and my parents and whoever enters my house as a believer and the believing men and believing women...** until His statement, *perish*.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: Qatada recited: **Leave not a single inhabitant of the disbelievers on the earth**, then he mentioned something similar.

Tafsir al-Qurtubi

Fourth: The Almighty's saying: "Dwellings. If You leave them, they will mislead Your servants and will not give

birth except to wicked disbelievers." That is, whoever inhabits a dwelling, as Al-Suddi said. Its root is diwar on the pattern fa'aal from dar yadawar, so the waw was changed to a ya' and one of them was assimilated into the other. Like qiyam, its root is qiywam. If it was fa'al, it would have been dawar. Al-Qutbi said: Its root is from dar, meaning someone who resides in a house. It is said: there is no one in the house diyar, meaning anyone. It is also said: diyar is the owner of the house.

Tafsir Ibn Kathir

God Almighty says: **Because of their sins** and it is read as **their sins** "they were drowned" meaning because of the abundance of their sins and their arrogance and their persistence in their disbelief and their opposition to their Messenger **they were drowned and entered a Fire** meaning they were transferred from the current of the seas to the heat of the Fire **and they found for themselves no helpers besides God** meaning they had no helper, supporter, or protector to save them from God's punishment as God Almighty says: **There is no protector this day from the command of God except for him upon whom He has mercy** "And Noah said, 'My Lord, leave not upon the earth a single dwelling'" meaning do not leave on the face of the earth a single one of them or a single dwelling. This is one of the forms of affirming negation. Ad-Dahhak said: One dwelling. As-Suddi said: A dwelling is the one who inhabits a house, so God responded to him and destroyed all of the disbelievers on the face of the earth until Noah was born to his loins who separated from his father and said: **I will seek refuge on a mountain that will protect me from the water**. He said: **There is no protector this day from the command of God except for him upon whom He has mercy**. And a wave came between them, and he was among those who were drowned." Ibn Abi Hatim said: Yunus ibn Abd al-A'la read to me, Ibn Wahb told us, Shabib ibn Sa'id told me, on the authority of Abu al-Juza', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "If God had mercy on anyone among the people of Noah, He would have had mercy on a woman. When she saw the water, she carried her child and then climbed the mountain. When the water reached her, she lifted him up onto her shoulder. When the water reached her shoulder, she placed her child on her head. When the water reached her head, she lifted her child up with her hand. If God had mercy on anyone among them, He would have had mercy on this woman." This is a strange hadith, and its men are trustworthy. God saved the people of the ship who believed with Noah, peace be upon him, and they are the ones whom God commanded him to carry with him.

And the Almighty's saying: **If You leave them, they will mislead Your servants**, meaning, if You leave one of them, they will mislead Your servants, meaning those You create after them. **And they will not give birth to anyone but wicked disbelievers**, meaning wicked in deeds and disbelieving in heart, due to his experience

with them and his residence among them for a thousand years less fifty years. Then he said: **My Lord, forgive me and my parents and whoever enters my house as a believer.** Ad-Dahhak said: He means my mosque. There is nothing wrong with taking the verse at its apparent meaning, which is that he supplicated for everyone who entered his house as a believer. Imam Ahmad said: Abu Abd al-Rahman told us, Haywah told us, Salim ibn Ghailan told us that al-Walid ibn Qays told him that he heard Abu Sa'id al-Khudri, or on the authority of Abu al-Haytham, on the authority of Abu Sa'id, that he heard the Messenger of God, may God bless him and grant him peace, say: **Do not befriend anyone but a believer, and let none but the pious eat your food.** Abu Dawud and al-Tirmidhi narrated it on the authority of Abdullah ibn al-Mubarak on the authority of Haywah ibn Shuraih with it. Then al-Tirmidhi said: We only know it from this. The face. And the Almighty's saying: **And for the believing men and believing women** is a supplication for all believing men and believing women, and this includes the living and the dead among them. For this reason, such a supplication is recommended, following the example of Noah, peace be upon him, and what came in the famous, legitimate traditions and supplications. And the Almighty's saying: **And do not increase the wrongdoers except in destruction,** Al-Suddi said: Except in destruction. Mujahid said: Except in loss, meaning in this world and the hereafter. The end of the interpretation of Surat Nuh, peace be upon him. All praise and thanks are due to God.

Fath al-Qadir

27- **If you leave them, they will mislead your servants** meaning if you leave them on earth, they will mislead your servants from the path of truth **and they will not give birth except to wicked, disbelieving people** meaning except to wicked people who abandon your obedience and are ungrateful for your blessings: meaning very ungrateful for them, and the meaning is: except for those who will be wicked and disbelieve.

Tafsir al-Baghawi

27- **If you leave them, they will mislead Your servants.** Ibn Abbas, Al-Kalbi, and Muqatil said: A man would go with his son to Noah and say: Beware of this one, for he is a liar. My father warned me about him. The older one would die and the younger one would grow up like him. **And they will not give birth to anyone but wicked disbelievers.** Muhammad ibn Ka'b, Muqatil, Al-Rabi', and others said: Noah only said this when God brought forth every believer from their loins and the wombs of their women, and made the wombs of their women barren and the loins of their men dry up forty years before the punishment. It was said seventy years, and God informed Noah that they would not believe and would not give birth to a believer. Then Noah prayed against them, and God answered his prayer and destroyed them all. There was no child among them at the time of the punishment, because God the Most High said: **And the people of Noah, when they denied the messengers, We drowned them.** (al-Furqan 25:37). And there was no denial from children.

Tafsir al-Baidawi

27- **If you leave them, they will mislead Your servants and will not give birth to anyone but wicked disbelievers.** He said that after he had tested them and studied their conditions for a thousand years minus fifty years, so he knew their characteristics and natures.

Surat Nuh 71:28

My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction.

Surat Nuh 71:28

My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction.

Tafsir al-Jalalayn

28 - **My Lord, forgive me and my parents** and they were believers **and whoever enters my house** my house or my mosque **as a believer and for the believing men and believing women** until the Day of Resurrection **and do not increase the wrongdoers except in destruction** destruction, so they were destroyed.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **My Lord, forgive me and my parents**, meaning: My Lord, pardon me and cover my sins and those of my parents. **And whoever enters my house as a believer**, meaning: And whoever enters my mosque and my place of prayer as a believer praying, meaning: Believing in the duty that You have imposed upon him.

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

Who said that?

Bishr bin Adam told us, he said: Abd al-Rahman bin Mahdi told us, he said: Sufyan told us, on the authority of Abu Sinan, on the authority of al-Dahhak, **And whoever enters my house as a believer**, he said: My mosque.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Salamah, on the authority of Abu Sinan Saeed, on the authority of Al-Dahhak, similarly.

And His saying: **And for the believing men and believing women** means: And for the men and women who believe in Your Oneness.

His statement: **And do not increase the wrongdoers except in destruction** means: And do not increase the wrongdoers themselves with their disbelief except in loss.

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, **except for**

destruction, he said: loss.

I have explained the meaning of the saying of the speaker: **I have become innocent** in what has passed with its evidence, and I have mentioned the sayings of the people of interpretation about it in a way that makes it unnecessary to repeat it in this place.

Ibn Abd al-A'la told us: Ibn Thawr told us: Muammar said: Al-A'mash told us, on the authority of Mujahid, who said: They used to beat Noah until he fainted. When he regained consciousness, he said: **My Lord, forgive my people, for they do not know.**

Tafsir al-Qurtubi

God the Almighty says: **My Lord, forgive me and my parents.** He supplicated for himself and his parents, and they were believers. They were Lamech bin Methuselah and Shamkha bint Enosh, mentioned by Al-Qushayri and Al-Tha'labi. Al-Mawardi mentioned his mother's name, Manjal. Saeed bin Jubair said: By his parents, he meant his father and grandfather. Saeed bin Jubair read **my parents** with a kasra on the dal for the singular. Al-Kalbi said: Between him and Adam there were ten fathers, all of them believers. Ibn Abbas said: No father of Noah disbelieved between him and Adam, peace be upon them. **And whoever enters my house as a believer** meaning my mosque and my place of prayer, praying and believing in God. Only those who believed among the prophets would enter the houses of the prophets, so he made the mosque a reason for supplication for forgiveness. The Prophet (peace and blessings of God be upon him) said: "The angels send blessings upon one of you as long as he remains in the place where he prayed, as long as he does not speak during it. They say: O God, forgive him, O God, have mercy on him." The hadith has been mentioned before. This is the saying of Ibn Abbas: **My house is my mosque.** Al-Tha'labi narrated it and Ad-Dahhak said it. Ibn Abbas also said: **And for whoever enters my religion.** House means religion. Al-Qushayri narrated it and Juwaybir said it. Ibn Abbas also said: **It means my friend who enters my house.** Al-Mawardi narrated it. It was also said: He meant my house. It was also said: My ship. **And for the believing men and believing women** is general until the Day of Resurrection. Ad-Dahhak said it. Al-Kalbi said: From the nation of Muhammad, may God bless him and grant him peace. It was also said: From his people, but the first is more apparent. **And do not increase the wrongdoers** meaning the disbelievers. **Except in destruction** except in ruin. So it is general for every disbeliever and polytheist. It was also said: He meant the polytheists of his people. *Tabār* means ruin. It was also said: loss, as As-Suddi narrated it. From this is the saying of God Almighty: **Indeed, these will perish that which they are in.** (al-A'raf 7:139). It was also said: Tabar means destruction, but the meaning is the same. And God knows best about that. He is the One who guides to what is correct.

By the grace of God, the eighteenth part of

Al-Qurtubi's interpretation has been completed. It will be followed, God willing, by the nineteenth part, which begins with Surat Al-Jinn.

Tafsir Ibn Kathir

God Almighty says: **Because of their sins** and it is read as **their sins** "they were drowned" meaning because of the abundance of their sins and their arrogance and their persistence in their disbelief and their opposition to their Messenger **they were drowned and entered a Fire** meaning they were transferred from the current of the seas to the heat of the Fire **and they found for themselves no helpers besides God** meaning they had no helper, supporter, or protector to save them from God's punishment as God Almighty says: **There is no protector this day from the command of God except for him upon whom He has mercy** "And Noah said, 'My Lord, leave not upon the earth a single dwelling'" meaning do not leave on the face of the earth a single one of them or a single dwelling. This is one of the forms of affirming negation. Ad-Dahhak said: One dwelling. As-Suddi said: A dwelling is the one who inhabits a house, so God responded to him and destroyed all of the disbelievers on the face of the earth until Noah was born to his loins who separated from his father and said: **I will seek refuge on a mountain that will protect me from the water.** He said: **There is no protector this day from the command of God except for him upon whom He has mercy.** And a wave came between them, and he was among those who were drowned." Ibn Abi Hatim said: Yunus ibn Abd al-A'la read to me, Ibn Wahb told us, Shabib ibn Sa'id told me, on the authority of Abu al-Juza', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "If God had mercy on anyone among the people of Noah, He would have had mercy on a woman. When she saw the water, she carried her child and then climbed the mountain. When the water reached her, she lifted him up onto her shoulder. When the water reached her shoulder, she placed her child on her head. When the water reached her head, she lifted her child up with her hand. If God had mercy on anyone among them, He would have had mercy on this woman." This is a strange hadith, and its men are trustworthy. God saved the people of the ship who believed with Noah, peace be upon him, and they are the ones whom God commanded him to carry with him.

And the Almighty's saying: **If You leave them, they will mislead Your servants**, meaning, if You leave one of them, they will mislead Your servants, meaning those You create after them. **And they will not give birth to anyone but wicked disbelievers**, meaning wicked in deeds and disbelieving in heart, due to his experience with them and his residence among them for a thousand years less fifty years. Then he said: **My Lord, forgive me and my parents and whoever enters my house as a believer.** Ad-Dahhak said: He means my mosque. There is nothing wrong with taking the verse at its apparent meaning, which is that he supplicated for everyone who entered his house as a believer. Imam Ahmad said: Abu Abd al-Rahman told us, Haywah told us, Salim ibn Ghailan told us that al-Walid

ibn Qays told him that he heard Abu Sa'id al-Khudri, or on the authority of Abu al-Haytham, on the authority of Abu Sa'id, that he heard the Messenger of God, may God bless him and grant him peace, say: **Do not befriend anyone but a believer, and let none but the pious eat your food.** Abu Dawud and al-Tirmidhi narrated it on the authority of Abdullah ibn al-Mubarak on the authority of Haywah ibn Shuraih with it. Then al-Tirmidhi said: We only know it from this. The face. And the Almighty's saying: **And for the believing men and believing women** is a supplication for all believing men and believing women, and this includes the living and the dead among them. For this reason, such a supplication is recommended, following the example of Noah, peace be upon him, and what came in the famous, legitimate traditions and supplications. And the Almighty's saying: **And do not increase the wrongdoers except in destruction**, Al-Suddi said: Except in destruction. Mujahid said: Except in loss, meaning in this world and the hereafter. The end of the interpretation of Surat Nuh, peace be upon him. All praise and thanks are due to God.

Fath al-Qadir

Then when he invoked against the disbelievers, he followed it with a supplication for himself, his parents, and the believers, saying: 28- **My Lord, forgive me and my parents**, and they were believers, and his father was Lamech son of Methuselah, as mentioned above, and his mother was Simha bint Enosh. It was also said that he meant Adam and Eve. Sa'id ibn Jubayr said that by his parents he meant his father and grandfather. Sa'id ibn Jubayr read **and my parents** with a kasra on the dal for the singular. **And for whoever enters My house**, Ad-Dahhak and Al-Kalbi said: It means his mosque. It was also said that it means his home in which he resides. It was also said that it means his ship. It was also said that it means whoever enters His religion. The accusative of *believer* is in the state of being a state: that is, for whoever enters My house characterized by the quality of faith, but leaves it not characterized by this quality, like his wife and son who said: **I will seek refuge on a mountain that will protect me from the water.** Then he generalized the supplication, saying: **And for the believing men and believing women**, meaning forgive everyone characterized by faith, male and female. Then he returned to invoking God against the unbelievers, saying: **And do not increase the wrongdoers except in destruction**, meaning do not increase those who are characterized by injustice except in destruction, loss, and devastation. His invocation includes every wrongdoer until the Day of Resurrection, just as his invocation for the believing men and women includes every believing man and woman until the Day of Resurrection.

Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas, regarding the verse: {And do not abandon Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr}, he said: These idols were worshipped at the time of Noah. Al-Bukhari, Ibn Al-Mundhir and Ibn Mardawayh narrated on his authority that he said: The idols that were worshipped among the people of Noah came to be among the Arabs. As for Wadd, it belonged to Kalb in Dumat Al-Jandal; as for Suwa', it belonged

Surat Nuh 71:28

My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction.

to Hudhayl; as for Yaghuth, it belonged to Murad and then to Banu Ghatif; as for Ya'uq, it belonged to Himyar, to the family of Dhi Al-Kila', names of righteous men from the people of Noah. When they perished, Satan inspired their people to erect idols next to their assembly where they used to sit and name them after them, so they did, but they were not worshipped until those people perished and knowledge was abrogated, so they were worshipped.

Tafsir al-Baghawi

28- **My Lord, forgive me and my parents**, and his father's name was Lamech son of Methuselah, and his mother's name was Simha bint Enosh, and they were believers. It was also said that her name was Hegel bint Lamech son of Methuselah, so she was his cousin. **And whoever enters my house**, my home, **as a believer**, and Ad-Dahhak and Al-Kalbi said: My mosque. It was also said: My ship. **And for the believing men and believing women**, this is general for everyone who believed in God and believed the messengers. **And do not increase the wrongdoers except in destruction**, destruction and devastation. So God answered his prayer and destroyed them.

Tafsir al-Baidawi

28- **My Lord, forgive me and my parents** to the king of Methuselah and Shamkha son of Enosh, and they were believers. **And whoever enters my house** my house, my mosque, or my ship. **As a believer, and for the believing men and believing women** until the Day of Resurrection. **And do not increase the wrongdoers except in destruction** destruction.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Nuh will be among the believers who will be overtaken by the supplication of Nuh.**

Surat al-Jinn 72:1

Say, **It has been revealed to me that a group of jinn listened and said, 'Indeed, we have heard an amazing Qur'an.'**

Tafsir al-Jalalayn

1 - *Say* O Muhammad to the people, **it has been revealed to me** that is, I have been informed of the revelation from God Almighty *that* the pronoun refers to the matter *listen* to my recitation **of a group of jinn** the jinn of Nasibin, and that was during the dawn prayer in Batn Nakhl, a place between Mecca and Taif, and they are the ones mentioned in the words of God Almighty, And when We turned to you a group of jinn, the verse **and they said** to their people when they returned to them **Indeed, we have heard an amazing Qur'an** they are amazed by its eloquence, the abundance of its meanings, and other things.

Tafsir al-Suyuti

Al-Bukhari, Al-Tirmidhi and others narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, did not recite to the jinn, nor did he see them. Rather, he set out with a group of his companions, intending to go to the Ukaz market. The devils were prevented from receiving report from heaven, and meteors were sent upon them. So they returned to their people and said: This is nothing but something that has happened. So travel to the east and west of the earth and see what has happened. So they set out. The group who had headed towards Tihamah returned to the Messenger of God, may God bless him and grant him peace, while he was in Nakhlah, and he was leading his companions in the dawn prayer. When they heard the Qur'an, they listened to it and said: This, by God, is what has come between you and the report from heaven. So they returned to their people and said: O our people, we have heard an amazing Qur'an. Then God revealed to His Prophet: Say: It has been revealed to me, but what has been revealed to him is only the word of the jinn.

Ibn al-Jawzi included in his book *Safwat al-Safwa*, on the authority of Sahl ibn Abdullah, who said: "I was in the region of the land of Aad when I saw a city of carved stone, in the middle of which was a palace of stone inhabited by the jinn. I entered and saw an old man of great stature praying towards the Kaaba, and he was wearing a soft woolen cloak. I was not as amazed by the greatness of his creation as I was by the softness of his cloak. I greeted him and he returned my greeting and said: 'O Sahl, bodies do not create clothes, but rather the smells of sins and the consumption of ill-gotten gains create them. I have been wearing this cloak for seven hundred years. In it I met Jesus and Muhammad, peace and blessings be upon them, and I believed in them. I said to him: 'Who are you?' He said: 'From those about whom it was revealed.' Say: 'It was revealed to me that a group of jinn listened.'"

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, God has revealed to me that a group of jinn listened to this Qur'an and said to their people when they heard it, **Indeed, we have heard an amazing Qur'an.**

Tafsir al-Qurtubi

Meccan according to everyone. It has twenty-eight verses.

First - The Almighty's saying: **Say, 'It has been revealed to me,'** meaning, say, O Muhammad, to your nation, **God has revealed to me through the tongue of Gabriel, that he listened to a group of jinn,** and that he, peace be upon him, did not know about it before it was revealed to him. This is what Ibn Abbas and others said, as will come. Ibn Abi Ubla read *ahya* according to the original; it is said: it was revealed to him and he was revealed, so the waw was changed to a hamza. And from this is the saying of the Almighty: **And when the messengers are gathered** (al-Mursalat 77:11). It is from the absolute change that it is permissible in every waw that has a guaranteed letter. Al-Mazini also used it in the broken form, such as *ishah*, *isadah*, and **returning his brother**⁹ and the like.

Second: There is disagreement as to whether the Prophet, may God bless him and grant him peace, saw them or not. The apparent meaning of the Qur'an indicates that he did not see them, as God Almighty says: *Listen*, and He also says: **And when We directed to you a company of the jinn, listening to the Qur'an** (al-Ahqaf 46:29). In Sahih Muslim and Al-Tirmidhi, on the authority of Ibn Abbas, he said: "The Messenger of God, may God bless him and grant him peace, recited to the jinn, but he did not see them. The Messenger of God, may God bless him and grant him peace, set out with a group of his companions, intending to go to the market of 'Ukaz. The devils were prevented from receiving report from heaven, and meteors were sent down upon them. The devils returned to their people and said: What is the matter with you? They said: We were prevented from receiving report from heaven, and meteors were sent down upon us! They said: That is not something that has happened. Travel to the east and west of the earth, and see what is it that has prevented us from receiving report from heaven? So they set out, traveling to the east and west of the earth. The group that had gone towards Tihamah passed by at Nakhlah, intending to go to the market of 'Ukaz, and he was leading his companions in the dawn prayer. When they heard the Qur'an, they listened to it and said: This is what has prevented us from receiving report from heaven. So they returned to their people and said: O our people, we have heard an amazing Qur'an. It guides to the right path, so we believe in it and we will not associate anyone with our Lord." Then God Almighty revealed to His Prophet Muhammad, may God bless him and grant him peace.

"Say, 'It has been revealed to me that a group of jinn listened.' " Narrated by al-Tirmidhi on the authority of

Say, "It has been revealed to me that a group of jinn listened and said, 'Indeed, we have heard an amazing Qur'an.'"

Ibn Abbas, who said: The jinn said to their people, **When Abdullah stood up to call upon Him, they almost crowded around him.** He said: When they saw him praying and his companions praying with him and prostrating with him, he said: They were amazed at the obedience of his companions to him. They said to their people, **When Abdullah stood up to call upon Him, they almost crowded around him.** He said: This is a good and authentic hadith. In this hadith is evidence that the Prophet, peace be upon him, did not see the jinn, but they were present and heard his recitation. It also indicates that the jinn were with the devils when they spied on the report because of the devils when they were shot with meteors. Those who were shot with meteors were also from the jinn, and they were called devils, as He said: **Devils among mankind and jinn** (al-An'am 6:122). For the devil is every rebel and one who goes against the obedience of God. In al-Tirmidhi on the authority of Ibn Abbas, he said: "The jinn used to ascend to the heavens to listen to the revelation. When they heard a word, they would add nine to it. As for the word, it would be true, but as for what They increased it, so it would be false. When the Messenger of God (peace and blessings of God be upon him) was sent as a leader, they were denied their seats. They mentioned that to Satan, and stars had not been shot before that. Satan said to them: This matter is nothing but something that has happened on earth! So he sent his soldiers and they found the Messenger of God (peace and blessings of God be upon him) standing praying in Bin Jabaleen - I think he said in Mecca - so they went to him and informed him. He said: This is the event that has happened on earth. He said: This is a good and authentic hadith. This hadith indicates that the jinn threw stones just as the devils threw stones. In Al-Suddi's narration: "When they threw stones, they came to Satan and informed him of what had happened to them. He said: Bring me a handful of dirt from every land so I can smell it. So they came to him and he smelled it. He said: Your companion is in Mecca. So he sent a group of jinn. It was said: There were seven of them. It was said: Nine of them, including Zuba'ah." And "Aasim narrated from Zur who said: The group of Zuba'ah and his companions came to the Prophet (peace and blessings of God be upon him). Al-Thamali said: "I have been informed that they are from Banu Shaysban, and they are the most numerous of the jinn, and the most powerful, and they are the majority of the soldiers of Satan." Asim also narrated from Zur: "They were seven men: three from Harran and four from Nasibin." Juwaybir narrated from Ad-Dahhak: **They were nine from Nasibin a village in Yemen other than the one in Iraq.** It was said that the jinn who came to Mecca were the jinn of Nasibin, and those who came to him at Nakhlah were the jinn of Nineveh. This was explained in Surat Al-Ahqaf. Ikrimah said: "The surah that the Messenger of God (peace and blessings of God be upon him) used to recite was 'Read in the name of your Lord' (al-Alaq 96:1). The names of the group of jinn were mentioned in Surat Al-Ahqaf, so there is no point in repeating that."

It was said: The Prophet, may God bless him and

grant him peace, saw the jinn on the night of the jinn, and this is more reliable. Amer Al-Sha'bi narrated: "I asked Alqamah, 'Did Ibn Mas'ud witness the night of the jinn with the Messenger of God, may God bless him and grant him peace?' Alqamah said: 'I asked Ibn Mas'ud, "Did any of you witness the night of the jinn with the Messenger of God, may God bless him and grant him peace?" He said: 'No, but we were with the Messenger of God, may God bless him and grant him peace, one night and we missed him. We looked for him in the valleys and ravines, and we said, 'He was carried away or killed.' We spent the worst night ever spent by a people. When morning came, he came from the direction of Hira'. We said, 'O Messenger of God! We missed you and looked for you but did not find you.' We spent the worst night ever spent by a people.' He said: 'A caller from the jinn came to me, so I went with him and recited the Qur'an to them.' He set off with us and showed us their traces and the traces of their fires. They asked him for provisions, and they were from the jinn of the peninsula. He said: 'You have everything.' **A bone mentioned in the name of God falls into your hands and is more abundant in meat, and every dung is fodder for your animals.** The Messenger of God (peace and blessings be upon him) said: **Do not use them for istinja cleaning oneself with them, for they are the food of your jinn brothers.** Ibn al-Arabi said: Ibn Mas'ud knew better than Ibn 'Abbas that he heard it, and a report is not like seeing it. It has been said that the jinn came to the Messenger of God (peace and blessings be upon him) twice: one time in Mecca, which is what Ibn Mas'ud mentioned, and the second time in Nakhlah, which is what Ibn 'Abbas mentioned. Al-Bayhaqi said: What 'Abdullah ibn 'Abbas related is when the jinn first heard the recitation of the Prophet (peace and blessings be upon him) and knew of his condition. At that time, he did not recite to them and did not see them, as he related. Then the caller of the jinn came to him again, so he went with him and recited the Qur'an to them, as 'Abdullah ibn Mas'ud related. Al-Bayhaqi said:

The authentic hadiths indicate that Ibn Masoud was not with the Prophet, may God bless him and grant him peace, on the night of the jinn. Rather, he walked with him when he set out with him and others, showing him the traces of the jinn and the traces of their fires. He said: It has been narrated from more than one source that he was with him that night, and this meaning has already been mentioned in Surat Al-Ahqaf. Praise be to God. It was narrated on the authority of Ibn Masoud that the Prophet, may God bless him and grant him peace, said:

"I have been ordered to recite the Qur'an to the jinn, so who will go with me? They were silent. Then he said it a second time. Then Abdullah ibn Mas'ud said: I will go with you, O Messenger of God. So he set off until he came to al-Hujun at the ravine of Abu Dub. He drew a line and said: "Do not cross it." Then he went to al-Hujun and people like partridges descended upon him, dragging stones with their feet, walking and drumming their tambourines as women drum their tambourines, until he became invisible and I could not

see him. So I stood up and he motioned to me with his hand to sit. So he recited the Qur'an and he did not stop.

His voice rose, and they stuck to the ground until I could not see them. When he turned to me, he said: **Did you want to come to me?** I said: **Yes, O Messenger of God.** He said: "That was not for you. These jinn came to listen to the Qur'an, then they returned to their people as warners. They asked me for provisions, so I provided them with bones and dung. So none of you should perfume himself with bones or dung." Ikrimah said: They were twelve thousand from the island of Mosul. In another narration:

"He set off with me, peace be upon him, until we came to the mosque which is by the wall of Awf. He drew a line for me, and a group of them came to him. Our companions said: They were like Zutt men and their faces were Makkawi. They said: Who are you? He said: I am the Prophet of God. They said: Who will testify to that for you? He said: This tree. What do you testify to?" It said: I testify that you are the Messenger of God. Then it returned as it came, dragging stones in its roots, rattling until it returned to what it was." Then it was narrated: "When he, peace be upon him, finished, he placed his head on the lap of Ibn Masoud and slept, then he woke up and said: Do you have ablution? He said: No, except that I have with me a vessel containing wine. He said: Is it anything but dates and water, so perform ablution with it."

Third: We have already discussed water in Surah Al-Hijr and what is used for cleansing oneself in Surah Bara'ah, so there is no point in repeating it.

Fourth: Scholars differed regarding the origin of the jinn. Ismail narrated on the authority of Al-Hasan Al-Basri: The jinn are the offspring of Satan, and mankind is the offspring of Adam. Among these are believers and disbelievers, and they share in reward and punishment. Whoever among these is a believer is a friend of God, and whoever among these is a disbeliever is a devil. Ad-Dahhak narrated on the authority of Ibn Abbas: The jinn are the offspring of the jinn and are not devils, and they believe. Among them are believers and disbelievers. The devils are the offspring of Satan and do not die except with Satan. They differed regarding the believing jinn entering Paradise, based on their origin. Those who claim that they are from the jinn and not from the offspring of Satan said: They enter Paradise by their faith. Those who say that they are from the offspring of Satan have two opinions: The first - which is the opinion of Al-Hasan - is that they will enter it. The second - which is the narration of Mujahid - is that they will not enter it even if they are turned away from the Fire. Al-Mawardi narrated it. In Surah Ar-Rahman, when God Almighty says: **No man or jinn has touched them before them** (al-Rahman 55:56), it is stated that they will enter it.

Fifth - Al-Bayhaqi said in his narration: "And they asked him for provisions and they were from the jinn of the peninsula, so he said: 'For you are all bones,'" which is evidence that they eat and are fed. A group of infidel doctors and philosophers denied the jinn and said: They are simple and their food is not permissible, daring and slandering God. The Qur'an and Sunnah refute them. There is nothing among the created

beings that is simple, compound, and dual. Rather, the One is the One, glory be to Him, and everything else is compound, and there is nothing among the created beings that is disposed of in its state. It is not impossible that the Prophet (peace and blessings of God be upon him) saw them in their forms as he sees the angels. Most of what we imagine them to be in the form of snakes is in Al-Muwatta': "A man who had recently gotten married asked permission from the Messenger of God (peace and blessings of God be upon him) at noon to return to his family... the hadith, and in it: And there was a huge snake curled up on the bed, so he threw his spear at it and strangled it." And he mentioned the hadith. And in the Sahih, it is narrated that he (peace and blessings of God be upon him) said:

"These houses have inhabitants, so if you see one of them, then forbid it for three days. If it goes away, well and good, otherwise kill it, for he is a disbeliever." And he said, **Go and bury your companion.** This meaning and the explanation of forbidding them have already been mentioned in Surat Al-Baqarah. Some people have said that this is specific to Madinah, based on the statement in the Sahih: **In Madinah there are jinn who have become Muslims.** This is a statement specific to it, so its ruling applies to it. We say: This indicates that other houses are like it, because the sanctity of Madinah was not mentioned as a reason, so that ruling would be specific to it. Rather, it was mentioned as a reason for Islam, and this is general and applies to other houses. Don't you see his statement in the hadith, informing us about the jinn he encountered: **And they were from the jinn of the Arabian Peninsula.** This is clear and supported by his statement: **And he forbade the inhabitants of the houses,** and this is general. This has already been mentioned in Surat Al-Baqarah, so there is no point in repeating it.

God the Almighty said: **They said, 'Indeed, we have heard a Qur'an of wondrous excellence.'** That is, in the eloquence of its speech. It was also said: **Wonderful in the eloquence of its sermons.** It was also said: **Wonderful in the greatness of its blessings.** It was also said: **A mighty Qur'an, the like of which cannot be found.** It was also said: **They mean great.**

Tafsir Ibn Kathir

Interpretation of Surat Al-Jinn

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

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to inform his people that the jinn listened to the Qur'an, believed in it, accepted it, and submitted to it. God the Almighty says: **Say, 'It has been revealed to me that a group of jinn listened and said, 'Indeed, we have heard an amazing Qur'an * It guides to the right course, meaning to the right path and success. So we have believed in it, and we will never associate with our Lord anyone. This situation is similar to God the Almighty's saying: And when We turned to you a group of jinn, listening to the**

Say, "It has been revealed to me that a group of jinn listened and said, 'Indeed, we have heard an amazing Qur'an.'"

Qur'an. We have already presented the hadiths that have been reported on this subject, so there is no need to repeat them here.

God the Almighty said: **And that He, the Most High, is the Grandfather of our Lord.** Ali bin Abi Talha said on the authority of Ibn Abbas regarding His statement: **The Grandfather of our Lord**, meaning His action, command, and power. Ad-Dahhak said on the authority of Ibn Abbas: The Grandfather of God's favors, power, and blessings upon His creation. It was narrated on the authority of Mujahid and Ikrimah: The majesty of our Lord. Qatadah said: Exalted is His majesty, greatness, and command. As-Suddi said: Exalted is the command of our Lord. It was narrated on the authority of Abu Ad-Darda', Mujahid, and Ibn Jurayj: Exalted is His mention. Saeed bin Jubair said: **Exalted is the Grandfather of our Lord**, meaning Exalted is our Lord. As for what Ibn Abi Hatim narrated: Muhammad bin Abdullah bin Yazid Al-Muqri narrated to us, Sufyan narrated to us, on the authority of Amr, on the authority of Ata', on the authority of Ibn Abbas, who said: A grandfather is a father. If the jinn had known that there was a grandfather among mankind, they would not have said: Exalted is the Grandfather of our Lord. This is a good chain of transmission, but I do not understand the meaning of these words, and perhaps something has been omitted, and God knows best.

And the Almighty's saying: **He has not taken a wife or a son** means He is exalted above taking a wife or children. That is, the jinn said: The Lord, glory be to Him, was far removed from taking a wife or a son when they submitted to Islam and believed in the Qur'an. Then they said: **And that our foolish one used to say about God an outrage.** Mujahid, Ikrimah, Qatadah, and As-Suddi said: **Our foolish one** means Iblis.

Outrageous. As-Suddi said on the authority of Abu Malik: *Outrageous* means unjustly. Ibn Zayd said: That is, great injustice. It is possible that what is meant by their saying our foolish one is a generic name for everyone who claims that God has a wife or a son. For this reason they said: **And that our foolish one used to say about God an outrage**, that is, before his conversion to Islam. **About God an outrage**, that is, falsely and deceitfully. For this reason they said: **And we thought that mankind and the jinn would never tell a lie about God.** That is, we did not think that mankind and the jinn would collude to lie about God, the Most High, by attributing a wife or a son to Him. So when we heard this Qur'an and believed in it, we knew that they were lying to God about that.

God the Almighty said: **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden.** That is, we used to think that we had superiority over mankind because they used to seek refuge with us when they settled in a valley or a desolate place in the wilderness or elsewhere, just as it was the custom of the Arabs in their pre-Islamic period to seek refuge in the great place of that place from the jinn, lest they be afflicted with something that would harm them, just as one of them would enter the land of his enemies under the

protection, covenant, and protection of an important man. So when the jinn saw that mankind sought refuge with them out of fear of them, they increased them in burden, that is, in fear, terror, and panic, until they remained more fearful of them and sought refuge with them more, as Qatada said, **so they increased them in burden**, that is, in sin, and the jinn became more audacious toward them. Al-Suddi said: A man would go out with his family and come to the land, and he would descend into it and say: I seek refuge in the master of this valley from the jinn, lest I, my wealth, my children, or my livestock be harmed in it. Qatada said: So if he sought refuge with them from someone other than God, the jinn would then inflict harm upon them.

Ibn Abi Hatim said: Abu Saeed Yahya bin Saeed Al-Qattan narrated to us, Wahb bin Jarir narrated to us, my father narrated to us, Az-Zubayr bin Al-Kharit narrated to us, on the authority of Ikrimah, who said: The jinn used to fear humans just as humans feared them, or even more so. When humans would descend into a valley, the jinn would flee, and the chief of the people would say, **We seek refuge with the chief of the people of this valley.** The jinn would say, **We see them fleeing from us just as we flee from them.** So they approached the humans and struck them with madness and insanity. This is the meaning of the statement of God, the Almighty: {And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden} meaning in sin. Abu Al-Aaliyah, Ar-Rabi' and Zaid bin Aslam said, *burden* means fear. Al-Awfi said on the authority of Ibn Abbas, **so they increased them in burden** meaning in sin. Qatadah said the same. Mujahid said: The disbelievers increased in transgression.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra Al-Kindi told us, Al-Qasim ibn Malik - meaning Al-Muzani - told us, on the authority of Abd Al-Rahman ibn Ishaq, on the authority of his father, on the authority of Kurdam ibn Abi Al-Sa'ib Al-Ansari, who said: I went out with my father from Madinah on an errand, and that was the first time the Messenger of God (peace and blessings of God be upon him) was mentioned in Makkah. He sheltered us in a shepherd's house for the night. When midnight came, a wolf came and took a lamb from the sheep. The shepherd jumped up and said: O Amer, the valley is your neighbor. Then a crier, whom we did not see, called out: O Sarhan, let him go. The lamb came running until it entered the sheep without a single bruise. And God the Almighty revealed to His Messenger in Mecca, **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden.** Then he said: Something similar was narrated from Ubayd ibn Umair, Mujahid, Abu al-Aaliyah, al-Hasan, Sa'id ibn Jubayr, and Ibrahim al-Nakha'i. It may be that this wolf that took the lamb, which is a young sheep, was a jinn in order to terrify and fear the human being, then he returned it to him when he sought refuge with it in order to mislead him, humiliate him, and make him abandon his religion. And God knows best. And His Almighty saying, **And that they**

assumed, as you assumed, that God would not send anyone, meaning that God would not send a messenger after this period, as al-Kalbi and Ibn Jarir said.

Fath al-Qadir

It is twenty-eight verses.

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-Jinn was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Aisha and Ibn Az-Zubayr.

His statement: 1- **Say, 'It has been revealed to me.'** The majority of scholars read *awhi* as a quadriliteral verb. Ibn Abi Ubla, Ibn Iyas, and Al-'Atki, on the authority of Abu 'Amr, read *wahy* as a triliteral verb, and these are two dialects. There is a difference of opinion as to whether the Prophet (peace and blessings of God be upon him) saw them or not. The apparent meaning of the Qur'an is that he did not see them, because the meaning is: Say, O Muhammad, to your nation, it has been revealed to me through the tongue of Gabriel **that a group of the jinn listened.** Similar to this is His statement: **And when We directed to you a group of the jinn, listening to the Qur'an.** This is supported by what is proven in Sahih Al-Bukhari on the authority of Ibn 'Abbas, who said: The Messenger of God (peace and blessings of God be upon him) did not recite to the jinn, nor did he see them. 'Ikrimah said: The surah that the Messenger of God (peace and blessings of God be upon him) used to recite is **Read in the name of your Lord who created.** What indicates more to this has been mentioned in Surat Al-Ahqaf. His statement: **A group of jinn listened.** This is the one that takes the place of the subject, and for this reason, *an* was opened, and the pronoun indicates the matter. According to the Kufians and Akhfash, it is permissible for the preposition and noun to take the place of the subject. The group is the name of a group of between three and ten. Ad-Dahhak said: The jinn are the offspring of the jinn and they are not devils. Al-Hasan said: They are the offspring of Iblis. It was said that they are subtle rational bodies that are dominated by naziness and whims. It was also said that they are a type of abstract spirits. It was also said that they are human souls that have separated from their bodies.

Scholars have differed over whether the believing jinn will enter Paradise, just as the disobedient jinn will enter Hell, based on the statement in Surat al-Mulk 67: **And We have made them missiles to drive away the devils, and We have prepared for them the punishment of the Blaze,** and the statement of the jinn in what will follow in this surah: **But as for the transgressors, they will be fuel for Hell,** and other verses. Al-Hasan said: They will enter Paradise, and Mujahid said: They will not enter it, even if they are turned away from Hell. The first is more appropriate, because of His statement in Surat al-Jinn 72: **No man or jinn had touched them before them.** In Surat Ar-Rahman there are other verses that indicate this, so refer to them. We have already mentioned that the truth is that God did not send messengers to them from among themselves, rather all the messengers

were from among mankind. And if His statement: **Did there not come to you messengers from among you?** suggests otherwise, then the apparent meaning is refuted by many verses in the Noble Book indicating that God, the Exalted, did not send messengers from among the children of Adam. These discussions would take a long time to discuss, and what is meant is to indicate with the shortest phrase: **And they said, 'Indeed, we have heard a wondrous Qur'an.'** That is, they said to their people when they returned to them: that is, we heard words recited that were wondrous in their eloquence and rhetoric. It was also said that they were wondrous in their exhortations, and it was also said that they were blessed. *Wonderful* is a verbal noun used to describe for emphasis, or by deleting the complement: that is, of wonder, or the verbal noun in the sense of the active participle: that is, astonishing.

Tafsir al-Baghawi

1- **Say, 'It has been revealed to me that a group of jinn listened,'** and they were nine jinn from Nasibin. It was also said that they were seven. They listened to the recitation of the Prophet, may God bless him and grant him peace. We mentioned their story in Surat Al-Ahqaf. **And they said,** when they returned to their people, **Indeed, we have heard an amazing Qur'an.** Ibn Abbas said: *Eloquent*, meaning: an amazing Qur'an that is admired for its eloquence.

Tafsir al-Baidawi

1- "Say, 'It has been revealed to me.' It was also read 'Ahya', and its root is 'Waha' from 'Waha'i ilaihi', so the 'Waw' was changed to a 'Hamza' due to its 'Damma'. 'Waha' is in the original form, and its subject is: "that a group of jinn listened. **A group is between three and ten, and the jinn**" are subtle rational bodies, mostly fiery or airy. It was said that they are a type of abstract spirits, and it was said that they are human souls separate from their bodies. This indicates that he, peace and blessings be upon him, did not see them and did not recite to them, but rather their presence happened to be at some of the times of his recitation, so they heard it, and God informed His Messenger about it. "They said," when they returned to their people. "Indeed, we have heard a Qur'an," a book. "Amazing," unique, different from the speech of people in the beauty of its composition and the precision of its meaning. It is a source of description for exaggeration.

Surat al-Jinn 72:2

He guides to the right path, so we have believed in him, and we will never associate anyone with our Lord.

Surat al-Jinn 72:2

He guides to the right path, so we have believed in him, and we will never associate anyone with our Lord.

Tafsir al-Jalalayn

2 - **He guides to the right path** faith and correctness **so we have believed in Him and will never associate** from today **with our Lord anyone**

Tafsir al-Suyuti

Tafsir al-Tabari

He guides to the right path. He says: He points to the truth and the right path. **So we believed in him.** He says: We believed him. **And we will not associate anyone with our Lord.** Of His creation.

The reason why these jinn listened to the Qur'an was as follows:

"Muhammad bin Muammar told me, he said: Abu Hisham told us, meaning Al-Makhzumi, he said: Abu Awana told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: The Messenger of God, may God bless him and grant him peace, did not recite to the jinn nor did he see them. The Messenger of God, may God bless him and grant him peace, set out with a group of his companions, heading for the market of 'Ukaz. He said: The devils were prevented from receiving report from heaven, and meteors were sent upon them. The devils returned to their people and said: What is the matter with you? They said: We were prevented from receiving report from heaven, and meteors were sent upon us. They said: Nothing prevented you from receiving report from heaven except something that happened. He said: Then go and travel the east and west of the earth and see what happened. He said: So the group set out, traveling the east and west of the earth, seeking to see what prevented them from receiving report from heaven. He said: The group who had headed towards Tihamah set out to the Messenger of God, may God bless him and grant him peace, at Nakhlah, while he was heading for the market of 'Ukaz, and he was praying with his companions." Al-Fajr. He said: When they heard the Qur'an, they listened to it and said: This, by God, is what came between you and the report from heaven. He said: Then when they returned to their people, they said: O our people, **Indeed, we have heard an amazing Qur'an * It guides to the right path, so we have believed in it, and we will not associate with our Lord anyone.** He said: Then God revealed to His Prophet, may God bless him and grant him peace, "Say, 'It has been revealed to me that a group of jinn listened.' " And what was revealed to him was the words of the jinn.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Asim, on the authority of Warqa', who said: The group of Zurba'ah and his companions came to the Prophet, may God bless him and grant him peace, in Mecca. They heard the Prophet, may God bless him and grant him peace, recite, then they left. This is what His statement means: "And when We directed to you a company of the jinn, listening to the Qur'an. And when they attended it, they said, 'Listen quietly'" (al-Ahqaf 46:46). He said: There were nine of them, including Zurba'ah.

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, **Say, 'It has been revealed to me that a group of the jinn listened,'** is the statement of God, **And when We turned to you a group of the jinn** (Al-Ahqaf: 46). The heavens were not guarded during the period between Jesus and Muhammad. When God sent Muhammad, may God bless him and grant him peace, the lowest heaven was guarded, and the devils were pelted with meteors. Iblis said, 'Something has happened on earth.' So he ordered the jinn to disperse across the earth to bring him report of what had happened. The first to be sent were a group from the people of Nasibin, which is a land in Yemen, and they were the nobles and masters of the jinn. So he sent them to Tihamah and the areas adjacent to Yemen. Those people went and came to the valley of Nakhlah, which is two nights' journey from the valley. They found the Prophet of God, may God bless him and grant him peace, praying the dawn prayer, and they heard him reciting the Qur'an. When they attended to him, they said, 'Listen.' When he finished, meaning he finished the prayer, they returned to their people as warners, meaning Believers whom the Prophet of God, may God bless him and grant him peace, did not know about, and he did not feel that it was directed to him, until God revealed to him: **Say, 'It has been revealed to me that a group of jinn listened.'**

Tafsir al-Qurtubi

The Almighty says, **guides to the right path** meaning to the right path in matters. It was also said: to knowing God, and *guides* is in the position of an attribute, meaning a guide. **So we believed in it** meaning we were guided by it and believed that it is from God. **And we will not associate with our Lord anyone** meaning we will not return to Satan nor will we obey him, because he is the one who sent them to bring him the report, then the jinn were pelted with meteors. It was also said that we will not take another god with God, because He is the One who is unique in Lordship. In this, the believers are amazed at the polytheists of Quraysh going beyond what the jinn had grasped by contemplating the Qur'an. The Almighty says, **A group of jinn listened** meaning they listened to the Prophet (peace and blessings of God be upon him) and they knew that what he vomited was the word of God. He did not mention the listeners because the situation

indicates that. The group is a group. Al-Khalil said: between three and ten. Isa Al-Thaqafi read, **guides to the right path** with a fat-ha on the ra' and the shin.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to inform his people that the jinn listened to the Qur'an, believed in it, accepted it, and submitted to it. God the Almighty says: **Say, 'It has been revealed to me that a group of jinn listened and said, 'Indeed, we have heard an amazing Qur'an * It guides to the right course' meaning to the right path and success. So we have believed in it, and we will not associate anyone with our Lord.** This situation is similar to God the Almighty's saying: **And when We turned to you a group of jinn, listening to the Qur'an.** We have already presented the hadiths that have been reported on this, so there is no need to repeat them here.

God the Almighty said: **And that He, the Most High, is the Grandfather of our Lord.** Ali bin Abi Talha said on the authority of Ibn Abbas regarding His statement: **The Grandfather of our Lord**, meaning His action, command, and power. Ad-Dahhak said on the authority of Ibn Abbas: The Grandfather of God's favors, power, and blessings upon His creation. It was narrated on the authority of Mujahid and Ikrimah: The majesty of our Lord. Qatadah said: Exalted is His majesty, greatness, and command. As-Suddi said: Exalted is the command of our Lord. It was narrated on the authority of Abu Ad-Darda', Mujahid, and Ibn Jurayj: Exalted is His mention. Saeed bin Jubair said: **Exalted is the Grandfather of our Lord**, meaning Exalted is our Lord. As for what Ibn Abi Hatim narrated: Muhammad bin Abdullah bin Yazid Al-Muqri narrated to us, Sufyan narrated to us, on the authority of Amr, on the authority of Ata', on the authority of Ibn Abbas, who said: A grandfather is a father. If the jinn had known that there was a grandfather among mankind, they would not have said: Exalted is the Grandfather of our Lord. This is a good chain of transmission, but I do not understand the meaning of these words, and perhaps something has been omitted, and God knows best.

And the Almighty's saying: **He has not taken a wife or a son** means He is exalted above taking a wife or children. That is, the jinn said: The Lord, glory be to Him, was far removed from taking a wife or a son when they submitted to Islam and believed in the Qur'an. Then they said: **And that our foolish one used to say about God an outrage.** Mujahid, Ikrimah, Qatadah, and As-Suddi said: **Our foolish one** means Iblis. *Outrageous.* As-Suddi said on the authority of Abu Malik: *Outrageous* means unjustly. Ibn Zayd said: That is, great injustice. It is possible that what is meant by their saying our foolish one is a generic name for everyone who claims that God has a wife or a son. For this reason they said: **And that our foolish one used to say about God an outrage**, that is, before his conversion to Islam. **About God an outrage**, that is, falsely and deceitfully. For this reason they said: **And**

we thought that mankind and the jinn would never tell a lie about God. That is, we did not think that mankind and the jinn would collude to lie about God, the Most High, by attributing a wife or a son to Him. So when we heard this Qur'an and believed in it, we knew that they They were lying to God about that.

God the Almighty said: **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden.** That is, we used to think that we had superiority over mankind because they used to seek refuge with us when they settled in a valley or a desolate place in the wilderness or elsewhere, just as it was the custom of the Arabs in their pre-Islamic period to seek refuge in the great place of that place from the jinn, lest they be afflicted with something that would harm them, just as one of them would enter the land of his enemies under the protection, covenant, and protection of an important man. So when the jinn saw that mankind sought refuge with them out of fear of them, they increased them in burden, that is, in fear, terror, and panic, until they remained more fearful of them and sought refuge with them more, as Qatada said, **so they increased them in burden**, that is, in sin, and the jinn became more audacious toward them. Al-Suddi said: A man would go out with his family and come to the land, and he would descend into it and say: I seek refuge in the master of this valley from the jinn, lest I, my wealth, my children, or my livestock be harmed in it. Qatada said: So if he sought refuge with them from someone other than God, the jinn would then inflict harm upon them.

Ibn Abi Hatim said: Abu Saeed Yahya bin Saeed Al-Qattan narrated to us, Wahb bin Jarir narrated to us, my father narrated to us, Az-Zubayr bin Al-Kharit narrated to us, on the authority of Ikrimah, who said: The jinn used to fear humans just as humans feared them, or even more so. When humans would descend into a valley, the jinn would flee, and the chief of the people would say, **We seek refuge with the chief of the people of this valley.** The jinn would say, **We see them fleeing from us just as we flee from them.** So they approached the humans and struck them with madness and insanity. This is the meaning of the statement of God, the Almighty: {And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden} meaning in sin. Abu Al-Aaliyah, Ar-Rabi' and Zaid bin Aslam said, *burden* means fear. Al-Awfi said on the authority of Ibn Abbas, **so they increased them in burden** meaning in sin. Qatadah said the same. Mujahid said: The disbelievers increased in transgression.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra Al-Kindi told us, Al-Qasim ibn Malik - meaning Al-Muzani - told us, on the authority of Abd Al-Rahman ibn Ishaq, on the authority of his father, on the authority of Kurdam ibn Abi Al-Sa'ib Al-Ansari, who said: I went out with my father from Madinah on an errand, and that was the first time the Messenger of God (peace and blessings of God be upon him) was mentioned in Makkah. He sheltered us in a shepherd's house for the night. When midnight came, a wolf came and took a lamb from the sheep. The shepherd jumped up and said: O Amer, the valley is your neighbor. Then a crier, whom we did not see, called out: O Sarhan, let

Surat al-Jinn 72:2

He guides to the right path, so we have believed in him, and we will never associate anyone with our Lord.

him go. The lamb came running until it entered the sheep without a single bruise. And God the Almighty revealed to His Messenger in Mecca, **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden.** Then he said: Something similar was narrated from Ubayd ibn Umair, Mujahid, Abu al-Aaliyah, al-Hasan, Sa'id ibn Jubayr, and Ibrahim al-Nakha'i. It may be that this wolf that took the lamb, which is a young sheep, was a jinn in order to terrify and fear the human being, then he returned it to him when he sought refuge with it in order to mislead him, humiliate him, and make him abandon his religion. And God knows best. And His Almighty saying, **And that they assumed, as you assumed, that God would not send anyone,** meaning that God would not send a messenger after this period, as al-Kalbi and Ibn Jarir said.

Fath al-Qadir

2- **It guides to the right path** meaning to the right path of things, which is the truth and correctness, and it was said to be to the knowledge of God, and the sentence is another description of the Qur'an **So we believed in it** meaning we believed in it that it is from God **and we will not associate with our Lord anyone** of His creation and we will not take another god with Him, because He is the One who is unique in His Lordship, and in this there is a rebuke to the disbelievers among the children of Adam as the jinn believed by hearing the Qur'an once and benefited from hearing a few verses from it and realized with their minds that it is the word of God and believed in it, while the disbelievers among mankind did not benefit, especially their leaders and noble ones, from hearing it multiple times and reciting it to them at different times while the Messenger from among them recited it to them in their tongue. Indeed, God defeated them in the most humiliating way and killed them in the most hideous way, and the punishment of the Hereafter is more severe if they only knew.

Tafsir al-Baghawi

2- **Guides to the right path**, calls to the correct path of monotheism and faith, **So we have believed in it and will not associate anyone with our Lord.**

Tafsir al-Baidawi

2- **It guides to the right path** to the truth and rightness. **So we believed in it** in the Qur'an. **And we will not associate anyone with our Lord** as stated by the conclusive evidence of monotheism.

Surat al-Jinn 72:3

And that He, the Most High, is the Lord of our Lord. He has not taken a wife or a son.

Tafsir al-Jalalayn

3 - **And that He** the pronoun refers to the matter in it and in the two places after it **exalted is the majesty of our Lord** His glory and majesty are far removed from what is attributed to Him **He has not taken a companion** a wife **nor a son**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And that He, the Most High, is the Lord of our Lord.** The people of interpretation differed regarding the meaning of that. Some of them said: Its meaning is: So we believe in Him and we will not associate anyone with our Lord, and we believe that He, the Most High, commanded us and has authority and power.

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 that He, the Most High, is the Lord of our Lord**, he said: His action, His command, and His power.

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 that He, the Most High, is the Lord of our Lord**, meaning: Exalted is the command of our Lord.

Muhammad bin Bashir and Muhammad bin Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Qatada, regarding this verse, **Exalted is the Majesty of our Lord**, he said: The command of our Lord.

Ibn Bashir told us, he said: Abd al-Rahman told us, he said: Mihran told us, on the authority of Sufyan, on the authority of al-Suddi, **Exalted is the majesty of our Lord.** He said: The command of our Lord.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Exalted is He! Our Lord has taken neither a wife nor a son**, he said: Exalted is He, He commanded him to take, and what they said should not be a wife nor a son. And he recited, "Say, 'He is God, the One. God, the Self-Sufficient. He neither begets nor is born. And there is none comparable to Him.'" [Surat al-Ikhlās], he said that would not be from Him.

Others said: He meant by that the majesty of our Lord and His remembrance.

Who said that?

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us, on the authority of his father, who said: Ikrimah said, regarding His statement, **The majesty of our Lord**, he said: The majesty of our Lord.

Muhammad bin Amara told me, he said: Khalid bin Yazid told me, he said: Abu Israel told us, on the authority of Fadil, on the authority of Mujahid, regarding his statement, **And that He, the Most High, is the Majesty of our Lord**, he said: The Majesty of our Lord.

Ibn Hamid told us: Mihran told us, on the authority of Sulayman al-Taymi, who said: Ikrimah said: **Exalted is the majesty of our Lord** means the majesty of our Lord.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And that He, the Most High, is the Lord of our Lord**: meaning, His majesty, greatness, and command are exalted.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Mu'awiyah, on the authority of Qatada, regarding the Almighty's statement, **Our Lord is in a state of greatness.** He said: Exalted is the command of our Lord, exalted is His greatness.

Others said: Rather, the meaning of this is: Our Lord is rich.

Who said that?

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father, who said: Al-Hasan said, regarding the Almighty's statement, **Our Lord is rich**, he said: Our Lord is self-sufficient.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Sulayman al-Taymi, on the authority of al-Hasan: **Exalted is the majesty of our Lord.** He said: Our Lord is self-sufficient.

Yaqub bin Ibrahim told me: Aliyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding His statement, **Exalted is the richness of our Lord**, he said: Our Lord is self-sufficient.

Al-Hasan bin Arafah told us: Hisham told us, on the authority of Sulayman al-Taymi, on the authority of Al-Hasan and Ikrimah, regarding the statement of God, **And that He, the Most High, is the Lord of our Lord.** One of them said: His richness, and the other said: His greatness.

Others said: What he meant by that is the grandfather, who is the father of the father. They said: That was from the speech of the ignorant jinn.

Who said that?

Abu Al-Sa'ib told me: Abu Ja'far Muhammad bin Abdullah bin Abi Sarah told me, on the authority of his father, on the authority of Abu Ja'far, **Exalted is the majesty of our Lord.** He said: It was the words of the ignorant jinn.

Others said: He meant by that: he mentioned it.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them,

And that He, the Most High, is the Lord of our Lord. He has not taken a wife or a son.

on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **Exalted is the majesty of our Lord**, he said: He mentioned it.

The most correct of the sayings in this regard, in our opinion, is the saying of the one who said: What is meant by that is: Exalted is the greatness, power, and authority of our Lord.

We said that this is more correct because the grandfather in the speech of the Arabs has two meanings: One of them is the grandfather who is the father of the father, or the father of the mother, and that is not permissible to describe these people whom God described with this description, because they said: **So we believe in him and will not associate with our Lord anyone**. And whoever describes God as having a son or a grandfather who is the father of the father or the father of the mother, then there is no doubt that he is one of the polytheists. The other meaning is the grandfather that means luck. It is said: So-and-so has luck in this matter, if he has luck in it, and it is what is called in Persian luck. This is the meaning that these people of the jinn intended when they said: **And that He, the Most High, is the grandfather of our Lord**, God willing. They only meant that his luck in the kingdom, authority, power and greatness is high, so he does not have a companion or a child, because a companion is only for the weak and helpless who is compelled by the desire that motivates him to take her, and a child is only from a desire that drives him to intercourse from which the child occurs. So the people of the jinn said: The kingdom and authority of our Lord are high. His power and greatness are such that He is weak, as are His creation, who are compelled by lust to take a wife or to have intercourse with something from which a child is born.

The truth of what we have said about that is demonstrated by God's statement about them that they declared God free from having a wife or a son, by His statement: **And indeed, our Lord, the Most High, has taken neither a wife nor a son**. It is said of him: a serious, new, and successful man: meaning he has a share in what he is in. From this is the statement of Hatim al-Ta'i:

Attack the Banu Tha'al, for attacking is your grandfather. Run up the hills and do not cry for those who were killed.

Another said:

Your grandfather raises his voice, I am a man whom the enemies have driven to you in a fit of war.

His saying, **He has not taken a wife or a son**, means a wife.

The reciters differed in the reading of His statement, **And that He, the Most High, is the One**, so Abu Ja'far al-Qari' and six other letters read it with a fat-ha, including (that a group listened, and that the mosques are for God, and that our fool was saying, and that there were men from among mankind, and that when Abdullah stood up to call upon Him, and that if only they were to remain on the path), and Nafi' used to break it except for three letters: one of them is **Say, 'It**

has been revealed to me that a group listened,' and the second is **And if only they were to remain on the path** (al-Jinn 72:16), and the third is **And that the mosques are for God** (al-Jinn 72:18). As for the reciters of Kufa other than 'Asim, they open everything at the end of Surat al-Najm and the beginning of Surat al-Jinn except for His statement, **And they said, 'Indeed, we have heard,'** and His statement, **Say, 'I only call upon my Lord,'** and what follows it to the end of the surah, and they break that except for His statement, **That He may know that they have conveyed the messages of their Lord** (al-Jinn 72:20). As for 'Asim, he used to break all of them except for His statement, **And that the mosques are for God** (al-Jinn 72:18), for he used to open it. As for Abu 'Amr, he He used to break all of them except for His saying, **And if they had remained on the right way** (al-Jinn 72:16), for he used to open this and what came after it. As for those who opened all of them except in the place of saying, like His saying, **And they said, 'Indeed, we have heard'** (al-Jinn 72:1), and His saying, **Say, 'I only call upon my Lord'** (al-Jinn 72:20), and the like of that, then they connected *an* in every surah to His saying, **So we believed in it, and We believed in all of that**, so they opened it by the occurrence of faith upon it. Al-Farra' used to say: Do not let it prevent you from finding faith ugly in some of that from opening, and that which is ugly with the appearance of faith may be good in it with a present tense verb for faith, so it is necessary to open *an* as the Arabs said:

If the prostitutes appear one day and pluck their eyebrows and blemishes

He said: And by saying the accusative, he said: **And if only they were to remain on the right path** (al-Jinn 72:16), so it is necessary for the one who breaks it to delete *an* from *law* because if *an* is lightened, it is not a narration. Do you not see that you say: I say if you did, I would have done it, and *an* is not included? As for those who broke it, all of them, while in that they say: **And if they were to remain on the right path** (al-Jinn 72:16), so it is as if they concealed an oath with *law* and cut it off from the sequence at the beginning of the speech, so they said: By God, if they were to remain on the right path, he said: And the Arabs include *an* in this place with the oath and delete it. The poet said:

I swear that if anything came to us from his messenger other than you, we would not have found a defense against you.

He said: And another recited to us:

By God, if you were free, you would not be free, nor would you be a free man.

And he included *an* from the broken particle of all of them, and he put the accusative of **and the mosques belong to God** (al-Jinn 72:18), because he specified that to the revelation, and he made **and if** an oath implied in it as I described. As for Nafi', what he opened of that, he returned it to his saying **It was revealed to me** and what he broke, he made it from the saying of the jinn, and I like that to read it with the opening in what was revelation, and the breaking in what was from the saying of the jinn, because that is

the most eloquent in Arabic, and the clearest in meaning, even though there are other readings whose correctness is not proven.

Tafsir al-Qurtubi

The Almighty's saying: **And that He, the Most High, is the Lord of our Lord.** Alqamah, Yahya, Al-A'mash, Hamza, Al-Kisa'i, Ibn 'Amir, Khalaf, Hafs, and As-Sulami used to put *an* in the accusative case throughout the Surah in twelve places, which are: **And that He, the Most High, is the Lord of our Lord**, "And that he used to say," **And we thought**, "And that there were men," **And that they thought**, "And that we touched the sky," **And that we used to sit**, "And that we did not know," **And that among us are the righteous**, "And that we thought that we would never cause failure to God on earth," **And when we heard the guidance**, "And among us are the Muslims," in apposition to His saying: **That a group listened**, "That he listened" can only be opened with a fat-ha, because it is in the position of an active participle **was revealed** and what follows it is in apposition to it. It was said: It is based on the ha' in **(We believed in him)**, meaning that **(He, the Most High, is the grandfather of our Lord)**, and this is permissible, as it is an implied noun in the genitive case due to the abundance of the preposition with (*an*). It was said: The meaning is, we believe that he is the grandfather of our Lord. The rest read it all with kasra, which is correct, and Abu Ubaidah and Abu Hatim chose it in apposition to his statement, **(They said, Indeed, we have heard)** because it is all from the speech of the jinn. As for Ja'far and Shaibah, they opened three places, which are in the statement of God Almighty: **(And that He, the Most High, is the grandfather of our Lord)**, **(And that he used to say)**, **(And that there were men)**, they said: Because it is from the revelation, and they opened the rest because it is from the speech of the jinn. As for the statement of God Almighty, **(And that when Abdullah stood up)**, they all opened it except Nafi', Shaibah, Zar bin Hubaish, Abu Bakr, and al-Mufaddal from Asim, for they only opened it with kasra. There is no disagreement about opening the hamza in **that a group of the jinn listened**, "if they were upright," **and that the mosques are for God**, and **that they have conveyed**. Likewise, there is no disagreement about breaking what comes after the word, such as the Almighty's saying: **They said, 'Indeed, we have heard,'** and **Say, 'I only call upon my Lord'** (al-Jinn 72:20) and **Say, 'I do not know,'** and **Say, 'I do not control,'** (al-Jinn 72:21). Likewise, there is no disagreement about breaking what comes after the fa' of the condition, such as the Almighty's saying: **For him is the fire of Hell** (al-Jinn 72:23) and **For he will walk before him** because it is a place of beginning.

God the Almighty said: **And that He, the Most High, is the Lord of our Lord.** In the language, *Jadd* means greatness and majesty. Anas said: **When a man memorized Surah Al-Baqarah and Surah Al-Imran, he would become 'Jadd' in our eyes**, meaning great and majestic. So the meaning of **the Lord of our Lord** is His greatness and majesty, as stated by Ikrimah, Mujahid, and Qatadah. From this, luck is called *Jadd*, and a

man who is *Jadd* means lucky. In the hadith:

And the wealth of one who is wealthy will not benefit from you. Abu Ubaidah and Al-Khalil said: meaning the wealthy, wealth from you, only obedience will benefit him. Ibn Abbas said: Your ability. Ad-Dahhak: His action. Al-Qurazi and Ad-Dahhak also said: His favors and blessings upon His creation. Abu Ubaidah and Al-Khafash said: His kingdom and authority.

Al-Suddi said: **His command.** Saeed bin Jubair said: **And that He, the Most High, is the grandfather of our Lord**, meaning, **Exalted is our Lord**. It was said that they meant by that the grandfather who is the father of the father, and this is from the words of the jinn. Muhammad bin Ali bin Al-Hussein and his son Ja'far Al-Sadiq and Al-Rabi' said: God, the Most High, has no grandfather. The jinn only said it out of ignorance, so they were not held accountable for it. Al-Qushayri said: "It is permissible to use the word grandfather in reference to God, the Most High, because if it were not permissible, the Qur'an would not have mentioned it. However, it is an ambiguous word, so avoiding it is better." Ikrimah's reading *jad* is based on the letter jim: the opposite of joking. Abu Haywah and Muhammad bin Al-Samiq' read it this way. It is also narrated from Ibn al-Sameeq and Abu al-Ashhab: **(Jadd Rabbana)** which means usefulness and benefit. Ikrimah also read (*Jadd*) with tanween *Rabbana* in the nominative case as if it is nominative, with (*Ta'ala*) and (*Jadd*) in the accusative case as a specification. Ikrimah also read (*Jadd*) with tanween and nominative case as (*Rabbana*) in the nominative case as if: *Ta'ala*, *Jad*, *Jad*, *Rabbana*, so the second *Jad* is a substitute for the first and was deleted and the complement to it was used in its place. The meaning of the verse: And that our Lord is too exalted to take a wife and a son to take comfort in them and to need them, and the Lord is exalted above rivals and equals.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to inform his people that the jinn listened to the Qur'an, believed in it, accepted it, and submitted to it. God the Almighty says: **Say, 'It has been revealed to me that a group of jinn listened and said, 'Indeed, we have heard an amazing Qur'an * It guides to the right course' meaning to the right path and success. So we have believed in it, and we will not associate anyone with our Lord.** This situation is similar to God the Almighty's saying: **And when We turned to you a group of jinn, listening to the Qur'an.** We have already presented the hadiths that have been reported on this, so there is no need to repeat them here.

God the Almighty said: **And that He, the Most High, is the Grandfather of our Lord.** Ali bin Abi Talha said on the authority of Ibn Abbas regarding His statement: **The Grandfather of our Lord**, meaning His action, command, and power. Ad-Dahhak said on the authority of Ibn Abbas: The Grandfather of God's favors, power, and blessings upon His creation. It was narrated on the authority of Mujahid and Ikrimah: The majesty of our Lord. Qatadah said: Exalted is His

And that He, the Most High, is the Lord of our Lord. He has not taken a wife or a son.

majesty, greatness, and command. As-Suddi said: Exalted is the command of our Lord. It was narrated on the authority of Abu Ad-Darda', Mujahid, and Ibn Jurayj: Exalted is His mention. Saeed bin Jubair said: **Exalted is the Grandfather of our Lord**, meaning Exalted is our Lord. As for what Ibn Abi Hatim narrated: Muhammad bin Abdullah bin Yazid Al-Muqri narrated to us, Sufyan narrated to us, on the authority of Amr, on the authority of Ata', on the authority of Ibn Abbas, who said: A grandfather is a father. If the jinn had known that there was a grandfather among mankind, they would not have said: Exalted is the Grandfather of our Lord. This is a good chain of transmission, but I do not understand the meaning of these words, and perhaps something has been omitted, and God knows best.

And the Almighty's saying: **He has not taken a wife or a son** means He is exalted above taking a wife or children. That is, the jinn said: The Lord, glory be to Him, was far removed from taking a wife or a son when they submitted to Islam and believed in the Qur'an. Then they said: **And that our foolish one used to say about God an outrage**. Mujahid, Ikrimah, Qatadah, and As-Suddi said: **Our foolish one** means Iblis.

Outrageous. As-Suddi said on the authority of Abu Malik: *Outrageous* means unjustly. Ibn Zayd said: That is, great injustice. It is possible that what is meant by their saying our foolish one is a generic name for everyone who claims that God has a wife or a son. For this reason they said: **And that our foolish one used to say about God an outrage**, that is, before his conversion to Islam. **About God an outrage**, that is, falsely and deceitfully. For this reason they said: **And we thought that mankind and the jinn would never tell a lie about God**. That is, we did not think that mankind and the jinn would collude to lie about God, the Most High, by attributing a wife or a son to Him. So when we heard this Qur'an and believed in it, we knew that they were lying to God about that.

God the Almighty said: **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden**. That is, we used to think that we had superiority over mankind because they used to seek refuge with us when they settled in a valley or a desolate place in the wilderness or elsewhere, just as it was the custom of the Arabs in their pre-Islamic period to seek refuge in the great place of that place from the jinn, lest they be afflicted with something that would harm them, just as one of them would enter the land of his enemies under the protection, covenant, and protection of an important man. So when the jinn saw that mankind sought refuge with them out of fear of them, they increased them in burden, that is, in fear, terror, and panic, until they remained more fearful of them and sought refuge with them more, as Qatada said, **so they increased them in burden**, that is, in sin, and the jinn became more audacious toward them. Al-Suddi said: A man would go out with his family and come to the land, and he would descend into it and say: I seek refuge in the master of this valley from the jinn, lest I, my wealth, my children, or my livestock be harmed in it. Qatada said: So if he sought refuge with them from someone other than God, the jinn would then inflict harm upon them.

Ibn Abi Hatim said: Abu Saeed Yahya bin Saeed Al-Qattan narrated to us, Wahb bin Jarir narrated to us, my father narrated to us, Az-Zubayr bin Al-Kharit narrated to us, on the authority of Ikrimah, who said: The jinn used to fear humans just as humans feared them, or even more so. When humans would descend into a valley, the jinn would flee, and the chief of the people would say, **We seek refuge with the chief of the people of this valley**. The jinn would say, **We see them fleeing from us just as we flee from them**. So they approached the humans and struck them with madness and insanity. This is the meaning of the statement of God, the Almighty: {And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden} meaning in sin. Abu Al-Aaliyah, Ar-Rabi' and Zaid bin Aslam said, *burden* means fear. Al-Awfi said on the authority of Ibn Abbas, **so they increased them in burden** meaning in sin. Qatadah said the same. Mujahid said: The disbelievers increased in transgression.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra Al-Kindi told us, Al-Qasim ibn Malik - meaning Al-Muzani - told us, on the authority of Abd Al-Rahman ibn Ishaq, on the authority of his father, on the authority of Kurdam ibn Abi Al-Sa'ib Al-Ansari, who said: I went out with my father from Madinah on an errand, and that was the first time the Messenger of God (peace and blessings of God be upon him) was mentioned in Makkah. He sheltered us in a shepherd's house for the night. When midnight came, a wolf came and took a lamb from the sheep. The shepherd jumped up and said: O Amer, the valley is your neighbor. Then a crier, whom we did not see, called out: O Sarhan, let him go. The lamb came running until it entered the sheep without a single bruise. And God the Almighty revealed to His Messenger in Mecca, **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden**. Then he said: Something similar was narrated from Ubayd ibn Umair, Mujahid, Abu al-Aaliyah, al-Hasan, Sa'id ibn Jubayr, and Ibrahim al-Nakha'i. It may be that this wolf that took the lamb, which is a young sheep, was a jinn in order to terrify and fear the human being, then he returned it to him when he sought refuge with it in order to mislead him, humiliate him, and make him abandon his religion. And God knows best. And His Almighty saying, **And that they assumed, as you assumed, that God would not send anyone**, meaning that God would not send a messenger after this period, as al-Kalbi and Ibn Jarir said.

Fath al-Qadir

3- **And that He, the Most High, is the Lord of our Lord**. Hamzah, Al-Kisa'i, Ibn 'Amir, Hafsa, Alqama, Yahya ibn Waththab, Al-A'mash, Khalaf, and Al-Sulami read **and that He, the Most High with a fat-ha on 'an**, and they read it the same way in what comes after it that is conjoined to it, and that is eleven topics up to His saying: **And that when 'Abdullah stood up**. The rest read with a kasra in all of these places except in His saying: **And that the mosques belong to God**, for they

agreed on the fat-ha. As for those who read with a fat-ha in these places, it is in conjunction with the place of the preposition and noun in **So we believed in it**, as if it was said, **So we believed in him and we believed that He, the Most High, is the Lord of our Lord**, etc. As for those who read with a kasra in these places, it is in conjunction with **We heard**, so they said: **We heard a Qur'an**, and they said, **He, the Most High, is the Lord of our Lord**, etc. Abu Hatim and Abu Ubaid chose the kasra reading because it is all from the speech of the jinn and what is reported from them in the saying, **And they said, 'Indeed, we have heard.'** Abu Ja'far and Shu'bah read it with the fatha in three instances, which are, **And that He, the Most High, is the Lord of our Lord**.

Tafsir al-Baghawi

3- And that He, the Most High, is the Lord of our Lord.

The people of Ash-Sham and Kufa, except for Abu Bakr, read on the authority of Asim: **And that He, the Most High**, with the opening of the hamza, and so is what follows it until His saying: **And we are Muslims from among us**. The others read it with the opening of them, and Abu Ja'far opened it with **and that He**, which is what was referred back to the revelation, and the breaking of what was a narration from the jinn.

The choice is to break the whole because it is from the saying of the jinn to their people, so it is connected to his saying: **And they said, 'Indeed, we have heard a wondrous Qur'an,'** and they said: **And that He, the Most High, is**.

And whoever opens his response to his saying: **So we believed in him** and we believed in all of that, then he opens that the belief occurred upon him.

Our Lord is great, the majesty and greatness of our Lord, as stated by Mujahid, Ikrimah, and Qatadah. It is said that a man is great, meaning he is noble. This is based on the saying of Anas: When a man would recite Surat Al-Baqarah and Surat Al-Imran, he would be noble among us, meaning his status would be great.

Al-Suddi said: **Our Lord's grandfather** means our Lord's command. Al-Hasan said: **Our Lord's wealth**. From this, grandfather is called *fortune*, and a rich man.

Ibn Abbas said: The power of our Lord. Ad-Dahhak said: His action.

Al-Qurazi said: His blessings and favors upon His creation.

Al-Akhfash said: "Our Lord's kingdom is exalted. He has not taken a wife or a son." It was said: He, glory and majesty be to Him, is too exalted to take a wife or a son.

Tafsir al-Baidawi

3- And that He, the Most High, is the Lord of our Lord.

Ibn Kathir and the two Basrans read it with a kasra, as

if it were part of what was narrated after the statement, and so is what follows it except for His statement: **And if they had been steadfast**. "And that the mosques, and that when he stood up" are among the things that were revealed. Nafi' and Abu Bakr agreed with them except for his saying: "and that when he stood up" as a new sentence or a statement. The rest opened all of them except what began with the letter "fa **on the basis that what was from their saying is conjoined to the place of the preposition and the noun in with it**" as if it was said: We have believed "that He, the Most High, is the grandfather of our Lord" meaning His greatness is from the greatness of so-and-so in my eyes if he is great, or his authority or his wealth is borrowed from the grandfather which is luck, and the meaning is describing Him as being above having a companion or a son due to His greatness or authority or his wealth. His saying: "He has not taken a companion or a son" is an explanation of that. It was read "Jadd **as a distinction** Jadd Rabbina" with the kasra meaning He believed in His Lordship, as if they heard from the Qur'an what alerted them to the error of what they believed of polytheism and taking a companion and a son.

Surat al-Jinn 72:4

And that our foolish one used to say something outrageous about God.

Surat al-Jinn 72:4

And that our foolish one used to say something outrageous about God.

Tafsir al-Jalalayn

4 - **And that our fool** our ignorant one **used to say about God an outrage** he went to extremes in lying by describing Him as having a companion and a son.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about what was said by a group of jinn who listened to the Qur'an: **Our foolish one used to say**, meaning Iblis.

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 that our foolish one used to say something outrageous about God**, meaning Satan.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of a man from Mecca, on the authority of Mujahid: **Our foolish one has transgressed against God**, said Iblis. Then Sufyan said: I heard that when a man prostrates, Iblis sits weeping and says: Woe to him, he was commanded to prostrate but he disobeyed, so Hell is his. And the son of Adam was commanded to prostrate and he prostrated, so Paradise is his.

Ibn Abd al-A'la told me: Ibn Thawr told us, on the authority of Muammar, who said: Qatada recited: "And that our foolish one used to say an outrage against God. And we thought that mankind and the jinn would never tell a lie about God." So he said: By God, the foolish one of the jinn disobeyed Him, just as the foolish one of mankind disobeyed Him.

As for the extravagance of speech, it is what is transgressive.

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 that our foolish one used to say an outrage against God**, he said: Unjustly.

Tafsir al-Qurtubi

God the Almighty said: **And that our foolish one used**

to say an outrage against God. The ha' in (*innahu*) is for the command or the speech, and in (*kana*) it is its subject, and what follows it is the predicate. It is possible that (*kana*) is redundant. The foolish one here is Iblis according to Mujahid, Ibn Jurayj, and Qatadah. Abu Burdah bin Abi Musa narrated it on the authority of his father on the authority of the Prophet, may God bless him and grant him peace. It was said: The polytheists from the jinn. Qatadah said: The foolish one of the jinn disobeyed him just as the foolish one of mankind disobeyed him. Excessiveness and excess are: exaggeration in disbelief. Abu Malik said: It is injustice. Al-Kalbi said: It is lying. Its origin is distance, so it is used to express injustice because of its distance from justice, and to express lying because of its distance from truthfulness. The poet said:

In any case, they ruled over you and went too far, and that is only when the trouble comes to you

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to inform his people that the jinn listened to the Qur'an, believed in it, accepted it, and submitted to it. God the Almighty says: **Say, 'It has been revealed to me that a group of jinn listened and said, 'Indeed, we have heard an amazing Qur'an * It guides to the right course'** meaning to the right path and success. **So we have believed in it, and we will not associate anyone with our Lord.** This situation is similar to God the Almighty's saying: **And when We turned to you a group of jinn, listening to the Qur'an.** We have already presented the hadiths that have been reported on this, so there is no need to repeat them here.

God the Almighty said: **And that He, the Most High, is the Grandfather of our Lord.** Ali bin Abi Talha said on the authority of Ibn Abbas regarding His statement: **The Grandfather of our Lord**, meaning His action, command, and power. Ad-Dahhak said on the authority of Ibn Abbas: The Grandfather of God's favors, power, and blessings upon His creation. It was narrated on the authority of Mujahid and Ikrimah: The majesty of our Lord. Qatadah said: Exalted is His majesty, greatness, and command. As-Suddi said: Exalted is the command of our Lord. It was narrated on the authority of Abu Ad-Darda', Mujahid, and Ibn Jurayj: Exalted is His mention. Saeed bin Jubair said: **Exalted is the Grandfather of our Lord**, meaning Exalted is our Lord. As for what Ibn Abi Hatim narrated: Muhammad bin Abdullah bin Yazid Al-Muqri narrated to us, Sufyan narrated to us, on the authority of Amr, on the authority of Ata', on the authority of Ibn Abbas, who said: A grandfather is a father. If the jinn had known that there was a grandfather among mankind, they would not have said: Exalted is the Grandfather of our Lord. This is a good chain of transmission, but I do not understand the meaning of these words, and perhaps something has been omitted, and God knows best.

And the Almighty's saying: **He has not taken a wife or**

a son means He is exalted above taking a wife or children. That is, the jinn said: The Lord, glory be to Him, was far removed from taking a wife or a son when they submitted to Islam and believed in the Qur'an. Then they said: **And that our foolish one used to say about God an outrage.** Mujahid, Ikrimah, Qatadah, and As-Suddi said: **Our foolish one** means Iblis.

Outrageous. As-Suddi said on the authority of Abu Malik: **Outrageous** means unjustly. Ibn Zayd said: That is, great injustice. It is possible that what is meant by their saying our foolish one is a generic name for everyone who claims that God has a wife or a son. For this reason they said: **And that our foolish one used to say about God an outrage**, that is, before his conversion to Islam. **About God an outrage**, that is, falsely and deceitfully. For this reason they said: **And we thought that mankind and the jinn would never tell a lie about God.** That is, we did not think that mankind and the jinn would collude to lie about God, the Most High, by attributing a wife or a son to Him. So when we heard this Qur'an and believed in it, we knew that they They were lying to God about that.

God the Almighty said: **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden.** That is, we used to think that we had superiority over mankind because they used to seek refuge with us when they settled in a valley or a desolate place in the wilderness or elsewhere, just as it was the custom of the Arabs in their pre-Islamic period to seek refuge in the great place of that place from the jinn, lest they be afflicted with something that would harm them, just as one of them would enter the land of his enemies under the protection, covenant, and protection of an important man. So when the jinn saw that mankind sought refuge with them out of fear of them, they increased them in burden, that is, in fear, terror, and panic, until they remained more fearful of them and sought refuge with them more, as Qatada said, **so they increased them in burden**, that is, in sin, and the jinn became more audacious toward them. Al-Suddi said: A man would go out with his family and come to the land, and he would descend into it and say: I seek refuge in the master of this valley from the jinn, lest I, my wealth, my children, or my livestock be harmed in it. Qatada said: So if he sought refuge with them from someone other than God, the jinn would then inflict harm upon them.

Ibn Abi Hatim said: Abu Saeed Yahya bin Saeed Al-Qattan narrated to us, Wahb bin Jarir narrated to us, my father narrated to us, Az-Zubayr bin Al-Kharit narrated to us, on the authority of Ikrimah, who said: The jinn used to fear humans just as humans feared them, or even more so. When humans would descend into a valley, the jinn would flee, and the chief of the people would say, **We seek refuge with the chief of the people of this valley.** The jinn would say, **We see them fleeing from us just as we flee from them.** So they approached the humans and struck them with madness and insanity. This is the meaning of the statement of God, the Almighty: {And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden} meaning in sin. Abu Al-Aaliyah, Ar-Rabi' and Zaid bin Aslam said, **burden** means fear. Al-Awfi said on the authority of Ibn Abbas, **so they increased them in burden** meaning in sin. Qatadah said the same.

Mujahid said: The disbelievers increased in transgression.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra Al-Kindi told us, Al-Qasim ibn Malik - meaning Al-Muzani - told us, on the authority of Abd Al-Rahman ibn Ishaq, on the authority of his father, on the authority of Kurdam ibn Abi Al-Sa'ib Al-Ansari, who said: I went out with my father from Madinah on an errand, and that was the first time the Messenger of God (peace and blessings of God be upon him) was mentioned in Makkah. He sheltered us in a shepherd's house for the night. When midnight came, a wolf came and took a lamb from the sheep. The shepherd jumped up and said: O Amer, the valley is your neighbor. Then a crier, whom we did not see, called out: O Sarhan, let him go. The lamb came running until it entered the sheep without a single bruise. And God the Almighty revealed to His Messenger in Mecca, **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden.** Then he said: Something similar was narrated from Ubayd ibn Umair, Mujahid, Abu al-Aaliyah, al-Hasan, Sa'id ibn Jubayr, and Ibrahim al-Nakha'i. It may be that this wolf that took the lamb, which is a young sheep, was a jinn in order to terrify and fear the human being, then he returned it to him when he sought refuge with it in order to mislead him, humiliate him, and make him abandon his religion. And God knows best. And His Almighty saying, **And that they assumed, as you assumed, that God would not send anyone**, meaning that God would not send a messenger after this period, as al-Kalbi and Ibn Jarir said.

Fath al-Qadir

4- **And that our fool used to say** "And that there were men among mankind" They said: Because it is from the revelation, and they broke what remained because it is from the speech of the jinn. The majority read "And that when Abdullah stood up" with the fat-ha because it is conjoined with his saying: That he listened. Nafi', Ibn Amir, Shaibah, Zur bin Hubaish, Abu Bakr and Al-Mufaddal from Asim read it with the kasra in this place in conjunction with "So we believed in him **with that previous estimation, and they agreed on the fat-ha in** That he listened **as they agreed on the fat-ha in** That the mosques **and in** And if they had been upright **and they agreed on the kasra in** So they said, Indeed we have heard **and** Say, I only call upon my Lord **and** Say, I do not know **and** Say, Indeed, I do not control you. **And the word Jadd**" according to the linguists means greatness and majesty. It is said, "Jadd in my eyes" means great, so the meaning is: The greatness and majesty of our Lord became elevated, and this is what Ikrimah and Mujahid said. Al-Hasan said: What is meant is His richness, and from this, fortune is called *jadd*, and a man who is *jaddud* means protected. In the hadith: **And richness does not benefit one who is rich from you**, Abu Ubaid and Al-Khalil said: That is, wealth does not benefit one who is rich from you, meaning that only obedience benefits him. Al-Qurtubi and Al-Dahhak said: His richness is His favors and blessings upon His creation. Abu Ubaidah and Al-Akhfash said: His kingdom and authority. Al-Suddi said: His command. Saeed bin Jubair said: **And that**

Surat al-Jinn 72:4

And that our foolish one used to say something outrageous about God.

He, the Most High, is the richest of our Lord, meaning, our Lord is Most High. It was also said that His richness is His power. Muhammad bin Ali bin Al-Hussein and his son Ja'far Al-Sadiq and Al-Rabi' bin Anas said: God has no richness, but the jinn said it out of ignorance. The majority read *jadd* with a fatha on the jim, while Ikrimah, Abu Haywah and Muhammad bin Al-Samee' read it with a kasra on the jim, which is the opposite of frivolity. Abu Al-Ashhab read **jadd Rabbana** meaning His richness and benefit. It was also narrated from Ikrimah that he read it with the tanween of *jad* and raising *rabbiiyana* as a substitute for *jad* "He did not take a wife or a son." This is a statement of the transcendence of His Majesty, glory be to Him. Al-Zajaj said: Exalted is the majesty and greatness of our Lord from taking a wife or a son. It is as if the jinn were pointing out with this the error of the disbelievers who attribute companions and children to God, and cleared God, glory be to Him, of them. **And that our foolish one used to say an outrage against God.** The pronoun in *it* refers to the statement or the command. **Our foolish one** may be the subject of *kana*, and *yaqoob* may be the predicate of *kana*, and its subject may be a pronoun referring to the statement or the command. *Kana* may be redundant. What they mean by **their foolish one** is their disobedient ones and polytheists. Mujahid, Ibn Jurayj, and Qatadah said: They meant Satan by it. Excessiveness is exaggeration in disbelief. Abu Malik said: Injustice. Al-Kalbi said: Lying. Its origin is straying from the goal and exceeding the limit. From this is the saying of the poet:

In any case, they ruled over you and went too far, and that is only when the trouble comes to you

Tafsir al-Baghawi

4- **And that our foolish one used to say**, our ignorant one, Mujahid and Qatadah said: he is Iblis, **against God an outrage**, lying and aggression, which is describing Him as a partner and a son.

Tafsir al-Baidawi

4- "And that our foolish one, **Satan or the rebellious jinn**, used to say something outrageous about God." An outrageous statement, which is going far and exceeding the limit, or it is an outrage due to the extreme amount of exaggeration in it, which is attributing a companion and a son to God.

Surat al-Jinn 72:5

And that we thought that mankind and jinn would never tell a lie about God.

Tafsir al-Jalalayn

5 - **And we thought that** lightened, meaning that **that mankind and the jinn would not tell a lie about God** describing Him with that until we made clear their lie with that.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And we thought that mankind and the jinn would never tell a lie about God**, means: They said: And it is enough for us that the children of Adam and the jinn would never tell a lie about God. And the word *thought* here means doubt. And these people from the jinn denied that you knew that anyone would dare to lie about God when you heard the Qur'an, because before they heard it and before they knew that those who claimed that God had a wife and a son and other meanings of disbelief denied God, they thought that Iblis was truthful in what he called the children of Adam to of various types of disbelief. So when they heard the Qur'an, they were certain that he was lying in all of that. Therefore, they said, **And that our fool was saying something outrageous about God**, so they called him a fool.

Tafsir al-Qurtubi

God the Almighty says: **And we thought** meaning we thought **that mankind and the jinn would never tell a lie about God** so we believed them in that God has a wife and a son, until we heard the Quran and saw the truth through it. Ya'qub, Al-Jahdary and Ibn Ishaq read **that you would never tell**. It was said: The mention of the jinn was cut off here so God the Almighty said: **And that there were men among mankind** so whoever opens it and makes it from the saying of the jinn returns it to the saying of the jinn returns it to His saying: **(that he listened)**, and whoever breaks it makes it the subject of the saying of God the Almighty. What is meant by it is what a man used to do when he went down to a valley, he would say: I seek refuge in the master of this valley from the evil of the foolish people of his people, so he would spend the night in his neighborhood until morning, as Al-Hasan, Ibn Zayd and others said. Muqatil said: The first to seek refuge with the jinn were a group of people from Yemen, then from the Hanifa, then it spread among the Arabs, but when Islam came, they sought refuge with God and abandoned them.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to inform his people that the jinn listened to the Qur'an, believed in it, accepted it, and submitted to it. God the Almighty says: **Say, 'It has been revealed to me that a group of jinn listened and said, 'Indeed, we have heard an amazing Qur'an * It guides to the right course' meaning to the right path and success. So we have believed in it, and we will not associate anyone with our Lord.** This situation is similar to God the Almighty's saying: **And when We turned to you a group of jinn, listening to the Qur'an.** We have already presented the hadiths that have been reported on this, so there is no need to repeat them here.

God the Almighty said: **And that He, the Most High, is the Grandfather of our Lord.** Ali bin Abi Talha said on the authority of Ibn Abbas regarding His statement: **The Grandfather of our Lord**, meaning His action, command, and power. Ad-Dahhak said on the authority of Ibn Abbas: The Grandfather of God's favors, power, and blessings upon His creation. It was narrated on the authority of Mujahid and Ikrimah: The majesty of our Lord. Qatadah said: Exalted is His majesty, greatness, and command. As-Suddi said: Exalted is the command of our Lord. It was narrated on the authority of Abu Ad-Darda', Mujahid, and Ibn Jurayj: Exalted is His mention. Saeed bin Jubair said: **Exalted is the Grandfather of our Lord**, meaning Exalted is our Lord. As for what Ibn Abi Hatim narrated: Muhammad bin Abdullah bin Yazid Al-Muqri narrated to us, Sufyan narrated to us, on the authority of Amr, on the authority of Ata', on the authority of Ibn Abbas, who said: A grandfather is a father. If the jinn had known that there was a grandfather among mankind, they would not have said: Exalted is the Grandfather of our Lord. This is a good chain of transmission, but I do not understand the meaning of these words, and perhaps something has been omitted, and God knows best.

And the Almighty's saying: **He has not taken a wife or a son** means He is exalted above taking a wife or children. That is, the jinn said: The Lord, glory be to Him, was far removed from taking a wife or a son when they submitted to Islam and believed in the Qur'an. Then they said: **And that our foolish one used to say about God an outrage.** Mujahid, Ikrimah, Qatadah, and As-Suddi said: **Our foolish one** means Iblis. **Outrageous.** As-Suddi said on the authority of Abu Malik: **Outrageous** means unjustly. Ibn Zayd said: That is, great injustice. It is possible that what is meant by their saying our foolish one is a generic name for everyone who claims that God has a wife or a son. For this reason they said: **And that our foolish one used to say about God an outrage**, that is, before his conversion to Islam. **About God an outrage**, that is, falsely and deceitfully. For this reason they said: **And we thought that mankind and the jinn would never tell a lie about God.** That is, we did not think that mankind and the jinn would collude to lie about God, the Most High, by attributing a wife or a son to Him. So when we heard this Qur'an and believed in it, we knew that they were lying to God about that.

God the Almighty said: **And that there were men**

And that we thought that mankind and jinn would never tell a lie about God.

among mankind who sought refuge with men among the jinn, but they increased them in burden. That is, we used to think that we had superiority over mankind because they used to seek refuge with us when they settled in a valley or a desolate place in the wilderness or elsewhere, just as it was the custom of the Arabs in their pre-Islamic period to seek refuge in the great place of that place from the jinn, lest they be afflicted with something that would harm them, just as one of them would enter the land of his enemies under the protection, covenant, and protection of an important man. So when the jinn saw that mankind sought refuge with them out of fear of them, they increased them in burden, that is, in fear, terror, and panic, until they remained more fearful of them and sought refuge with them more, as Qatada said, **so they increased them in burden**, that is, in sin, and the jinn became more audacious toward them. Al-Suddi said: A man would go out with his family and come to the land, and he would descend into it and say: I seek refuge in the master of this valley from the jinn, lest I, my wealth, my children, or my livestock be harmed in it. Qatada said: So if he sought refuge with them from someone other than God, the jinn would then inflict harm upon them.

Ibn Abi Hatim said: Abu Saeed Yahya bin Saeed Al-Qattan narrated to us, Wabih bin Jarir narrated to us, my father narrated to us, Az-Zubayr bin Al-Kharit narrated to us, on the authority of Ikrimah, who said: The jinn used to fear humans just as humans feared them, or even more so. When humans would descend into a valley, the jinn would flee, and the chief of the people would say, **We seek refuge with the chief of the people of this valley.** The jinn would say, **We see them fleeing from us just as we flee from them.** So they approached the humans and struck them with madness and insanity. This is the meaning of the statement of God, the Almighty: {And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden} meaning in sin. Abu Al-Aaliyah, Ar-Rabi' and Zaid bin Aslam said, *burden* means fear. Al-Awfi said on the authority of Ibn Abbas, **so they increased them in burden** meaning in sin. Qatadah said the same. Mujahid said: The disbelievers increased in transgression.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra Al-Kindi told us, Al-Qasim ibn Malik - meaning Al-Muzani - told us, on the authority of Abd Al-Rahman ibn Ishaq, on the authority of his father, on the authority of Kurdam ibn Abi Al-Sa'ib Al-Ansari, who said: I went out with my father from Madinah on an errand, and that was the first time the Messenger of God (peace and blessings of God be upon him) was mentioned in Makkah. He sheltered us in a shepherd's house for the night. When midnight came, a wolf came and took a lamb from the sheep. The shepherd jumped up and said: O Amer, the valley is your neighbor. Then a crier, whom we did not see, called out: O Sarhan, let him go. The lamb came running until it entered the sheep without a single bruise. And God the Almighty revealed to His Messenger in Mecca, **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden.** Then he said: Something similar was narrated

from Ubayd ibn Umair, Mujahid, Abu al-Aaliyah, al-Hasan, Sa'id ibn Jubayr, and Ibrahim al-Nakha'i. It may be that this wolf that took the lamb, which is a young sheep, was a jinn in order to terrify and fear the human being, then he returned it to him when he sought refuge with it in order to mislead him, humiliate him, and make him abandon his religion. And God knows best. And His Almighty saying, **And that they assumed, as you assumed, that God would not send anyone**, meaning that God would not send a messenger after this period, as al-Kalbi and Ibn Jarir said.

Fath al-Qadir

5- And we thought that mankind and the jinn would never tell a lie about God. That is, we thought that mankind and the jinn would not lie about God, that He has a partner, a wife, or a son. Therefore, we believed them in that until we heard the Quran, and we knew the falsehood of what they said and the falsehood of what we thought of them as truthfulness. The accusative of *falsehood* is as a source emphasizing **to say**, because lying is a type of saying, or an attribute of a deleted source: that is, a false saying. Ya'qub, Al-Jahdary, and Ibn Abi Ishaq read that **you would never tell** is from **to say**, so according to this reading *falsehood* is the object.

Tafsir al-Baghawi

5- And we thought, it was enough for us, **that mankind and the jinn would not say a lie against God**, Jacob read *say* with the opening and emphasis on the waw, **that God has a wife and a son**, meaning: We thought they were truthful in their saying that God has a wife and a son until we heard the Qur'an.

Tafsir al-Baidawi

5- And we thought that mankind and the jinn would never tell a lie about God. This is an apology for following the fool in that, as they thought that no one would lie about God. **A lie** is in the accusative case as a source because it is a type of omitted statement or description, meaning a statement in which there is a lie. Whoever reads **that you would never tell a lie like Jacob** makes it a source because the statement can only be **a lie**.

Surat al-Jinn 72:6

And that there were men among mankind who sought refuge with men among the jinn, so they increased them in burden.

Tafsir al-Jalalayn

6 - **And that there were men among mankind who sought refuge** sought refuge **with men among the jinn** when they would stop in a fearful place during their journey, so each man would say, **I seek refuge with the master of this place from the evil of its fools. But they increased them** sought refuge with them **in oppression** in transgression, so they said, **Our masters are the jinn and mankind.**

Tafsir al-Suyuti

And Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Sheikh in al-Azmah narrated on the authority of Kurdam bin Abi al-Sa'ib al-Ansari, who said: I went out with my father to Medina on some errand, and that was the first thing that the Messenger of God, may God bless him and grant him peace, mentioned. So he gave us shelter at a shepherd's house. When it was midnight, a wolf came and took a lamb from the sheep. The shepherd jumped up and said: **Amir al-Wadi is your neighbor.** Then a caller called out, **O Sarhan!** The lamb came running until it entered the sheep. And God revealed to His Messenger in Mecca, **There were men from among mankind who sought refuge with men from among the jinn.** The verse

Ibn Saad narrated on the authority of Abu Raja' al-Attardi from Banu Tamim who said: The Messenger of God, may God bless him and grant him peace, was sent and I was the shepherd of my family and I was responsible for their work. When the Prophet, may God bless him and grant him peace, was sent, we fled and came to a deserted area. When we spent the evening in a similar area, our sheikh said: We seek refuge in the Aziz of this valley from the jinn tonight. So we said that. Then it was said to us: The only way of this man is to testify that there is no god but God and that Muhammad is the Messenger of God. Whoever acknowledges it is safe for his blood and his wealth. So we returned and entered Islam. Abu Raja' said: I think that this verse was revealed about me and my companions. There were men from among mankind who sought refuge with men from among the jinn, but they increased them in burden.

Al-Kharaiti included in his book, **The Phones of the Jinn**, that Abdullah bin Muhammad al-Balawi told us, that Amara bin Zaid told us, that Abdullah bin al-Ala' told us, that Muhammad bin Akbar told us, on the authority of Saeed bin Jubair, that a man from Banu Tamim called Rafi' bin Umair told about the beginning of his conversion to Islam. He said, "I was walking by the sands of 'Alij one night when sleep overcame me, so I got down from my mount and made it kneel and went to sleep. I had sought refuge before sleeping, saying, 'I seek refuge in the greatness of this valley from the jinn.' I saw in my dream a man with a spear in his hand, wanting to put it in the throat of my camel. I

woke up startled and looked right and left, but I did not see anything, so I said, 'This is a dream.' Then I went back to sleep and saw something similar. I woke up and saw my camel swaying. I turned around and saw a young man like the one I had seen in the dream, with a spear in his hand, and an old man holding his hand, pushing him away. While they were arguing, three wild bulls came out, so the old man said to the young man, 'Get up and take whichever one you want as a ransom for the camel of my human neighbor.' So he got up." The young man took a bull from it and left. Then he turned to the old man and said, "O man, if you descend into a valley and are afraid of its terror, say, 'I seek refuge in the Lord of Muhammad from the terror of this valley,' and do not seek refuge with any of the jinn, for its matter has become void." So I said to him, **Who is this Muhammad?** He said, **An Arab prophet, neither of the East nor of the West, sent on a Monday.** I said, **Where is his dwelling?** He said, **Yathrib, the city of palm trees.** So I mounted my mount when the morning dawned and renewed my journey until I entered the city. The Messenger of God, may God bless him and grant him peace, saw me and narrated my story to me before I mentioned anything of it. He invited me to Islam, so I became Muslim. Saeed bin Jubair said, **We thought that he was the one about whom God revealed, and that there were men from among mankind who sought refuge with men from among the jinn, but they increased their burden.**

Tafsir al-Tabari

And His statement, **And that there were men among mankind who sought refuge with men among the jinn**, the Almighty says, informing about what these people said: And that there were men among mankind who sought refuge with men among the jinn during their travels when they settled in their homes.

This was what they did, as we have been told, like:

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 that there were men among mankind who sought refuge with men among the jinn**, he said: There were men among mankind, one of them would spend the night in a valley during the Age of Ignorance and say: I seek refuge with the Mighty One of this valley, and that increased their sin.

Al-Hasan bin Arafa told us: Hisham told us, on the authority of Aouf, on the authority of Al-Hasan, regarding His statement, **And that there were men among mankind who sought refuge with men among the jinn**, he said: When a man among them went down to the valley and spent the night there, he said: I seek refuge with the noble one of this valley from the evil of the foolish ones of his people.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim, regarding his statement, **And that there were men among mankind who sought refuge with men among the jinn**, that when they descended into a valley, they would say, **By the master of this valley, from the evil in it.** Then the jinn would say, **We have no**

Surat al-Jinn 72:6

And that there were men among mankind who sought refuge with men among the jinn, so they increased them in burden.

power over you or over ourselves to harm or benefit you.

He said: Jarir narrated to us, on the authority of Mansur, on the authority of Ibrahim, regarding his statement, **And that there were men among mankind who sought refuge with men among the jinn**, he said: In the pre-Islamic era, when they descended into a valley, they would say, **We seek refuge with the master of this valley**, and the jinn would say, **You seek refuge with us, and we do not possess any power to harm or benefit ourselves.**

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 seek refuge in men from among the jinn**, he said: They would say when they went down into a valley: We seek refuge in the great ones of this valley.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And that there were men among mankind who sought refuge with men among the jinn**, it was mentioned to us that when this tribe of Arabs settled in a valley, they would say: We seek refuge with the most honorable people of this place. God said, **So they increased them in burden**, meaning in sin, and the jinn became more audacious towards them because of that.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **They seek refuge with men from among the jinn**. In the pre-Islamic era, when they entered a place, they would say: We seek refuge with the most honorable people in this place.

Ibn Hamid told us: Mihran told us, on the authority of Abu Ja'far, on the authority of Ar-Rabi' ibn Anas, **And that there were men from among mankind who sought refuge with men from among the jinn**. He said: They used to say, **So-and-so from among the jinn is the lord of this valley**. So when one of them entered the valley, he would seek refuge with the lord of the valley instead of God. He said: This would increase his burden, which is the separation.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden**, he said: In the pre-Islamic era, if a man settled in a valley before Islam, he would say: I seek refuge in the chief of this valley. But when Islam came, they sought refuge with God and left them.

And His statement, **So they increased their burden**, the people of interpretation differed regarding the meaning of that. Some of them said: The meaning of that is that the people increased their oppression of the jinn by seeking refuge with their noble one, and they increased their sin by 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: **So they increased their burden** means that it increased their sin.

Bishr told us, he said: Yazid told us, on the authority of Qatada, he said: God said, **So they increased their burden**, meaning sin, and the jinn became more audacious towards them because of that.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **So they increased their burden** meaning: sin.

Ibn Hamid told us, he said: Mihran told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, **So they increased their burden**. He said: So they increased their audacity towards them.

He said: Jarir told us, on the authority of Mansour, on the authority of Ibrahim, **So they increased their burden**. He said: They increased their audacity towards them.

Others said: Rather, he meant by that that the infidels increased in their transgression.

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 they increased them in burden**, he said: The disbelievers increased in transgression.

Others said: Rather, he meant that, and they increased their fear.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas: **So they increased their burden**. He said: So that increased their burden, which is separation.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And they increased them in burden**, he said: The jinn increased their fear.

The most correct of the sayings on this matter is the saying of the one who said: The meaning of this is: So the people increased the sin of the jinn by doing that, and that is how they increased their permissibility of what God has forbidden. And *haraq* in the speech of the Arabs means: sin and committing forbidden acts, and from this is the saying of Al-A'sha:

Nothing benefits me without seeing her. Will my pain be cured unless it is afflicted with exhaustion?

He said: Unless he cheats in a forbidden way.

Tafsir al-Qurtubi

And Kurdam bin Abi Al-Saib said:

I went out with my father to Madinah as soon as the Prophet (peace and blessings of God be upon him) mentioned it. He took us to a shepherd to spend the night. When it was midnight, a wolf came and carried off a lamb from the sheep. The shepherd said: **O Aamer of the valley, I am your neighbor.** Then a crier called: **O Sarhan, release him.** The lamb came running. God the Almighty revealed to His Messenger in Makkah: **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden.** That is, the jinn increased mankind in *burden*, meaning sin and guilt, as said by Ibn Abbas, Mujahid, and Qatadah. In Arabic, *rahq* means sin and incest, and a man is *rahq* if he is like that. From this is the saying of God the Almighty: **And humiliation will overwhelm them.** (Yunus 10:27) Al-A'sha said:

Nothing benefits me without seeing her. Will my pain be cured unless it is afflicted with exhaustion?

Meaning a sin. The increase was attributed to the jinn since they were the cause of it. Mujahid also said: **(So they increased them)** meaning that mankind increased the jinn in transgression with this seeking of refuge, until the jinn said: We are the masters of mankind and the jinn. Qatadah also said, Abu Al-Aaliyah, Al-Rabi' and Ibn Zayd: This increased mankind's fear and dread of the jinn. Sa'id ibn Jubayr said: Disbelief. And there is no denial that seeking refuge with the jinn rather than with God is disbelief and polytheism. It was said: The word *men* is not used to refer to the jinn, so the meaning is: There were men from among mankind who sought refuge from the evil of the jinn with men from among mankind. A man from among mankind would say, for example: I seek refuge with Hudhayfah ibn Badr from the jinn of this valley. Al-Qushayri said: This is arbitrary, since it is not far-fetched to use the word *men* to refer to the jinn.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to inform his people that the jinn listened to the Qur'an, believed in it, accepted it, and submitted to it. God the Almighty says: **Say, 'It has been revealed to me that a group of jinn listened and said, 'Indeed, we have heard an amazing Qur'an * It guides to the right course' meaning to the right path and success. So we have believed in it, and we will not associate anyone with our Lord.** This situation is similar to God the Almighty's saying: **And when We turned to you a group of jinn, listening to the Qur'an.** We have already presented the hadiths that have been reported on this, so there is no need to repeat them here.

God the Almighty said: **And that He, the Most High, is the Grandfather of our Lord.** Ali bin Abi Talha said on the authority of Ibn Abbas regarding His statement:

The Grandfather of our Lord, meaning His action, command, and power. Ad-Dahhak said on the authority of Ibn Abbas: The Grandfather of God's favors, power, and blessings upon His creation. It was narrated on the authority of Mujahid and Ikrimah: The majesty of our Lord. Qatadah said: Exalted is His majesty, greatness, and command. As-Suddi said: Exalted is the command of our Lord. It was narrated on the authority of Abu Ad-Darda', Mujahid, and Ibn Jurayj: Exalted is His mention. Saeed bin Jubair said: **Exalted is the Grandfather of our Lord**, meaning Exalted is our Lord. As for what Ibn Abi Hatim narrated: Muhammad bin Abdullah bin Yazid Al-Muqri narrated to us, Sufyan narrated to us, on the authority of Amr, on the authority of Ata', on the authority of Ibn Abbas, who said: A grandfather is a father. If the jinn had known that there was a grandfather among mankind, they would not have said: Exalted is the Grandfather of our Lord. This is a good chain of transmission, but I do not understand the meaning of these words, and perhaps something has been omitted, and God knows best.

And the Almighty's saying: **He has not taken a wife or a son** means He is exalted above taking a wife or children. That is, the jinn said: The Lord, glory be to Him, was far removed from taking a wife or a son when they submitted to Islam and believed in the Qur'an. Then they said: **And that our foolish one used to say about God an outrage.** Mujahid, Ikrimah, Qatadah, and As-Suddi said: **Our foolish one** means Iblis.

Outrageous. As-Suddi said on the authority of Abu Malik: **Outrageous** means unjustly. Ibn Zayd said: That is, great injustice. It is possible that what is meant by their saying our foolish one is a generic name for everyone who claims that God has a wife or a son. For this reason they said: **And that our foolish one used to say about God an outrage**, that is, before his conversion to Islam. **About God an outrage**, that is, falsely and deceitfully. For this reason they said: **And we thought that mankind and the jinn would never tell a lie about God.** That is, we did not think that mankind and the jinn would collude to lie about God, the Most High, by attributing a wife or a son to Him. So when we heard this Qur'an and believed in it, we knew that they were lying to God about that.

God the Almighty said: **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden.** That is, we used to think that we had superiority over mankind because they used to seek refuge with us when they settled in a valley or a desolate place in the wilderness or elsewhere, just as it was the custom of the Arabs in their pre-Islamic period to seek refuge in the great place of that place from the jinn, lest they be afflicted with something that would harm them, just as one of them would enter the land of his enemies under the protection, covenant, and protection of an important man. So when the jinn saw that mankind sought refuge with them out of fear of them, they increased them in burden, that is, in fear, terror, and panic, until they remained more fearful of them and sought refuge with them more, as Qatadah said, **so they increased them in burden**, that is, in sin, and the jinn became more audacious toward them. Al-Suddi said: A man would go out with his family and come to the land, and he would descend into it and say: I seek refuge in the

Surat al-Jinn 72:6

And that there were men among mankind who sought refuge with men among the jinn, so they increased them in burden.

master of this valley from the jinn, lest I, my wealth, my children, or my livestock be harmed in it. Qatada said: So if he sought refuge with them from someone other than God, the jinn would then inflict harm upon them.

Ibn Abi Hatim said: Abu Saeed Yahya bin Saeed Al-Qattan narrated to us, Wahb bin Jarir narrated to us, my father narrated to us, Az-Zubayr bin Al-Kharit narrated to us, on the authority of Ikrimah, who said: The jinn used to fear humans just as humans feared them, or even more so. When humans would descend into a valley, the jinn would flee, and the chief of the people would say, **We seek refuge with the chief of the people of this valley.** The jinn would say, **We see them fleeing from us just as we flee from them.** So they approached the humans and struck them with madness and insanity. This is the meaning of the statement of God, the Almighty: {And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden} meaning in sin. Abu Al-Aaliyah, Ar-Rabi' and Zaid bin Aslam said, *burden* means fear. Al-Awfi said on the authority of Ibn Abbas, **so they increased them in burden** meaning in sin. Qatadah said the same. Mujahid said: The disbelievers increased in transgression.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra Al-Kindi told us, Al-Qasim ibn Malik - meaning Al-Muzani - told us, on the authority of Abd Al-Rahman ibn Ishaq, on the authority of his father, on the authority of Kurdam ibn Abi Al-Sa'ib Al-Ansari, who said: I went out with my father from Madinah on an errand, and that was the first time the Messenger of God (peace and blessings of God be upon him) was mentioned in Makkah. He sheltered us in a shepherd's house for the night. When midnight came, a wolf came and took a lamb from the sheep. The shepherd jumped up and said: O Amer, the valley is your neighbor. Then a crier, whom we did not see, called out: O Sarhan, let him go. The lamb came running until it entered the sheep without a single bruise. And God the Almighty revealed to His Messenger in Mecca, **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden.** Then he said: Something similar was narrated from Ubayd ibn Umair, Mujahid, Abu al-Aaliyah, al-Hasan, Sa'id ibn Jubayr, and Ibrahim al-Nakha'i. It may be that this wolf that took the lamb, which is a young sheep, was a jinn in order to terrify and fear the human being, then he returned it to him when he sought refuge with it in order to mislead him, humiliate him, and make him abandon his religion. And God knows best. And His Almighty saying, **And that they assumed, as you assumed, that God would not send anyone,** meaning that God would not send a messenger after this period, as al-Kalbi and Ibn Jarir said.

Fath al-Qadir

6- **And that there were men among mankind who sought refuge with men among the jinn.** Al-Hasan, Ibn Zayd, and others said: When a man from the Arabs

settled in a valley, he would say: I seek refuge with the master of this valley from the evil of the foolish ones of his people. So he would spend the night in their neighborhood until morning. Then this verse was revealed. Muqatil said: The first to seek refuge with the jinn were people from Yemen, then from Banu Hanifa. Then it spread among the Arabs. When Islam came, they sought refuge with God and abandoned them. **And they increased them in burden.** That is, the jinn increased the burden of those who sought refuge with them from among the human beings: that is, in foolishness and transgression. Did they become arrogant and rebellious? Or the seekers of refuge from among the human beings increased the burden of those who sought refuge with the jinn, because those sought refuge with them used to say: We are the masters of the jinn and mankind. Mujahid and Qatadah said the first, and Abu Al-Aaliyah, Qatadah, Al-Rabi' bin Anas, and Ibn Zayd said the second. In Arabic, *al-Rahaq* means sin and committing indecent acts. A man is *Rahaq* if he is like that. From this comes his saying, **Humiliation overwhelms them,** meaning it overwhelms them. From this comes the saying of al-A'sha:

Nothing benefits me without seeing her. Can a lover be healed unless he is exhausted?

Meaning a sin. It was said that fatigue means fear: meaning that the jinn increased the humanity by seeking refuge with them out of fear of them. It was also said that a human would say: I seek refuge with so-and-so, one of the leaders of the Arabs, from the jinn of this valley. This is supported by what was said that the word *men* is not applied to the jinn, so his saying *men* is a description of those from among the human beings who seek refuge with him: meaning they seek refuge with them from the evil of the jinn. So his saying *men* is a description of those from among the human beings who seek refuge with him: meaning they seek refuge with him from the evil of the jinn. This is far-fetched. Applying the word *men* to the jinn, even if we assume it is not linguistically correct, does not prevent it from being applied to them here for the sake of similarity.

Tafsir al-Baghawi

God Almighty said 6- **And that there were men among mankind who sought refuge with men among the jinn.** That is because when a man from the Arabs in the pre-Islamic era traveled and spent the evening in a deserted land, he would say: I seek refuge with the master of this valley from the evil of the fools of his people. So he would spend the night in safety and protection from them until morning.

Ahmad ibn Ibrahim al-Sharafi told us, Abu Ishaq al-Tha'labi told us, Ibn Fanjuwayh told us, Abdullah ibn Yusuf ibn Ahmad ibn Malik told us, Abu al-Qasim Abd al-Rahman ibn Muhammad ibn Ishaq al-Marwazi told us, Musa ibn Sa'id ibn al-Nu'man in Tarsus told us, Furwah ibn Abi al-Mughra' al-Kindi told us, al-Qasim

ibn Malik told us, on the authority of Abd al-Rahman ibn Ishaq, on the authority of his father, on the authority of Kurdam ibn Abi Sa'ib al-Ansari, who said: I went out with my father to Medina on an errand, and that was the first time the Messenger of God, may God bless him and grant him peace, was mentioned in Mecca. The house sheltered us with a shepherd, and when it was midday, a wolf came and took a lamb from the sheep. The shepherd jumped up and said: O 'Amir, the valley is your neighbor. Then a crier that we could not see called out, saying: O Sarhan, let him go. The lamb came running until it entered the sheep without any injury. Then God Almighty revealed to the Messenger of God, may God bless him and grant him peace, in Mecca: **And there were men among mankind who sought refuge with men among the jinn. So they increased their burden**, meaning that the humans increased the burden on the jinn by seeking refuge with their leaders.

Ibn Abbas said: *Sin*. Mujahid said: *Transgression*. Muqatil said: *Deviation*. Al-Hasan said: *Evil*. Ibrahim said: *Greatness*. This is because they would increase in their transgression with this seeking of refuge, saying: **We have become the masters of the jinn and mankind**. In Arabic, *rahq* means sin and committing incest.

Tafsir al-Baidawi

6- **And that there were men among mankind who sought refuge with men among the jinn.** For when a man spent the evening in a desert, he would say, **I seek refuge with the master of this valley from the evil of the fools of his people.** "So they increased them." So they increased the jinn by seeking refuge with them. "In oppression," in arrogance and transgression, or they increased the jinn and mankind in transgression by attacking them until they sought refuge with them. In origin, oppression means covering something.

Surat al-Jinn 72:7

And that they thought, as you thought, that God would not resurrect anyone.

Surat al-Jinn 72:7

And that they thought, as you thought, that God would not resurrect anyone.

Tafsir al-Jalalayn

7 - **And that they** meaning the jinn **thought as you thought** O mankind *that* is a lightened form of the heavy one, meaning that **God will not resurrect anyone** after his death.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what these men of the jinn said: **And that they thought, as you thought, that God would not send anyone.** Meaning that the men of the jinn thought, as the men of mankind thought, that God would not send anyone as a messenger to His creation, calling them to His Oneness.

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 Al-Kalbi: **And they thought as you thought.** The unbelieving jinn thought as the unbelieving human beings thought that God would not send a messenger.

Tafsir al-Qurtubi

God the Almighty says: **And that they thought, just as you thought, that God would not resurrect anyone.** This is from God's statement to mankind, meaning that the jinn thought that God would not resurrect the creation as you thought. Al-Kalbi: The meaning is: The jinn thought, just as mankind thought, that God would not send a messenger to His creation to establish proof against them. And every confirmation of the proof against Quraysh, meaning that if these jinn believe in Muhammad, then you are more deserving of that.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to inform his people that the jinn listened to the Qur'an, believed in it, accepted it, and submitted to it. God the Almighty says: **Say, 'It has been revealed to me that a group of jinn listened and said, 'Indeed, we have heard an amazing Qur'an * It guides to the right course' meaning to the right path and success. So we have believed in it, and**

we will not associate anyone with our Lord. This situation is similar to God the Almighty's saying: **And when We turned to you a group of jinn, listening to the Qur'an.** We have already presented the hadiths that have been reported on this, so there is no need to repeat them here.

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And the Almighty's saying: **He has not taken a wife or a son** means He is exalted above taking a wife or children. That is, the jinn said: The Lord, glory be to Him, was far removed from taking a wife or a son when they submitted to Islam and believed in the Qur'an. Then they said: **And that our foolish one used to say about God an outrage.** Mujahid, Ikrimah, Qatadah, and As-Suddi said: **Our foolish one** means Iblis. *Outrageous.* As-Suddi said on the authority of Abu Malik: *Outrageous* means unjustly. Ibn Zayd said: That is, great injustice. It is possible that what is meant by their saying our foolish one is a generic name for everyone who claims that God has a wife or a son. For this reason they said: **And that our foolish one used to say about God an outrage,** that is, before his conversion to Islam. **About God an outrage,** that is, falsely and deceitfully. For this reason they said: **And we thought that mankind and the jinn would never tell a lie about God.** That is, we did not think that mankind and the jinn would collude to lie about God, the Most High, by attributing a wife or a son to Him. So when we heard this Qur'an and believed in it, we knew that they were lying to God about that.

God the Almighty said: **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden.** That is, we used to think that we had superiority over mankind because they used to seek refuge with us when they settled in a valley or a desolate place in the wilderness or elsewhere, just as it was the custom of the Arabs in their pre-Islamic period to seek refuge in the great place of that place from the jinn, lest they be afflicted

with something that would harm them, just as one of them would enter the land of his enemies under the protection, covenant, and protection of an important man. So when the jinn saw that mankind sought refuge with them out of fear of them, they increased them in burden, that is, in fear, terror, and panic, until they remained more fearful of them and sought refuge with them more, as Qatada said, **so they increased them in burden**, that is, in sin, and the jinn became more audacious toward them. Al-Suddi said: A man would go out with his family and come to the land, and he would descend into it and say: I seek refuge in the master of this valley from the jinn, lest I, my wealth, my children, or my livestock be harmed in it. Qatada said: So if he sought refuge with them from someone other than God, the jinn would then inflict harm upon them.

Ibn Abi Hatim said: Abu Saeed Yahya bin Saeed Al-Qattan narrated to us, Wahb bin Jarir narrated to us, my father narrated to us, Az-Zubayr bin Al-Kharit narrated to us, on the authority of Ikrimah, who said: The jinn used to fear humans just as humans feared them, or even more so. When humans would descend into a valley, the jinn would flee, and the chief of the people would say, **We seek refuge with the chief of the people of this valley**. The jinn would say, **We see them fleeing from us just as we flee from them**. So they approached the humans and struck them with madness and insanity. This is the meaning of the statement of God, the Almighty: {And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden} meaning in sin. Abu Al-Aaliyah, Ar-Rabi' and Zaid bin Aslam said, *burden* means fear. Al-Awfi said on the authority of Ibn Abbas, **so they increased them in burden** meaning in sin. Qatadah said the same. Mujahid said: The disbelievers increased in transgression.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra Al-Kindi told us, Al-Qasim ibn Malik - meaning Al-Muzani - told us, on the authority of Abd Al-Rahman ibn Ishaq, on the authority of his father, on the authority of Kurdam ibn Abi Al-Sa'ib Al-Ansari, who said: I went out with my father from Madinah on an errand, and that was the first time the Messenger of God (peace and blessings of God be upon him) was mentioned in Makkah. He sheltered us in a shepherd's house for the night. When midnight came, a wolf came and took a lamb from the sheep. The shepherd jumped up and said: O Amer, the valley is your neighbor. Then a crier, whom we did not see, called out: O Sarhan, let him go. The lamb came running until it entered the sheep without a single bruise. And God the Almighty revealed to His Messenger in Mecca, **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden**. Then he said: Something similar was narrated from Ubayd ibn Umair, Mujahid, Abu al-Aaliyah, al-Hasan, Sa'id ibn Jubayr, and Ibrahim al-Nakha'i. It may be that this wolf that took the lamb, which is a young sheep, was a jinn in order to terrify and fear the human being, then he returned it to him when he sought refuge with it in order to mislead him, humiliate him, and make him abandon his religion. And God knows best. And His Almighty saying, **And that they assumed, as you assumed, that God would not send anyone**, meaning that God would not send a

messenger after this period, as al-Kalbi and Ibn Jarir said.

Fath al-Qadir

7- **And that they assumed, just as you assumed, that God would not resurrect anyone**. This is from what the jinn said to mankind: meaning, the jinn assumed, just as you, O mankind, assumed, that there will be no resurrection. It was also said that the meaning is: And mankind assumed, just as you, O jinn, assumed, meaning that they do not believe in resurrection just as you do not believe.

Tafsir al-Baghawi

7- **And that they thought**, God Almighty says: The jinn thought, **as you thought**, O group of disbelieving humans, **that God would not resurrect anyone**, after his death.

Tafsir al-Baidawi

7- **And that they and that mankind thought as you thought** O jinn or vice versa, and the two verses are from the speech of the jinn to each other or a resumption of the speech of God Almighty, and whoever opens *that* in them makes them from what was revealed. **That God will not resurrect anyone** prevailed as the two objects of *thought*.

Surat al-Jinn 72:8

And that we have touched the heaven but found it filled with stern guards and flaming fires.

Surat al-Jinn 72:8

And that we have touched the heaven but found it filled with stern guards and flaming fires.

Tafsir al-Jalalayn

8 - The jinn said, **And we touched the heaven** we tried to eavesdrop **but found it filled with guards** of angels **strong and flaming stars** blazing stars. And that was when the Prophet, may God bless him and grant him peace, was sent.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And we sought the heaven**, God Almighty says, informing us of what these people said: And we sought the heaven and desired it, **and found it filled**, meaning: We found it filled with **strong guards**, meaning guardians, **and shooting stars**, which is the plural of shooting star, and they are the stars with which the devils were stoned.

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

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ziyad, on the authority of Saeed bin Jubair, who said: The jinn were listening, and when they returned, they said: What happened in heaven is due to something that happened on earth. He said: So they went searching until they saw the Prophet, may God bless him and grant him peace, coming out of the market of Ukaz, praying the dawn prayer with his companions. So they went to their people as warners.

Tafsir al-Qurtubi

The Almighty said: **And We touched the heaven** This is from the words of the jinn, meaning we sought report of it as is our custom, **and found it** "filled with stern guards" meaning guardians, meaning the angels. Guards is the plural of guard, "and meteors" is the plural of meteor, and it is the swooping of the stars that burn them from eavesdropping. This has been discussed in Surat Al-Hijr and Surat As-Saffat. The verb "was found **can be transitive with two objects, the first being the ha and the alif, and was filled**" is in the position of the second object. It can also be transitive with one object, and "was filled **is in the position of a state with the omission of qad**". The verb "guards **is in the accusative case as a direct object with was filled**". The verb "severe" is an adjective describing guards, meaning it was filled with stern angels. And the word *harsh* is used in the sense of *harass*, which is as it is said: **The righteous predecessors** meaning the

righteous. The plural of *salafis aslaf* and the plural of *hars* is *ahras*. He said:

I passed the guards and the horrors of the group

It is possible that *guard* is a verbal noun meaning I **guarded with great guarding**.

Tafsir Ibn Kathir

The Almighty tells us about the jinn when God sent His Messenger Muhammad, may God bless him and grant him peace, and revealed the Qur'an to him. Part of His protection of him was that the heavens were filled with strong guards and surrounded from all sides. The devils were expelled from the places where they had been sitting before so that they would not steal anything from the Qur'an and throw it on the tongues of the soothsayers, and the matter would become confused and mixed up and it would not be known who was telling the truth. This is part of God's kindness to His creation, His mercy to His servants, and His protection of His precious Book. For this reason, the jinn said, "And indeed, we have sought the heaven but found it filled with stern guards and flaming fires. And indeed, we used to sit therein in stations to listen. But whoever listens now will find a flaming fire lying in wait for him." That is, whoever seeks to eavesdrop will find a flaming fire lying in wait for him, not passing over him or going beyond him, but rather it will wipe him out and destroy him today. **And we do not know whether evil is intended for those on earth, or whether their Lord intends for them a right course.** That is, we do not know what happened in heaven. We do not know whether evil is intended for those on earth, or whether their Lord intends for them a right course. This is from their polite expression, as they attribute evil to someone other than the doer, while they attribute good to God Almighty.

It was mentioned in the Sahih, **And evil is not from you.** The planets were thrown before that, but not often, rather from time to time, as in the hadith of Ibn Abbas: "While we were sitting with the Messenger of God, may God bless him and grant him peace, a star was thrown and it shone. He said, 'What did you say about this?' We said, 'We used to say, "A great person is born and a great person dies." He said, "That is not how it is. Rather, when God decides a matter in the heaven," he mentioned the entire hadith, and we have included it in its entirety in Surat Saba'. This is the reason that led them to seek the reason for that, so they began to travel to the east and west of the earth, and they found the Messenger of God, may God bless him and grant him peace, reciting with his companions in prayer. They knew that this was the reason for which the heavens were preserved. So those of them who believed believed, and those who remained rebelled in their transgression, as mentioned in the hadith of Ibn Abbas in that regard when he said in Surat Al-Ahqaf, **And when We turned to you a company of the jinn, listening to the Qur'an** [the verse].

There is no doubt that when this happened, which was

the abundance of meteors in the sky and the shooting of them, mankind and jinn were terrified and disturbed by it, and they thought that it was for the destruction of the world, as Al-Suddi said: The sky was not guarded unless there was a prophet on the earth or a religion of God was apparent. The devils before Muhammad, may God bless him and grant him peace, had taken seats in the lowest heaven, listening to what was happening in the sky. When God sent Muhammad, may God bless him and grant him peace, as a prophet and messenger, they were stoned one night, and the people of Taif were alarmed by that and said: The people of the sky are destroyed, because of what they saw of the intensity of the fire in the sky and the difference of the meteors. So they began to free their slaves and let their livestock go. Abd Yalil bin Umair said to them: Woe to you, O people of Taif, hold back from your money and look at the landmarks of the stars. If you see them settled in their places, then the people of the sky will not be destroyed. This is only because of Ibn Abi Kabsha, meaning Muhammad, may God bless him and grant him peace. But if you look and do not see them, then the people of the sky have been destroyed. So they looked and saw them, so they stopped. Their sayings and the devils were frightened that night, so they went to Iblis and told him what had happened to them. He said: Bring me from every land a handful of dirt so that I may smell it. So they went to him and he smelled it. He said: Your companion is in Mecca. So he sent seven men from the jinn of Nasibin and they went to Mecca and found the Prophet of God, may God bless him and grant him peace, standing praying in the Sacred Mosque, reciting the Qur'an. They approached him out of eagerness to recite the Qur'an until their teeth were about to hit him. Then they became Muslims and God Almighty revealed their command to His Messenger, may God bless him and grant him peace. We have mentioned this chapter in full at the beginning of the mission in the long **Book of the Biography**, and God knows best, and to God be praise and thanks.

Fath al-Qadir

8- **And we touched the heaven** This is also from the saying of the jinn: meaning we sought report as is our custom **and found it filled with guards** of angels guarding it from eavesdropping. Guards is the plural of guard, and *strong* is an adjective for guards: meaning strong. **And meteors** is the plural of meteor, which is the flame taken from the fire of the star as was explained previously in the interpretation of His statement: **And We made them missiles for the devils**. The place of His statement: **filled with strong guards** is the accusative as the second object of **we found**, because it takes two objects, and it is permissible for it to take one object, so the place of the sentence is the accusative as a state with the estimation of *had*, and guards is accusative as a specification, and its description as singular is in consideration of the word, as it is said the righteous predecessors: meaning the righteous.

Tafsir al-Baghawi

8- **And we**, the jinn say, **touched the sky**, Al-Kalbi said: the lowest sky, **and found it filled with stern guards**, of angels, **and shooting stars**, of stars.

Tafsir al-Baidawi

8- "And we touched the heaven" We sought to reach the heaven or experience it. Touching is borrowed from "mass **to request, like** jass". It is said "touch, seek, **and** tamasuhu, **like** talabhu, attalibhu, **and** tattalabhu". "So we found it filled with guards, **guards is a collective noun, like** servants, strong", and they are the angels who prevent them from it. "And shooting stars, **the plural of shihab**", which is the shining light generated by fire.

Surat al-Jinn 72:9

And that we used to sit therein in stations to listen, but whoever listens now will find a burning flame lying in wait for him.

Surat al-Jinn 72:9

And that we used to sit therein in stations to listen, but whoever listens now will find a burning flame lying in wait for him.

Tafsir al-Jalalayn

9 - **And we were** that is, before his mission **sitting therein in stations to listen** that is, we listen **so whoever listens now will find a burning flame lying in wait for him** lying in wait for him to be pelted with bullets

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "And indeed, we, the jinn, used to sit in positions in the sky to listen to what was happening and what would be in it. "So whoever listens now" in it from us **will find a flaming fire lying in wait for him**. Meaning: a flaming fire has been laid in wait for him.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We have touched the heaven...** to his statement, **So whoever listens now will find a flaming fire lying in wait for him**. The jinn used to hear the heaven, but when God sent His Prophet, they guarded the heaven and prevented that, so the jinn checked that from themselves.

He told us that the nobles of the jinn were in Nasibin, so they asked for that and struck a blow for him until they fell on the Prophet of God, may God bless him and grant him peace, while he was praying with his companions, heading towards Ukaz.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And we sought the heaven but found it filled with stern guards and meteors...** until he reached, **So whoever listens now will find a meteor lying in wait for him**. When they found that, they returned to Iblis and said: He has prevented us from hearing. So he said to them: The heaven has never been guarded except for one of two matters: Either for a punishment that God wants to bring down suddenly upon the people of the earth, or for a guiding and reforming prophet.

Tafsir al-Qurtubi

God the Almighty said: "And we used to sit therein in

stations to listen. But whoever listens now will find a burning star lying in wait for him." (**From there**) means from the sky, and (*stations*) are places one sits in to listen to report from the sky, meaning that the rebellious jinn used to do that to listen to report from the sky from the angels so that they could deliver it to the priests, as was explained above. So God the Almighty guarded it when He sent His Messenger with burning meteors. So the jinn said at that time: **But whoever listens now will find a burning star lying in wait for him**. Meaning by the meteor: the burning planet, and this was explained above. It is said that the falling of the planets did not occur until after the mission of the Prophet (peace and blessings of God be upon him) and it is one of his signs. The early generations differed as to whether the devils used to throw stones before the mission, or was that something that happened after the mission of the Prophet (peace and blessings of God be upon him)? Al-Kalbi and some people said: The heavens were not guarded during the period between Jesus and Muhammad, may God's prayers and peace be upon them both: five hundred years, but rather it was for the sake of the mission of the Prophet, may God's prayers and peace be upon him. Then when Muhammad, may God's prayers and peace be upon him, was sent, they were prevented from all the heavens, and they were guarded by angels and meteors.

I said: It was narrated by Atiyah Al-Awfi on the authority of Ibn Abbas, and Al-Bayhaqi mentioned it. Abdullah bin Amr said: When the day came in which the Messenger of God (peace and blessings of God be upon him) was given prophecy, the devils were prevented and were pelted with meteors. Abdul Malik bin Sabur said: The sky was not guarded during the period between Jesus and Muhammad (peace and blessings of God be upon them both). When Muhammad (peace and blessings of God be upon him) was sent, the sky was guarded, and the devils were pelted with meteors, and they were prevented from approaching the sky. Nafi' bin Jubayr said: During the period, the devils could hear but were not pelted, but when the Messenger of God (peace and blessings of God be upon him) was sent, they were pelted with meteors. A similar narration was narrated by Ubayy bin Ka'b, who said: No star was pelted from the time Jesus was taken up until the Messenger of God (peace and blessings of God be upon him) was given prophecy and was pelted with it. It was said: That was before the mission, but it increased with the mission of the Messenger of God (peace and blessings of God be upon him) as a warning of his condition, and this is the meaning of the Almighty's saying: (*filled*), meaning its guards were increased. Aws bin Hajar, who was pre-Islamic, said:

Then he pounced like a lion, followed by a storm that would make you think it was a ton of rain.

This is the opinion of the majority. Al-Jahiz rejected this verse and said: Every poem narrated about it is fabricated, and that the shooting did not occur before the mission. The opinion about the shooting is more correct, because God Almighty said: **So we found it**

filled with stern guards and meteors. This is a report about the jinn, that the guards of the sky were increased until it was filled with them and with them. And when it was narrated from Ibn Abbas, he said:

"While the Prophet (peace and blessings of God be upon him) was sitting with a group of his companions, a star was thrown at him. He said, 'What did you use to say about such a thing during the Age of Ignorance?' They said, 'We used to say, 'A great person dies or a great person is born.' The Prophet (peace and blessings of God be upon him) said, 'It is not thrown for the death or life of anyone, but when our Lord, glory be to Him, decrees a matter in the heaven, the bearers of the Throne glorify God, then the inhabitants of every heaven glorify God, until the glorification reaches this heaven. The inhabitants of the heaven ask the bearers of the Throne what your Lord has said, and they inform them, and the inhabitants of every heaven inform them, until the report reaches this heaven. Then the jinn are snatched away and they throw stones. Whatever they bring is true, but they add to it.'" This indicates that stoning was practiced before the Prophet's mission. Al-Zuhri narrated something similar on the authority of Ali ibn al-Husayn ibn Ali ibn Abi Talib on the authority of Ibn Abbas. At the end of it, al-Zuhri was asked, 'Was stoning practiced during the Age of Ignorance?' He said, 'Yes.'" I said: What do you think of His statement, the Most High: {And we used to sit therein in stations to listen. But whoever listens now will find a flaming fire lying in wait for him?} He said: It became more severe and intensified when the Prophet (peace and blessings of God be upon him) was sent. Al-Qutbi said something similar. Ibn Qutaybah said: It was, but the guarding intensified after the mission. Before that, they used to seek eavesdropping and throwing stones at people in some circumstances, but when Muhammad (peace and blessings of God be upon him) was sent, that was completely prohibited. This was explained previously in Surah *As-Saffat* when He said: {And they are pelted from every side, driven away, and for them is a lasting punishment.} (al-Saffat 37:9) Al-Hafiz said: If someone were to say: How can the jinn be exposed to burning themselves because of hearing report, after it has become known to them? The answer is: God, the Most High, makes them forget that until the ordeal becomes great, just as Satan forgets at all times that he will not submit, and that God, the Most High, said to him: {And indeed, upon you is the curse until the Day of Judgment.}

(al-Hijr 15:35) And were it not for this, the obligation would not have been fulfilled. And the watch: it was said from the angels, meaning and a watch from the angels. And the watch: the guardian of something and the plural is watches, and in other places it is permissible for it to be a plural like guards, and the singular: watcher. And it was said: the watch is the meteor, meaning a meteor that has been watched for it, to be stoned with it, so it is a verb with the meaning of a passive participle like hitting and shaking.

Tafsir Ibn Kathir

The Almighty tells us about the jinn when God sent His Messenger Muhammad, may God bless him and grant

him peace, and revealed the Qur'an to him. Part of His protection of him was that the heavens were filled with strong guards and surrounded from all sides. The devils were expelled from the places where they had been sitting before so that they would not steal anything from the Qur'an and throw it on the tongues of the soothsayers, and the matter would become confused and mixed up and it would not be known who was telling the truth. This is part of God's kindness to His creation, His mercy to His servants, and His protection of His precious Book. For this reason, the jinn said, "And indeed, we have sought the heaven but found it filled with stern guards and flaming fires. And indeed, we used to sit therein in stations to listen. But whoever listens now will find a flaming fire lying in wait for him." That is, whoever seeks to eavesdrop will find a flaming fire lying in wait for him, not passing over him or going beyond him, but rather it will wipe him out and destroy him today. **And we do not know whether evil is intended for those on earth, or whether their Lord intends for them a right course.** That is, we do not know what happened in heaven. We do not know whether evil is intended for those on earth, or whether their Lord intends for them a right course. This is from their polite expression, as they attribute evil to someone other than the doer, while they attribute good to God Almighty.

It was mentioned in the Sahih, **And evil is not from you.** The planets were thrown before that, but not often, rather from time to time, as in the hadith of Ibn Abbas: "While we were sitting with the Messenger of God, may God bless him and grant him peace, a star was thrown and it shone. He said, 'What did you say about this?' We said, 'We used to say, "A great person is born and a great person dies." He said, "That is not how it is. Rather, when God decides a matter in the heaven," he mentioned the entire hadith, and we have included it in its entirety in Surat Saba'. This is the reason that led them to seek the reason for that, so they began to travel to the east and west of the earth, and they found the Messenger of God, may God bless him and grant him peace, reciting with his companions in prayer. They knew that this was the reason for which the heavens were preserved. So those of them who believed believed, and those who remained rebelled in their transgression, as mentioned in the hadith of Ibn Abbas in that regard when he said in Surat Al-Ahqaf, **And when We turned to you a company of the jinn, listening to the Qur'an** [the verse].

There is no doubt that when this happened, which was the abundance of meteors in the sky and the shooting of them, mankind and jinn were terrified and disturbed by it, and they thought that it was for the destruction of the world, as Al-Suddi said: The sky was not guarded unless there was a prophet on the earth or a religion of God was apparent. The devils before Muhammad, may God bless him and grant him peace, had taken seats in the lowest heaven, listening to what was happening in the sky. When God sent Muhammad, may God bless him and grant him peace, as a prophet and messenger, they were stoned one night, and the people of Taif were alarmed by that and said: The people of the sky are destroyed, because of what they saw of the intensity of the fire in the sky and the difference of the meteors. So they began to free their slaves and let their livestock go. Abd Yalil bin Umair

Surat al-Jinn 72:9

And that we used to sit therein in stations to listen, but whoever listens now will find a burning flame lying in wait for him.

said to them: Woe to you, O people of Taif, hold back from your money and look at the landmarks of the stars. If you see them settled in their places, then the people of the sky will not be destroyed. This is only because of Ibn Abi Kabsha, meaning Muhammad, may God bless him and grant him peace. But if you look and do not see them, then the people of the sky have been destroyed. So they looked and saw them, so they stopped. Their sayings and the devils were frightened that night, so they went to Iblis and told him what had happened to them. He said: Bring me from every land a handful of dirt so that I may smell it. So they went to him and he smelled it. He said: Your companion is in Mecca. So he sent seven men from the jinn of Nasibin and they went to Mecca and found the Prophet of God, may God bless him and grant him peace, standing praying in the Sacred Mosque, reciting the Qur'an. They approached him out of eagerness to recite the Qur'an until their teeth were about to hit him. Then they became Muslims and God Almighty revealed their command to His Messenger, may God bless him and grant him peace. We have mentioned this chapter in full at the beginning of the mission in the long **Book of the Biography**, and God knows best, and to God be praise and thanks.

Fath al-Qadir

9- **And we used to sit therein in stations to listen** meaning, and I am in stations that are for listening, and stations is the plural of seat, the name of a place, and that is because the rebellious jinn used to do that in order to hear report from the angels of heaven and deliver it to the priests, so God Almighty guarded it by sending His Messenger, may God bless him and grant him peace, with burning meteors, and this is the meaning of His saying: **So whoever listens now will find a meteor lying in wait for him** meaning lying in wait for him to throw it, or for him to prevent him from hearing, and His saying: now is an adverbial phrase for the state and is a metaphor for the future, and the accusative of *watched* is as an attribute of *meteor*, or an object for it, and it is singular, and it is permissible for it to be a collective noun like *guards*.

They differed as to whether the devils were pelted with meteors before his mission or not. Some said: That was not the case. Al-Wahidi narrated on the authority of Muammar who said: I said to Al-Zuhri: Were stars pelted during the pre-Islamic era? He said: Yes. I said: What do you think of His statement: **And we used to sit therefrom**? He said: It became more severe and intensified when Muhammad (peace and blessings be upon him) was sent. Ibn Qutaybah said: Stoning had occurred before his mission, but it was not as severely guarded after his mission. They used to seek help from others in some cases, but when he was sent, they were completely forbidden from doing so. Abdul Malik ibn Sabur said: The sky was not guarded during the period between Jesus and Muhammad, but when Muhammad (peace and blessings be upon him) was sent, the sky was guarded, the devils were pelted with meteors, and they were prevented from approaching the sky. Nafi' ibn Jubayr said: During the period, the

devils would hear but would not be pelted, but when the Messenger of God (peace and blessings be upon him) was sent, they were pelted with meteors. This has already been discussed.

Tafsir al-Baghawi

9- **And we used to sit therein**, from the sky, **in seats to listen**, meaning: we used to listen, **so whoever listens now will find a shooting star lying in wait for him**, lying in wait for him to be shot at.

Ibn Qutaybah said: Stoning was practiced before the mission of the Prophet, may God bless him and grant him peace, but it was not as strict as it was after his mission in terms of the severity of the guarding. They would eavesdrop on people in some cases, but when the Prophet, may God bless him and grant him peace, was sent, they prohibited that altogether.

Tafsir al-Baidawi

9- "And we used to sit therein in stations to listen **Stations free of guards and meteors, or suitable for watching and listening, and to listen is a connection to we sit or an attribute of stations**". "So whoever listens now will find a meteor watching him" meaning a meteor watching him and for his sake preventing him from listening by stoning, or those with a meteor watching, as it is a collective noun for the watcher, and the explanation of that was mentioned in As-Saffat.

Surat al-Jinn 72:10

And that we do not know whether evil is intended for those on earth or whether their Lord intends for them right guidance.

Tafsir al-Jalalayn

10 - **And we do not know whether evil is intended for those on earth or whether their Lord intends for them good** after eavesdropping.

Tafsir al-Suyuti

Tafsir al-Tabari

He said: That is the statement of God: **And we do not know whether evil is intended for those on the earth, or whether their Lord intends for them right guidance.**

God Almighty says, informing about what these people of the jinn said: "And we do not know whether it is a punishment that God intended to bring down on the people of the earth, by preventing us from hearing from the sky and stoning those of us who listened to it with meteors. "Or whether their Lord intended for them right guidance." He says: Or whether their Lord intended for them guidance by sending from among them a guiding messenger who would guide them to the truth. This interpretation is based on the interpretation that we mentioned from Ibn Zayd before.

Al-Kalbi mentioned in this regard:

Bishr told us, he said: Yazid told us, on the authority of Al-Kalbi, regarding his statement, **And we do not know whether evil is intended for those on earth or whether their Lord intends for them right guidance**, that they should obey this Messenger so he may guide them or disobey him so he may destroy them.

We said the first statement because his saying, **And we do not know what evil is intended for those on the earth**, follows his saying, **And we used to sit there in places to listen...** the verse. So it was more appropriate for it to be part of the completion of the story of what preceded it and was close to it, and more appropriate for it to be part of the completion of the report of what came after it.

Tafsir al-Qurtubi

The Almighty said, **We do not know whether evil is intended for those on the earth** meaning these guards who guarded the heavens **or whether their Lord intends for them right guidance** meaning good. Ibn Zayd said: Iblis said, **We do not know whether God intended by this prevention to send a punishment upon the people of the earth or to send a messenger to them.** It was also said that it was from what the jinn said among themselves before they heard the recitation of the Prophet (peace and blessings of God be upon him). That is, we do not know whether evil is intended for those on the earth by sending Muhammad

to them, for they will deny him and perish because of his denial, just as others among the nations who denied him perished. Or whether He intended for them to be guided. Evil and right guidance, according to this, are disbelief and belief. Based on this, they had knowledge of the mission of the Prophet (peace and blessings of God be upon him), and when they heard his recitation, they knew that they were prevented from the heavens as a guard for the revelation. It was said: No, rather this is what their people said after they turned to them as vows, meaning when they believed, they feared that many of the people of the earth would not believe, so they said: We do not know whether the people of the earth will disbelieve in what we believe in or believe?

Tafsir Ibn Kathir

The Almighty tells us about the jinn when God sent His Messenger Muhammad, may God bless him and grant him peace, and revealed the Qur'an to him. Part of His protection of him was that the heavens were filled with strong guards and surrounded from all sides. The devils were expelled from the places where they had been sitting before so that they would not steal anything from the Qur'an and throw it on the tongues of the soothsayers, and the matter would become confused and mixed up and it would not be known who was telling the truth. This is part of God's kindness to His creation, His mercy to His servants, and His protection of His precious Book. For this reason, the jinn said, "And indeed, we have sought the heaven but found it filled with stern guards and flaming fires. And indeed, we used to sit therein in stations to listen. But whoever listens now will find a flaming fire lying in wait for him." That is, whoever seeks to eavesdrop will find a flaming fire lying in wait for him, not passing over him or going beyond him, but rather it will wipe him out and destroy him today. **And we do not know whether evil is intended for those on earth, or whether their Lord intends for them a right course.** That is, we do not know what happened in heaven. We do not know whether evil is intended for those on earth, or whether their Lord intends for them a right course. This is from their polite expression, as they attribute evil to someone other than the doer, while they attribute good to God Almighty.

It was mentioned in the Sahih, **And evil is not from you.** The planets were thrown before that, but not often, rather from time to time, as in the hadith of Ibn Abbas: "While we were sitting with the Messenger of God, may God bless him and grant him peace, a star was thrown and it shone. He said, 'What did you say about this?' We said, 'We used to say, "A great person is born and a great person dies." He said, "That is not how it is. Rather, when God decides a matter in the heaven," he mentioned the entire hadith, and we have included it in its entirety in Surat Saba'. This is the reason that led them to seek the reason for that, so they began to travel to the east and west of the earth, and they found the Messenger of God, may God bless him and grant him peace, reciting with his companions in prayer. They knew that this was the reason for which the heavens were preserved. So those of them

Surat al-Jinn 72:10

And that we do not know whether evil is intended for those on earth or whether their Lord intends for them right guidance.

who believed believed, and those who remained rebelled in their transgression, as mentioned in the hadith of Ibn Abbas in that regard when he said in Surat Al-Ahqaf, **And when We turned to you a company of the jinn, listening to the Qur'an** [the verse].

There is no doubt that when this happened, which was the abundance of meteors in the sky and the shooting of them, mankind and jinn were terrified and disturbed by it, and they thought that it was for the destruction of the world, as Al-Suddi said: The sky was not guarded unless there was a prophet on the earth or a religion of God was apparent. The devils before Muhammad, may God bless him and grant him peace, had taken seats in the lowest heaven, listening to what was happening in the sky. When God sent Muhammad, may God bless him and grant him peace, as a prophet and messenger, they were stoned one night, and the people of Taif were alarmed by that and said: The people of the sky are destroyed, because of what they saw of the intensity of the fire in the sky and the difference of the meteors. So they began to free their slaves and let their livestock go. Abd Yalil bin Umair said to them: Woe to you, O people of Taif, hold back from your money and look at the landmarks of the stars. If you see them settled in their places, then the people of the sky will not be destroyed. This is only because of Ibn Abi Kabsha, meaning Muhammad, may God bless him and grant him peace. But if you look and do not see them, then the people of the sky have been destroyed. So they looked and saw them, so they stopped. Their sayings and the devils were frightened that night, so they went to Iblis and told him what had happened to them. He said: Bring me from every land a handful of dirt so that I may smell it. So they went to him and he smelled it. He said: Your companion is in Mecca. So he sent seven men from the jinn of Nasibin and they went to Mecca and found the Prophet of God, may God bless him and grant him peace, standing praying in the Sacred Mosque, reciting the Qur'an. They approached him out of eagerness to recite the Qur'an until their teeth were about to hit him. Then they became Muslims and God Almighty revealed their command to His Messenger, may God bless him and grant him peace. We have mentioned this chapter in full at the beginning of the mission in the long **Book of the Biography**, and God knows best, and to God be praise and thanks.

Fath al-Qadir

10- **And we do not know whether evil is intended for those on the earth, or whether their Lord intends for them a right course.** That is, we do not know whether evil is intended for the people of the earth because of this guarding of the heavens, or whether their Lord intends for them a right course: that is, good. Ibn Zayd said: Iblis said: We do not know whether God intended by this prevention to send down a punishment upon the people of the earth or to send a messenger to them. The rise of *ashar* is a preoccupation, or a beginning, and its good is what comes after it. The first is more appropriate, and the sentence is a substitute for the two objects of *nadree*. It is more appropriate that this is

from the words of the jinn among themselves.

Tafsir al-Baghawi

Then they said: 10- **And we do not know whether evil is intended for those on the earth, by throwing meteors, or whether their Lord intends for them a right course.**

Tafsir al-Baidawi

10- **And we do not know whether evil is intended for those on the earth by the protection of heaven or whether their Lord intends for them a right course or good.**

Surat al-Jinn 72:11

And that among us are the righteous, and among us are less than that. We were divided in different ways.

Tafsir al-Jalalayn

11 - **And among us are the righteous** after listening to the Qur'an **and among us are less than that** meaning a people who are not righteous **we were divided into different ways** different groups, Muslims and disbelievers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what they said: **And among us are the righteous**, meaning the Muslims who work in obedience to God. **And among us are those who are less than that**, meaning: **And among us are those who are less than the righteous**. "We were of different ways," meaning: **And we were of different desires and various sects, among us were the believer and the disbeliever**. "Ways" is the plural of *way*, which is the way of a man and his school of thought. *Qadd* is the plural of *Qaddah*, which is the different kinds and types.

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

Who said that?

Muhammad bin Hamid Al-Razi told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, regarding his statement, **different ways**, he said: different desires.

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 among us are the righteous, and among us are less than that. We were divided ways." He said: Various desires, among us are Muslims, and among us are polytheists.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **We were of different ways**. The people had different desires.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Different paths** he said: Desires.

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, **We were divided into different ways**, he said: Muslims and disbelievers.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **We were of different paths**. He said: Different, believers and unbelievers.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **We were of different ways**, he said, **righteous and unbelieving**, and he recited the statement of God, **And among us are the righteous and among us are less than that**.

Tafsir al-Qurtubi

The Almighty said: **And among us are the righteous and among us are less than that**. This is from the words of the jinn, meaning some of them said to each other when they called their companions to believe in Muhammad, peace and blessings be upon him, **And before listening to the Quran, among us were the righteous and among us were the disbelievers**. It was said: **And among us are less than that**, meaning less than the righteous in righteousness, and this is more similar to interpreting it as belief and polytheism. **We were different ways**, meaning different groups, as al-Suddi said. Ad-Dahhak: different religions. Qatadah: divergent desires, and from this is the saying of the poet:

The Constrictor, the Expander, the Guide by His obedience in the trial of people, when their desires are severe

Meaning: Not all the jinn were disbelievers, rather they were different: some were disbelievers, some were righteous believers, and some were believers who were not righteous. Al-Musayyab said: We were Muslims, Jews, Christians, and Zoroastrians. Al-Suddi said about the verse **{different ways}**: Among the jinn are those like you, Qadariyyah, Murji'ah, Khawarij, Rafidah, Shi'ah, and Sunnis. Some people said: That is, after listening to the Qur'an, we are different: some of us are believers and some of us are disbelievers, that is, some of us are righteous, and some of us are believers who did not reach the peak of righteousness. The first is better because there were some among the jinn who believed in Moses and Jesus, and God has informed us that they said: {Indeed, we have heard a Book revealed after Moses, confirming what was before it} (Al-Ahqaf 25:30). This indicates that some of them believed in the Torah, and this was an exaggeration from them in calling those they called to faith. Also, there is no point in their saying: We are now divided into believers and disbelievers. Methods: the plural of method, which is a man's school of thought, meaning we were different groups. It is said: a people have methods, meaning they follow different schools of thought. And qaddad: a type of method, which is an emphasis on it, its singular is qaddah. It is said: for every path qaddah, and its origin is from qad as-siyur, which means to cut it. Labid said, mourning his brother Arbad:

The eye did not reach its full capacity on the night when the horses were like thorns.

Another said:

And I said, and Zaid was bareheaded, on the day when Amr's horses turned away

Al-Qad **with a kasra**: a strap made of untanned leather. It is said: it has neither a qad nor a qahf. Al-Qad: a

Surat al-Jinn 72:11

And that among us are the righteous, and among us are less than that. We were divided in different ways.

vessel made of leather, and qahf: made of wood.

Tafsir Ibn Kathir

God the Almighty says, informing us about the jinn that they said, informing us about themselves: **And among us are the righteous, and among us are less than that**, meaning other than that. **We were of different ways**, meaning multiple, different ways and scattered opinions. Ibn Abbas, Mujahid, and more than one said: **We were of different ways**, meaning among us are believers and among us are disbelievers. Ahmad bin Sulayman al-Najjad said in his Amali: Aslam bin Sahl Bahshal told us, Ali bin al-Hasan bin Sulayman, who is Abu al-Sha'tha' al-Hadrami, a Muslim sheikh, Abu Mu'awiyah told us: I heard al-A'mash say: A jinn came to us, so I said to him: What is the most beloved food to you? He said: Rice. He said: So we brought it to them and I began to see the morsels being lifted but I did not see anyone, so I said: Is there among you any of these desires that are among us? He said: Yes. I said: Then who are the Rafidis among you? He said: We are the worst. I showed this chain of transmission to our Sheikh, the hafiz Abu al-Hajjaj al-Muzni, and he said: This is a sound chain of transmission going back to al-A'mash. And al-Hafiz Ibn Asakir mentioned in the biography of al-Abbas ibn Ahmad al-Dimashqi that he said: I heard some of the jinn while I was in my house at night reciting:

Hearts are filled with love until its doctrines are attached to every East and West

She is crazy about the love of God and God is her Lord. She is attached to God and not to all creatures.

God the Almighty said: **And we thought that we would never escape God on earth, nor would we escape Him by fleeing**. That is, we know that God's power is sovereign over us, and we are not able to escape Him on earth, even if we persist in fleeing, for He is able to do so, and none of us can escape Him. **And when we heard the guidance, we believed in it**. They boast about that, and it is a source of pride for them, a lofty honor, and a good quality. And their saying: **So whoever believes in his Lord will not fear loss or oppression**. Ibn Abbas, Qatadah, and others said: So he will not fear that his good deeds will be diminished or that he will be burdened with anything other than his bad deeds, as God the Almighty said: **So he will not fear injustice or deprivation**. "And among us are the Muslims, and among us are the deviators." That is, among us are the Muslims, and among us are the deviators, who are unjust and turn away from the truth, unlike the just, who is the just. **And whoever submits - then those have sought the right course**. That is, they sought salvation for themselves. **And as for the deviators, they will be fuel for Hell**. That is, fuel that will burn with them.

And the Almighty said: **And if they had remained steadfast upon the way, We would have certainly given them abundant water to test them thereby**. The

commentators differed concerning the meaning of this, with two opinions: **One of them** is that if the unjust had remained steadfast upon the way of Islam and deviated from it and continued upon it, **We would have given them abundant water to drink**, meaning abundantly, and what is meant by this is ample provision, as in the Almighty's statement: **And if only they had upheld the Torah and the Gospel and what was revealed to them from their Lord, they would have eaten from above them and from beneath their feet**. And as in the Almighty's statement: **And if only the people of the towns had believed and feared God, We would have opened upon them blessings from the heaven and the earth**. Based on this, the meaning of His statement: **To test them thereby** is to test them, as Malik said on the authority of Zayd ibn Aslam: **To test them, to test those who persist in guidance and those who revert to misguidance**.

Mention of those who said this statement Al-Awfi said on the authority of Ibn Abbas: **And if they were to remain steadfast on the way** meaning obedience by steadfastness. Mujahid said: **And if they were to remain steadfast on the way** meaning Islam. This is what Sa'id ibn Jubayr, Sa'id ibn al-Musayyab, Ata', as-Suddi and Muhammad ibn Ka'b al-Qurazi said. Qatadah said: **And if they were to remain steadfast on the way** meaning: If they all believed, We would have provided them with more of this world. Mujahid said: **And if they were to remain steadfast on the way** meaning: The way of truth. This is what ad-Dahhak said and he cited as evidence for that the two verses we have mentioned. All of these or most of them said regarding His statement: **To test them thereby** meaning to test them with it. Muqatil said: It was revealed about the infidels of Quraysh when they were deprived of rain for seven years.

The second statement **And if they had remained steadfast on the way** of misguidance **We would have given them abundant water** meaning We would have provided them with abundant provision as a means of enticement, as God Almighty said: "But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing until, when they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair" and as He 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**. This is the statement of Abu Majlaz Lahiq ibn Humayd, for he said regarding God Almighty's statement: **And if they had remained steadfast on the way** meaning the way of misguidance. It was narrated by Ibn Jarir and Ibn Abi Hatim, and Al-Baghawi narrated it on the authority of Al-Rabi' ibn Anas, Zayd ibn Aslam, Al-Kalbi, and Ibn Kaysan. It has a different interpretation, and it is supported by His statement: **To test them in it**. And His statement: **And whoever turns away from the remembrance of his Lord - He will drive him into a grievous punishment**. That is, a severe, painful, and agonizing punishment. Ibn Abbas, Mujahid, Ikrimah, Qatadah, and Ibn Zayd said: **A grievous punishment**. That is, a hardship with no rest.

And from Ibn Abbas: a mountain in Hell. And from Saeed ibn Jubayr: a well in it.

Fath al-Qadir

And it is not from the words of Satan as Ibn Zayd said:

11- **And among us are the righteous** meaning some said to each other when they called their companions to believe in Muhammad, may God bless him and grant him peace: And we were before listening to the Qur'an among us who were described as righteous **and among us less than that** meaning a people less than that: meaning less than those described as righteous. And it was said that by the righteous he meant the believers, and by those who are less than that the disbelievers, and the first is more appropriate. And the meaning of **we were divided ways** is scattered groups and different types, and the piece is a piece of something, and the people became divided: if their conditions were scattered, and from this is the saying of the poet:

The Constrictor, the Expander, the Guide to His obedience in the trial of people, when their desires are severe

Meaning: We had different ways, or our ways were different ways, or we were like different ways. From this is the saying of Labid:

The eye has not reached all its desire on the day when the horses walk in the saddle

He also said:

I said, and Zaid was helpless, the day Amr's cavalry turned away

Al-Suddi and Al-Dahhak said: Different religions. Qatada said: Different desires. Saeed bin Al-Musayyab said: They were Muslims, Jews, Christians, and Zoroastrians. Mujahid said the same. Al-Hasan said: The jinn are like you: Qadariyyah, Murji'ah, Rafidah, and Shi'ah. Al-Suddi said the same.

Aaaa

Tafsir al-Baghawi

11- **And among us are the righteous and among us are less than that**, less than the righteous, **We were divided into different ways**, meaning: scattered groups and different types. And *quddah* is a piece of something. It is said: the people became *quddah* if their conditions differed, and its origin is from *qad* which means to cut. Mujahid said: They mean: Muslims and disbelievers.

It was said: They have different desires. Al-Hasan and Al-Suddi said: The jinn are like you, and among them are the Qadariyyah, the Murji'ah, and the Rafidah.

Ibn Kaysan said: Sects and factions, each faction has its own desires, like the desires of the people.

Saeed bin Jubair said: Various colors. Abu Ubaidah said: Types.

Tafsir al-Baidawi

11- **And among us are the righteous** the righteous believers. **And among us are those who are less than that** meaning a people less than that, so the described word was omitted, and they are the moderate ones.

We were ways those with ways, meaning schools of thought, or like ways in the difference of circumstances, or our ways were ways. *Scattered* different, plural of qadda from qad, meaning to cut.

Surat al-Jinn 72:12

And that we thought that we would never cause failure to God on earth, nor would we cause failure to Him by flight.

Surat al-Jinn 72:12

And that we thought that we would never cause failure to God on earth, nor would we cause failure to Him by flight.

Tafsir al-Jalalayn

12 - **And we thought that** lightened from the heavy that **we would never escape God on earth, nor would we escape Him by fleeing** that we would never escape Him, whether we were on earth or fleeing from it in the heavens.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And we thought that we would never fail God on earth**, means: And we knew that we would never fail God on earth if He intended to harm us. **And we would never fail Him by escaping**, if we sought Him and escaped Him. They only described God as having power over them wherever they were.

Tafsir al-Qurtubi

The Almighty's saying: **And we thought that we would never escape God on earth**. The word *thought* here means knowledge and certainty, which is the opposite of the word *thought* in the Almighty's saying: **And we thought that you would never say** (al-Jinn 72:5), **and that they thought** (al-Jinn 72:7), meaning we knew through deduction and contemplated the signs of God: We are in His grasp and power, we will not escape Him by fleeing or anything else. *Fleeing* is a verbal noun in the place of a circumstantial noun, meaning fleeing.

Tafsir Ibn Kathir

God the Almighty says, informing us about the jinn that they said, informing us about themselves: **And among us are the righteous, and among us are less than that**, meaning other than that. **We were of different ways**, meaning multiple, different ways and scattered opinions. Ibn Abbas, Mujahid, and more than one said: **We were of different ways**, meaning among us are believers and among us are disbelievers. Ahmad bin Sulayman al-Najjad said in his Amali: Aslam bin Sahl Bahshal told us, Ali bin al-Hasan bin Sulayman, who is Abu al-Sha'tha' al-Hadrami, a Muslim sheikh, Abu Mu'awiyah told us: I heard al-A'mash say: A jinn came to us, so I said to him: What is the most beloved food to you? He said: Rice. He said: So we brought it to them and I began to see the morsels being lifted but I

did not see anyone, so I said: Is there among you any of these desires that are among us? He said: Yes. I said: Then who are the Rafidis among you? He said: We are the worst. I showed this chain of transmission to our Sheikh, the hafiz Abu al-Hajjaj al-Muzni, and he said: This is a sound chain of transmission going back to al-A'mash. And al-Hafiz Ibn Asakir mentioned in the biography of al-Abbas ibn Ahmad al-Dimashqi that he said: I heard some of the jinn while I was in my house at night reciting:

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And the Almighty said: **And if they had remained steadfast upon the way, We would have certainly given them abundant water to test them thereby**. The commentators differed concerning the meaning of this, with two opinions: **One of them** is that if the unjust had remained steadfast upon the way of Islam and deviated from it and continued upon it, **We would have given them abundant water to drink**, meaning abundantly, and what is meant by this is ample provision, as in the Almighty's statement: **And if only they had upheld the Torah and the Gospel and what was revealed to them from their Lord, they would have eaten from above them and from beneath their feet**. And as in the Almighty's statement: **And if only the people of the towns had believed and feared God, We would have opened upon them blessings from the heaven and the earth**. Based on this, the meaning of His statement: **To test them thereby** is to test them, as Malik said on the authority of Zayd ibn Aslam: **To test them, to test those who persist in guidance and those who revert to misguidance**.

Mention of those who said this statement Al-Awfi said on the authority of Ibn Abbas: **And if they were to**

remain steadfast on the way meaning obedience by steadfastness. Mujahid said: **And if they were to remain steadfast on the way** meaning Islam. This is what Sa'id ibn Jubayr, Sa'id ibn al-Musayyab, Ata', as-Suddi and Muhammad ibn Ka'b al-Qurazi said. Qatadah said: **And if they were to remain steadfast on the way** meaning: If they all believed, We would have provided them with more of this world. Mujahid said: **And if they were to remain steadfast on the way** meaning: The way of truth. This is what ad-Dahhak said and he cited as evidence for that the two verses we have mentioned. All of these or most of them said regarding His statement: **To test them thereby** meaning to test them with it. Muqatil said: It was revealed about the infidels of Quraysh when they were deprived of rain for seven years.

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Fath al-Qadir

12- **And we were certain that we would never fail God on earth.** "Suspicion" here means knowledge and certainty: that is, we knew that we would never fail God on earth wherever we were, and that we would never escape Him if He wanted something from us. **And we would never fail Him by fleeing from it,** that is, by escaping from it, so it is a source in the place of a state.

Tafsir al-Baghawi

12- **And we thought,** we knew and were certain, **that we would not be able to frustrate God on earth,** meaning: we would not escape Him if He wanted something from us, **and we would not be able to escape from Him,** if we sought.

Tafsir al-Baidawi

12- **And we thought** we knew. **That we would not be unable to defeat God on earth** being on earth wherever we were in it. **And we would not be unable to defeat Him by escaping** fleeing from it to the sky, or we would not be unable to defeat Him on earth if He wanted something from us and we would not be unable to defeat Him by escaping to our request.

Surat al-Jinn 72:13

And that when we heard the guidance, we believed in it. So whoever believes in his Lord will not fear loss or burden.

Surat al-Jinn 72:13

And that when we heard the guidance, we believed in it. So whoever believes in his Lord will not fear loss or burden.

Tafsir al-Jalalayn

13 - **And when we heard the guidance** the Qur'an (we believed in it. So whoever believes in his Lord will not fear) by estimating it *deduction* from his good deeds **nor oppression** injustice by increasing his bad deeds.

Tafsir al-Suyuti

Tafsir al-Tabari

His statement, **And when we heard the guidance, we believed in it.** He says: They said: And when we heard the Qur'an that guides to the straight path, we believed in it. He says: We believe in it, and we acknowledge that it is the truth from God. So whoever believes in his Lord, **will not fear loss or burden.** He says: So whoever believes in his Lord will not fear loss: He says: He will not fear that his good deeds will be reduced, so he will not be rewarded for them, nor burden: nor a sin that will be borne by him from the bad deeds of others, or a bad deed that he does.

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, **He will not fear loss or burden,** meaning: He will not fear a decrease in his good deeds, nor an increase in his bad deeds.

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, **He will not fear loss or burden,** meaning: He will not fear that any of his work will be reduced.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **He shall not fear loss:** meaning injustice, that his good deeds will be wronged and something will be reduced from them, or that the sin of another will be placed on him. **Nor burden** nor sin.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So he will not fear any reduction or burden,** he said: He will not fear that anything of his reward will be reduced or burdened, so that he will be wronged and not be given anything.

Tafsir al-Qurtubi

The Almighty said: **And when we heard the guidance** meaning the Qur'an **we believed in it** and in God, and we believed in Muhammad, may God bless him and grant him peace, in his message. He, may God bless him and grant him peace, was sent to mankind and the jinn. Al-Hasan said: God sent Muhammad, may God bless him and grant him peace, to mankind and the jinn, and He never sent a messenger from the jinn, nor from the people of the desert, nor from women. This is due to the Almighty's saying: **And We did not send before you, [O Muhammad], except men to whom We revealed, from the people of the towns.** (Yusuf 12:109) This meaning has already been mentioned. And in the Sahih:

And I have been sent to the red and the black, meaning mankind and the jinn. **So whoever believes in his Lord will not fear loss or oppression.** Ibn Abbas said: He will not fear that his good deeds will be diminished or his bad deeds will be increased, because loss means decrease, and oppression means aggression and committing sins. Al-A'sha said:

Nothing benefits me without seeing her. Will my pain be cured unless it is afflicted with exhaustion?

Al-Wāmiq: The lover. He loved him, he loved him, so he is Wāmiq. This is a saying that God the Almighty related about the jinn, due to the strength of their faith and the soundness of their Islam. The common reading is (**fa la yakhāf**) in the nominative case, assuming that he does not fear. Al-A'mash, Yahya, and Ibrahim read (**fa layakhf**) in the subjunctive mood as a response to the condition and the cancellation of the fa'.

Tafsir Ibn Kathir

God the Almighty says, informing us about the jinn that they said, informing us about themselves: **And among us are the righteous, and among us are less than that,** meaning other than that. **We were of different ways,** meaning multiple, different ways and scattered opinions. Ibn Abbas, Mujahid, and more than one said: **We were of different ways,** meaning among us are believers and among us are disbelievers. Ahmad bin Sulayman al-Najjad said in his Amali: Aslam bin Sahl Bahshal told us, Ali bin al-Hasan bin Sulayman, who is Abu al-Sha'tha' al-Hadrami, a Muslim sheikh, Abu Mu'awiyah told us: I heard al-A'mash say: A jinn came to us, so I said to him: What is the most beloved food to you? He said: Rice. He said: So we brought it to them and I began to see the morsels being lifted but I did not see anyone, so I said: Is there among you any of these desires that are among us? He said: Yes. I said: Then who are the Rafidis among you? He said: We are the worst. I showed this chain of transmission to our Sheikh, the hafiz Abu al-Hajaj al-Muzni, and he said: This is a sound chain of transmission going back to al-A'mash. And al-Hafiz Ibn Asakir mentioned in the biography of al-Abbas ibn Ahmad al-Dimashqi that he

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The second statement And if they had remained steadfast on the way of misguidance **We would have given them abundant water** meaning We would have provided them with abundant provision as a means of enticement, as God Almighty said: "But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing until, when they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair" and as He 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.** This is the statement of Abu Majlaz Lahiq ibn Humayd, for he said regarding God Almighty's statement: **And if they had remained steadfast on the way** meaning the way of misguidance. It was narrated by Ibn Jarir and Ibn Abi Hatim, and Al-Baghawi narrated it on the authority of Al-Rabi' ibn Anas, Zayd ibn Aslam, Al-Kalbi, and Ibn Kaysan. It has a different interpretation, and it is supported by His statement: **To test them in it.** And His statement: **And whoever turns away from the remembrance of his Lord - He will drive him into a grievous punishment.** That is, a severe, painful, and agonizing punishment. Ibn Abbas, Mujahid, Ikrimah, Qatadah, and Ibn Zayd said: **A grievous punishment.** That is, a hardship with no rest. And from Ibn Abbas: a mountain in Hell. And from Saeed ibn Jubayr: a well in it.

Fath al-Qadir

13- **And when we heard the guidance** meaning the Qur'an **we believed in it** and we confirmed that it is from God and we did not deny it as the disbelieving mankind did. **So whoever believes in his Lord will not fear loss or oppression** meaning he will not fear a decrease in his work and reward, nor will he be beset by injustice or harm. Loss is a decrease, and oppression is aggression and tyranny. The meaning is: he will not fear that his good deeds will be decreased or his bad deeds will be increased. The definition of oppression was mentioned earlier. The majority of scholars read *Bakhsan* with a sukoon on the kha'. Yahya ibn Waththab read it with a fatha on it. Yahya ibn Waththab and Al-A'mash read **fa la khaf** in the jussive mood as a response to the condition, and there is no basis for this after the introduction of the fa'. The interpretation is: he does not fear, and the matter is clear.

Ahmad, Al-Bukhari, Muslim, Al-Tirmidhi and others narrated on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, set out with a group of his companions, intending to go to the Ukaz market. The devils were prevented from receiving report from heaven, and meteors were sent down upon them. The devils returned to their people, and they said: What is wrong with you? They said: **We have been prevented from receiving report from the heavens, and meteors have been sent down upon us.** They said: "Nothing has prevented you from receiving report from the heavens except something that has

And that when we heard the guidance, we believed in it. So whoever believes in his Lord will not fear loss or burden.

happened. So travel to the east and west of the earth to find out what this matter is that has prevented you from receiving report from the heavens.” Those who had headed towards Tihamah turned back to the Prophet (peace and blessings of God be upon him) while he was in Nakhil, heading for the market of Ukaz, and he was leading his companions in the dawn prayer. When they heard the Qur’an, they listened attentively to it and said: **This, by God, is what has prevented you from receiving report from the heavens.** Then they returned to their people and said: **O our people, indeed we have heard an amazing Qur’an * It guides to the right path, so we have believed in it, and we will never associate anyone with our Lord.** Then God revealed to His Prophet (peace and blessings of God be upon him): “Say: It has been revealed to me that a group of the jinn listened.” What was revealed to him was the words of the jinn. Ibn Mardawayh narrated on the authority of Ibn Mas’ud regarding His statement: “Say: It has been revealed to me that a group of the jinn listened,” that he said: They were from the jinn of Nasibin. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **And that He, the Most High, is the Lord of our Lord**, he said: His favors and His greatness. Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority regarding the verse, he said: His command and His power. Ibn Mardawayh and al-Daylami narrated - al-Suyuti said with a weak chain of transmission on the authority of Abu Musa al-Ash’ari, with a chain of transmission traceable to the Prophet, regarding his statement, **And that our foolish one used to say**, he said: Iblis. Ibn al-Mundhir, Ibn Abi Hatim, al-Uqayli in al-Du’afa, al-Tabarani, Abu al-Shaykh in al-Azmah, Ibn Mardawayh and Ibn Asakir narrated on the authority of Ikrimah ibn Abi al-Sa’ib al-Ansari who said: I went out with my father to Madinah on some errand, and that was the first time the Messenger of God (peace and blessings of God be upon him) was mentioned in Makkah. He gave us shelter at a shepherd’s house to spend the night. When midnight came, a wolf came and took a lamb from the sheep. The shepherd jumped up and said: **O Amer of the valley, I am your neighbor.** A crier called out: **O Sarhan, release him.** The lamb came running until it entered the sheep. Then God revealed to His Messenger in Makkah: **And there were men among mankind who sought refuge with men among the jinn.** Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding His statement: **So they increased them in burden**, he said: *Sin*. Ibn Mardawayh narrated on his authority that he said: When people in the pre-Islamic era would camp in a valley, they would say: We seek refuge with the Master of this valley from the evil in it. Nothing would be more infatuated with them than they were. This is what He said: **And they increased them in burden.** Ibn Abi Shaybah, Ahmad, Abd ibn Humayd, al-Tirmidhi **who authenticated it**, al-Nasa’i, Ibn Jarir, al-Tabarani, Ibn Mardawayh, Abu Nu’aym, and al-Bayhaqi narrated on the authority of Ibn Abbas that he said: The devils had seats in the heavens where they would hear the revelation. When they heard a word, they would add nine to it. As for the word, it would be true, but what they added would be false. When the Messenger of God (blessings and peace of

God be upon him) was sent, they were denied their seats. They mentioned that to Iblis, for stars had not been shot before that, so he said to them: This is nothing but something that has happened on earth. So he sent his soldiers and they found the Messenger of God (blessings and peace of God be upon him) standing in prayer between two mountains in Mecca. They came to him and informed him, and he said: This is the event that has happened on earth. Ibn Jarir and Ibn Abi Hatim narrated from him regarding his statement: **And among us are the righteous and among us are less than that**, meaning: Among us are Muslims and among us are polytheists. **And we were of different ways** means various desires. Ibn al-Mundhir and Ibn Abi Hatim also narrated from him: **And he will not fear loss or burden**, meaning: He will not fear a decrease in his good deeds nor an increase in his bad deeds.

Tafsir al-Baghawi

13- **And when we heard the guidance**, the Qur’an and what Muhammad brought, “we believed in it. So whoever believes in his Lord will not fear loss,” a decrease in his work and reward, **nor oppression**, injustice. It was said: an unpleasant thing that befalls him.

Tafsir al-Baidawi

13- **And when we heard the guidance**, meaning the Qur’an, “we believed in it. So whoever believes in his Lord will not fear,” meaning he will not fear. It was also read **will not fear**, and the first is more indicative of the certainty of the salvation of the believers and that it is specific to them. **Without loss or burden**, meaning a deficiency in the reward, nor that he should be burdened with humiliation, or a small reward, because no one’s right was withheld from him, nor was anyone burdened with injustice, because it is the right of the believer in the Qur’an to avoid that.

Surat al-Jinn 72:14

And that among us are Muslims, and among us are the unjust. So whoever has submitted - it is those who have sought out the right course.

Tafsir al-Jalalayn

14 - **And among us are Muslims, and among us are the unjust** the unjust in their disbelief **And whoever has become Muslim - those have sought the right course** they intended guidance

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about what was said by the group of jinn: **And among us are the Muslims** who have submitted to God in obedience, **and among us are the deviants** who are those who have deviated from Islam and the path.

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, **And among us are Muslims and among us are the unjust**, he said: Those who deviate from the truth.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: **The unjust** are the oppressors.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **the unjust**, he said: the unjust.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: Al-Muqsit is the just one and Al-Qasit is the unjust one, and he mentioned a verse of poetry:

Our share of the properties was in the reign of Tubba and before that. I do not know what punishment will come to the souls.

He said: This is like the dust and the soil. He said: The dust is the poor person. He read: **Or a poor person covered with dust** (al-Balad 90:6). He said: The soil is the rich person.

And His statement, **So whoever submits - those have sought guidance**, means: So whoever submits and submits to God in obedience, those have deliberately

sought guidance in their religion.

Tafsir al-Qurtubi

The Almighty said: **And among us are Muslims and among us are the unjust**. That is, after listening to the Qur'an, we differ. Some of us have become Muslims and some of us have disbelieved. Al-Qasit is the unjust, because he has cursed the truth. Al-Muqsit is the just, because he is just to the truth. It is said: Qasta, meaning he was unjust, and Aqsat means if he is just. The poet said:

They are the people who killed Ibn Hind by force, Amras, and they oppressed Al-Nu'man

God Almighty says: **And whoever submits - those have sought the right path**. That is, they have sought the path of truth and followed it, including seeking the direction of the Qiblah.

Tafsir Ibn Kathir

God the Almighty says, informing us about the jinn that they said, informing us about themselves: **And among us are the righteous, and among us are less than that**, meaning other than that. **We were of different ways**, meaning multiple, different ways and scattered opinions. Ibn Abbas, Mujahid, and more than one said: **We were of different ways**, meaning among us are believers and among us are disbelievers. Ahmad bin Sulayman al-Najjad said in his Amali: Aslam bin Sahl Bahshal told us, Ali bin al-Hasan bin Sulayman, who is Abu al-Sha'tha' al-Hadrami, a Muslim sheikh, Abu Mu'awiyah told us: I heard al-A'mash say: A jinn came to us, so I said to him: What is the most beloved food to you? He said: Rice. He said: So we brought it to them and I began to see the morsels being lifted but I did not see anyone, so I said: Is there among you any of these desires that are among us? He said: Yes. I said: Then who are the Rafidis among you? He said: We are the worst. I showed this chain of transmission to our Sheikh, the hafiz Abu al-Hajaj al-Muzni, and he said: This is a sound chain of transmission going back to al-A'mash. And al-Hafiz Ibn Asakir mentioned in the biography of al-Abbas ibn Ahmad al-Dimashqi that he said: I heard some of the jinn while I was in my house at night reciting:

Hearts are filled with love until its doctrines are attached to every East and West

She is crazy about the love of God and God is her Lord. She is attached to God and not to all creatures.

God the Almighty said: **And we thought that we would never escape God on earth, nor would we escape Him by fleeing**. That is, we know that God's power is sovereign over us, and we are not able to escape Him on earth, even if we persist in fleeing, for He is able to do so, and none of us can escape Him. **And when we heard the guidance, we believed in it**. They boast about that, and it is a source of pride for them, a lofty honor, and a good quality. And their saying: **So whoever believes in his Lord will not fear loss or**

And that among us are Muslims, and among us are the unjust. So whoever has submitted - it is those who have sought out the right course.

oppression. Ibn Abbas, Qatadah, and others said: So he will not fear that his good deeds will be diminished or that he will be burdened with anything other than his bad deeds, as God the Almighty said: **So he will not fear injustice or deprivation.** "And among us are the Muslims, and among us are the deviators." That is, among us are the Muslims, and among us are the deviators, who are unjust and turn away from the truth, unlike the just, who is the just. **And whoever submits - then those have sought the right course.** That is, they sought salvation for themselves. **And as for the deviators, they will be fuel for Hell.** That is, fuel that will burn with them.

And the Almighty said: **And if they had remained steadfast upon the way, We would have certainly given them abundant water to test them thereby.** The commentators differed concerning the meaning of this, with two opinions: **One of them** is that if the unjust had remained steadfast upon the way of Islam and deviated from it and continued upon it, **We would have given them abundant water to drink**, meaning abundantly, and what is meant by this is ample provision, as in the Almighty's statement: **And if only they had upheld the Torah and the Gospel and what was revealed to them from their Lord, they would have eaten from above them and from beneath their feet.** And as in the Almighty's statement: **And if only the people of the towns had believed and feared God, We would have opened upon them blessings from the heaven and the earth.** Based on this, the meaning of His statement: **To test them thereby** is to test them, as Malik said on the authority of Zayd ibn Aslam: **To test them, to test those who persist in guidance and those who revert to misguidance.**

Mention of those who said this statement Al-Awfi said on the authority of Ibn Abbas: **And if they were to remain steadfast on the way** meaning obedience by steadfastness. Mujahid said: **And if they were to remain steadfast on the way** meaning Islam. This is what Sa'id ibn Jubayr, Sa'id ibn al-Musayyab, Ata', as-Suddi and Muhammad ibn Ka'b al-Qurazi said. Qatadah said: **And if they were to remain steadfast on the way** meaning: If they all believed, We would have provided them with more of this world. Mujahid said: **And if they were to remain steadfast on the way** meaning: The way of truth. This is what ad-Dahhak said and he cited as evidence for that the two verses we have mentioned. All of these or most of them said regarding His statement: **To test them thereby** meaning to test them with it. Muqatil said: It was revealed about the infidels of Quraysh when they were deprived of rain for seven years.

The second statement **And if they had remained steadfast on the way** of misguidance **We would have given them abundant water** meaning We would have provided them with abundant provision as a means of enticement, as God Almighty said: "But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing until, when they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair" and as He 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. This is the statement of Abu Majlaz Lahiq ibn Humayd, for he said regarding God Almighty's statement: **And if they had remained steadfast on the way** meaning the way of misguidance. It was narrated by Ibn Jarir and Ibn Abi Hatim, and Al-Baghawi narrated it on the authority of Al-Rabi' ibn Anas, Zayd ibn Aslam, Al-Kalbi, and Ibn Kaysan. It has a different interpretation, and it is supported by His statement: **To test them in it.** And His statement: **And whoever turns away from the remembrance of his Lord - He will drive him into a grievous punishment.** That is, a severe, painful, and agonizing punishment. Ibn Abbas, Mujahid, Ikrimah, Qatadah, and Ibn Zayd said: **A grievous punishment.** That is, a hardship with no rest. And from Ibn Abbas: a mountain in Hell. And from Saeed ibn Jubayr: a well in it.

Fath al-Qadir

His statement: 14- **And among us are the Muslims** meaning those who believed in the Prophet, may God bless him and grant him peace. **And among us are the Qasitun** meaning the unjust and oppressors who deviated from the path of truth and inclined toward the path of falsehood. It is said that someone is qasti *unjust* and aqsat *just* meaning that someone is just. **And whoever submits - those have sought out the right path** meaning they have sought the path of truth. Al-Farra' said: They have followed guidance.

Tafsir al-Baghawi

14- **And among us are the Muslims**, meaning those who believed in Muhammad, may God bless him and grant him peace, **and among us are the Qāṣitūn**, meaning those who are unjust and deviate from the truth. Ibn Abbas said: They are those who set up rivals for God. It is said: A man is 'aqṣat' if he is just, so he is 'muqṣit', and 'qāṣat' if he is unjust, so he is 'qāṣit'. **And those who submit - those have sought the right path**, meaning: they have sought the path of truth and strived for it.

Tafsir al-Baidawi

14- **And among us are Muslims, and among us are the unjust** those who deviate from the path of truth, which is faith and obedience. **And whoever submits - then those have sought the right path** they have sought the great path that will lead them to the abode of reward.

Surat al-Jinn 72:15

And as for the unjust, they will be fuel for Hell.

Tafsir al-Jalalayn

15 - **And as for the unjust, they will be fuel for Hellfire** fuel, and I, they, and he are in twelve places, she, and he, the Most High, and I, from us, are the Muslims, and what is between them with the breaking of the hamza as a resumption and with the opening of it with what is directed by it

Tafsir al-Suyuti

Tafsir al-Tabari

As for the unjust, the oppressors say about Islam, **They were fuel for Hellfire**, which is kindled with them.

Tafsir al-Qurtubi

The Almighty says: **But as for the unjust**, meaning those who deviate from the path of truth and faith, **they will be fuel for Hellfire**, meaning fuel. And His statement, **they will be**, means in the knowledge of God Almighty.

Tafsir Ibn Kathir

God the Almighty says, informing us about the jinn that they said, informing us about themselves: **And among us are the righteous, and among us are less than that**, meaning other than that. **We were of different ways**, meaning multiple, different ways and scattered opinions. Ibn Abbas, Mujahid, and more than one said: **We were of different ways**, meaning among us are believers and among us are disbelievers. Ahmad bin Sulayman al-Najjad said in his Amali: Aslam bin Sahl Bahshal told us, Ali bin al-Hasan bin Sulayman, who is Abu al-Sha'tha' al-Hadrami, a Muslim sheikh, Abu Mu'awiyah told us: I heard al-A'mash say: A jinn came to us, so I said to him: What is the most beloved food to you? He said: Rice. He said: So we brought it to them and I began to see the morsels being lifted but I did not see anyone, so I said: Is there among you any of these desires that are among us? He said: Yes. I said: Then who are the Rafidis among you? He said: We are the worst. I showed this chain of transmission to our Sheikh, the hafiz Abu al-Hajjaj al-Muzni, and he said: This is a sound chain of transmission going back to al-A'mash. And al-Hafiz Ibn Asakir mentioned in the biography of al-Abbas ibn Ahmad al-Dimashqi that he said: I heard some of the jinn while I was in my house at night reciting:

Hearts are filled with love until its doctrines are attached to every East and West

She is crazy about the love of God and God is her Lord.

She is attached to God and not to all creatures.

God the Almighty said: **And we thought that we would never escape God on earth, nor would we escape Him by fleeing**. That is, we know that God's power is sovereign over us, and we are not able to escape Him on earth, even if we persist in fleeing, for He is able to do so, and none of us can escape Him. **And when we heard the guidance, we believed in it**. They boast about that, and it is a source of pride for them, a lofty honor, and a good quality. And their saying: **So whoever believes in his Lord will not fear loss or oppression**. Ibn Abbas, Qatadah, and others said: So he will not fear that his good deeds will be diminished or that he will be burdened with anything other than his bad deeds, as God the Almighty said: **So he will not fear injustice or deprivation**. "And among us are the Muslims, and among us are the deviators." That is, among us are the Muslims, and among us are the deviators, who are unjust and turn away from the truth, unlike the just, who is the just. **And whoever submits - then those have sought the right course**. That is, they sought salvation for themselves. **And as for the deviators, they will be fuel for Hell**. That is, fuel that will burn with them.

And the Almighty said: **And if they had remained steadfast upon the way, We would have certainly given them abundant water to test them thereby**. The commentators differed concerning the meaning of this, with two opinions: **One of them** is that if the unjust had remained steadfast upon the way of Islam and deviated from it and continued upon it, **We would have given them abundant water to drink**, meaning abundantly, and what is meant by this is ample provision, as in the Almighty's statement: **And if only they had upheld the Torah and the Gospel and what was revealed to them from their Lord, they would have eaten from above them and from beneath their feet**. And as in the Almighty's statement: **And if only the people of the towns had believed and feared God, We would have opened upon them blessings from the heaven and the earth**. Based on this, the meaning of His statement: **To test them thereby** is to test them, as Malik said on the authority of Zayd ibn Aslam: **To test them, to test those who persist in guidance and those who revert to misguidance**.

Mention of those who said this statement Al-Awfi said on the authority of Ibn Abbas: **And if they were to remain steadfast on the way** meaning obedience by steadfastness. Mujahid said: **And if they were to remain steadfast on the way** meaning Islam. This is what Sa'id ibn Jubayr, Sa'id ibn al-Musayyab, Ata', as-Suddi and Muhammad ibn Ka'b al-Qurazi said. Qatadah said: **And if they were to remain steadfast on the way** meaning: If they all believed, We would have provided them with more of this world. Mujahid said: **And if they were to remain steadfast on the way** meaning: The way of truth. This is what ad-Dahhak said and he cited as evidence for that the two verses we have mentioned. All of these or most of them said regarding His statement: **To test them thereby** meaning to test them with it. Muqatil said: It was revealed about the infidels of Quraysh when they were deprived of rain for seven years.

The second statement And if they had remained

Surat al-Jinn 72:15

And as for the unjust, they will be fuel for Hell.

steadfast on the way of misguidance **We would have given them abundant water** meaning We would have provided them with abundant provision as a means of enticement, as God Almighty said: "But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing until, when they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair" and as He 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.** This is the statement of Abu Majlaz Lahiq ibn Humayd, for he said regarding God Almighty's statement: **And if they had remained steadfast on the way** meaning the way of misguidance. It was narrated by Ibn Jarir and Ibn Abi Hatim, and Al-Baghawi narrated it on the authority of Al-Rabi' ibn Anas, Zayd ibn Aslam, Al-Kalbi, and Ibn Kaysan. It has a different interpretation, and it is supported by His statement: **To test them in it.** And His statement: **And whoever turns away from the remembrance of his Lord - He will drive him into a grievous punishment.** That is, a severe, painful, and agonizing punishment. Ibn Abbas, Mujahid, Ikrimah, Qatadah, and Ibn Zayd said: **A grievous punishment.** That is, a hardship with no rest. And from Ibn Abbas: a mountain in Hell. And from Saeed ibn Jubayr: a well in it.

Fath al-Qadir

15- **As for the unjust, they will be fuel for Hellfire.** That is, they will be fuel for the fire that will be kindled by them just as it is kindled by the unbelieving people.

Tafsir al-Baghawi

15- **As for the unjust ones**, who disbelieved, **they will be fuel for Hellfire**, they will be the fuel of Hellfire on the Day of Resurrection.

Tafsir al-Baidawi

15- **As for the unjust, they will be fuel for Hellfire.** It will be kindled by them as it is kindled by the thoughts of mankind.

Surat al-Jinn 72:16

And if they had remained on the right way, We would have certainly given them abundant water.

Tafsir al-Jalalayn

16 - God Almighty said about the infidels of Mecca **and that** is a lightened form of the heavy one and its subject is omitted, meaning that they, and it is connected to the fact that he listened **if they had been upright in the way** meaning the way of Islam **we would have given them abundant water** from the sky, and that was after the rain had been withheld from them for seven years.

Tafsir al-Suyuti

And he narrated on the authority of Muqatil regarding his statement, **And if they were to remain on the right path, We would surely provide them with abundant water.** He said, **It was revealed about the infidels of Quraysh when rain was withheld for seven years.**

Tafsir al-Tabari

God Almighty says: And if these unjust people had been steadfast on the path of truth and righteousness, **We would have given them abundant water to drink** meaning: We would have provided them with abundant provisions and made things easy for them in this world **to test them thereby** meaning: to test them thereby.

The interpreters differed in their interpretation of this. Some of them said something similar to what we have said.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And if they had remained steadfast upon the way, We would have certainly given them abundant water**, meaning by steadfastness: obedience. As for abundant water, it is pure, abundant water. **To test them thereby** means: To test them with it.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Ubayd God ibn Abi Ziyad, on the authority of Mujahid: **And if they had remained steadfast on the way** the way of Islam **We would have certainly given them abundant water** he said: much beneficial, we would have given them much wealth **to test them thereby** until they return to what was written for them of misery.

Ishaq bin Zaid Al-Khattabi told us: Al-Faryabi told us, on the authority of Sufyan, on the authority of Ubaid God bin Abi Ziyad, on the authority of Mujahid, similarly.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ubayd God ibn Abi Ziyad, on the authority of Mujahid: **And if they had remained**

steadfast on the way he said: the way of truth **We would have certainly given them abundant water** he said: a great deal of money **to test them thereby** he said: to test them with it until they return to the misery that was written for them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Mujahid, on the authority of his father, the same.

He said: Mihran told us, on the authority of Sufyan, on the authority of Alqamah bin Marthad, on the authority of Mujahid: **And if they had remained steadfast on the way** he said: Islam **We would have given them abundant water** he said: a lot **to test them thereby** he said: to test them with it.

He said: Mihran told us, on the authority of Abu Sinan, on the authority of more than one person, on the authority of Mujahid: **Plentiful water.** He said: Water, and plentiful means abundant. **That We may test them thereby** until they return to My knowledge of them.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **We would have given them abundant water**, he said: We would have given them much wealth. His statement, **To test them thereby**, he said: To test them.

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of some of his companions, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Sa'id bin Jubayr, regarding his statement, **And if they had remained on the right way**, he said: the religion. **We would have given them abundant water**, he said: a great deal of money. **To test them thereby**, he said: to test them with it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And if they had remained steadfast on the way, We would have certainly given them abundant water.** He said: If they had all believed, We would have given them plenty of this world. God said, **To test them thereby.** He said: To test them with it.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammal, on the authority of Qatada: **We would have given them abundant water to drink.** He said: If they had been pious, their provision would have been made abundant. **To test them thereby.** He said: To test them thereby.

Ibn Hamid told us: Mihran told us, on the authority of Abu Jaafar, on the authority of Al-Rabi' bin Anas: **Plentiful water** means: a comfortable life.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And if they had remained on the right way, We would have certainly given them abundant water**, he said: Abundant water means abundant money. **To test them with it** means to test them with it.

Amr bin Abdul Hamid Al-Amili told us: Al-Muttalib bin Ziyad told us, on the authority of Al-Taimi, who said: Omar, may God be pleased with him, said regarding

Surat al-Jinn 72:16

And if they had remained on the right way, We would have certainly given them abundant water.

His statement, **And if they had remained on the right way, We would have certainly given them abundant water**, he said: Wherever there is water, there is wealth, and wherever there is water, there is temptation.

Others said: Rather, the meaning of this is: If they had persisted in misguidance, We would have given them abundant provision to lure them in.

Who said that?

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us: I heard Imran ibn Hudayr, on the authority of Abu Majlaz, who said: And if they had remained steadfast on the path of misguidance.

Others said: Rather, the meaning of this is: If they had remained steadfast on the path of truth and believed, We would have made things easy for them.

Who said that?

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: Concerning His statement, **And if they had remained on the right way**, he said: This is a parable that God has set forth, like His statement, **And if only they had upheld the Torah and the Gospel and what was revealed to them from their Lord, they would have consumed from above them and from beneath their feet** (al-Ma'idah 5:66), and His statement, the Most High, **And if only the people of the cities had believed and feared God, We would have opened upon them blessings from the heaven and the earth** (al-A'raf 7:36). And abundant water means abundant water **to test them thereby** to try them thereby.

Tafsir al-Qurtubi

The Almighty's saying: **And if they were to remain steadfast upon the way** This is from the saying of God the Most High. That is, if these disbelievers had believed, We would have provided them with plenty in this world and expanded their provision. This is interpreted as revelation, that is, it was revealed to me that if they were to remain steadfast. Ibn Bahr said: Everything in this surah that has a broken, heavy *in* is a narration of the words of the jinn who listened to the Qur'an, so they returned to their people as warners. Everything in it that has a fatha, light *an* is a revelation to the Messenger of God, may God bless him and grant him peace. Ibn al-Anbari said: Whoever breaks the letters and opens **and if they were to remain steadfast** implies a complete oath, the interpretation of which is: By God, if they were to remain steadfast upon the way, just as one says in speech: By God, if I stand, I will stand, and by God, if I stand, I will stand. The poet said:

By God, if you were free, you would not be free, nor would you be a free man.

Whoever opens the letter before the lightened letter, he arranges it - I mean the light one - on **(It was**

revealed to me that), **(and that if they were to be steadfast)** or on **(we believed in it)** and that if they were to be steadfast. It is permissible for whoever breaks all the letters to the lightened (*that*), to connect the lightened letter to **(It was revealed to me)** or to **(we believed in it)**, and he dispenses with the oath oath. The general reading is with the kasra of the waw of (*law*) due to the meeting of two quiescent letters. Ibn Watthab and Al-A'mash read with the damma of the waw. And abundant water means abundant, and the rain had been withheld from them for seven years. It is said: the eye ghadqat taghdagh, so it is ghadqa, if its water is abundant. It was said: What is meant is all of creation, meaning if they were to be steadfast on the path, the path of truth, faith and guidance and were believers and obedient. **We would have given them abundant water**, meaning abundant.

Tafsir Ibn Kathir

God the Almighty says, informing us about the jinn that they said, informing us about themselves: **And among us are the righteous, and among us are less than that**, meaning other than that. **We were of different ways**, meaning multiple, different ways and scattered opinions. Ibn Abbas, Mujahid, and more than one said: **We were of different ways**, meaning among us are believers and among us are disbelievers. Ahmad bin Sulayman al-Najjad said in his Amali: Aslam bin Sahl Bahshal told us, Ali bin al-Hasan bin Sulayman, who is Abu al-Sha'tha' al-Hadrami, a Muslim sheikh, Abu Mu'awiyah told us: I heard al-A'mash say: A jinn came to us, so I said to him: What is the most beloved food to you? He said: Rice. He said: So we brought it to them and I began to see the morsels being lifted but I did not see anyone, so I said: Is there among you any of these desires that are among us? He said: Yes. I said: Then who are the Rafidis among you? He said: We are the worst. I showed this chain of transmission to our Sheikh, the hafiz Abu al-Hajjaj al-Muzni, and he said: This is a sound chain of transmission going back to al-A'mash. And al-hafiz Ibn Asakir mentioned in the biography of al-Abbas ibn Ahmad al-Dimashqi that he said: I heard some of the jinn while I was in my house at night reciting:

Hearts are filled with love until its doctrines are attached to every East and West

She is crazy about the love of God and God is her Lord. She is attached to God and not to all creatures.

God the Almighty said: **And we thought that we would never escape God on earth, nor would we escape Him by fleeing**. That is, we know that God's power is sovereign over us, and we are not able to escape Him on earth, even if we persist in fleeing, for He is able to do so, and none of us can escape Him. **And when we heard the guidance, we believed in it**. They boast about that, and it is a source of pride for them, a lofty honor, and a good quality. And their saying: **So whoever believes in his Lord will not fear loss or oppression**. Ibn Abbas, Qatadah, and others said: So he will not fear that his good deeds will be diminished

or that he will be burdened with anything other than his bad deeds, as God the Almighty said: **So he will not fear injustice or deprivation.** "And among us are the Muslims, and among us are the deviators." That is, among us are the Muslims, and among us are the deviators, who are unjust and turn away from the truth, unlike the just, who is the just. **And whoever submits - then those have sought the right course.** That is, they sought salvation for themselves. **And as for the deviators, they will be fuel for Hell.** That is, fuel that will burn with them.

And the Almighty said: **And if they had remained steadfast upon the way, We would have certainly given them abundant water to test them thereby.** The commentators differed concerning the meaning of this, with two opinions: **One of them** is that if the unjust had remained steadfast upon the way of Islam and deviated from it and continued upon it, **We would have given them abundant water to drink**, meaning abundantly, and what is meant by this is ample provision, as in the Almighty's statement: **And if only they had upheld the Torah and the Gospel and what was revealed to them from their Lord, they would have eaten from above them and from beneath their feet.** And as in the Almighty's statement: **And if only the people of the towns had believed and feared God, We would have opened upon them blessings from the heaven and the earth.** Based on this, the meaning of His statement: **To test them thereby** is to test them, as Malik said on the authority of Zayd ibn Aslam: **To test them, to test those who persist in guidance and those who revert to misguidance.**

Mention of those who said this statement Al-Awfi said on the authority of Ibn Abbas: **And if they were to remain steadfast on the way** meaning obedience by steadfastness. Mujahid said: **And if they were to remain steadfast on the way** meaning Islam. This is what Sa'id ibn Jubayr, Sa'id ibn al-Musayyab, Ata', as-Suddi and Muhammad ibn Ka'b al-Qurazi said. Qatadah said: **And if they were to remain steadfast on the way** meaning: If they all believed, We would have provided them with more of this world. Mujahid said: **And if they were to remain steadfast on the way** meaning: The way of truth. This is what ad-Dahhak said and he cited as evidence for that the two verses we have mentioned. All of these or most of them said regarding His statement: **To test them thereby** meaning to test them with it. Muqatil said: It was revealed about the infidels of Quraysh when they were deprived of rain for seven years.

The second statement **And if they had remained steadfast on the way** of misguidance **We would have given them abundant water** meaning We would have provided them with abundant provision as a means of enticement, as God Almighty said: "But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing until, when they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair" and as He 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.** This is the statement of Abu Majlaz Lahiq ibn Humayd, for he said regarding God Almighty's statement: **And if they had remained steadfast on the way** meaning the

way of misguidance. It was narrated by Ibn Jarir and Ibn Abi Hatim, and Al-Baghawi narrated it on the authority of Al-Rabi' ibn Anas, Zayd ibn Aslam, Al-Kalbi, and Ibn Kaysan. It has a different interpretation, and it is supported by His statement: **To test them in it.** And His statement: **And whoever turns away from the remembrance of his Lord - He will drive him into a grievous punishment.** That is, a severe, painful, and agonizing punishment. Ibn Abbas, Mujahid, Ikrimah, Qatadah, and Ibn Zayd said: **A grievous punishment.** That is, a hardship with no rest. And from Ibn Abbas: a mountain in Hell. And from Saeed ibn Jubayr: a well in it.

Fath al-Qadir

16- And if they were to adhere to the way This is not from the words of the jinn, but rather it is connected to **that a group of jinn listened** and the meaning is: And it was revealed to me that the matter is if the jinn or mankind or both of them adhered to the way, which is the way of Islam, and we have mentioned before that the reading agreed to open *that* here. Ibn al-Anbari said: And the opening here is to imply an oath of its interpretation, and by God if they were to adhere to the way as he did, it is said in speech, **By God, if I stood up, I would stand up** as in the saying of the poet:

By God, if you were free, you would not be free, nor would you be free.

He said: Or on the basis of **It was revealed to me that he listened**, "And if they had been steadfast," or on the basis of **We believed in it**: meaning we believed in it, and that if they had been steadfast. The majority read it with a kasra on the waw of law due to the meeting of two sukoon letters. Ibn Waththab and Al-A'mash read it with a damma on it, **We would have given them abundant water**, meaning abundant and ample. Muqatil said: Abundant water from the sky, and that was after the rain had been withheld from them for seven years. Ibn Qutaybah said: The meaning is, if they had all believed, We would have made this world ample for them. Abundant water is used as an example because all good and provision comes from rain. This is like His statement, **And if the People of the Scripture had believed and feared God 17:1**, and His statement, **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect 18:1**, and His statement, "Seek forgiveness of your Lord. Indeed, He is ever Forgiving. He will send [rain from] the sky upon you in showers * And give you increase in wealth and children" 19:2. It was said that the meaning is: If their father had been steadfast in his worship of God and had prostrated to Adam and not disbelieved, and if his children had followed him in Islam, We would have bestowed blessings upon them. Al-Zajaj chose this. Abundant water means abundant in the Arabic language.

Tafsir al-Baghawi

Then he returned to the infidels of Mecca and said:

16- And if they had remained steadfast upon the Way, they differed in its interpretation. Some people said: If

Surat al-Jinn 72:16

And if they had remained on the right way, We would have certainly given them abundant water.

they had remained steadfast upon the way of truth, faith, and guidance, and were believers and obedient, **We would have given them abundant water,** abundantly. Muqatil said: This was after the rain had been withheld from them for seven years. They said that its meaning was, **If they had believed, We would have provided them with plenty in this world and given them abundant wealth and a comfortable life.**

Abundant water was used as an example because all goodness and provision are in the rain, as He said: **And if only they had upheld the Torah and the Gospel and what was revealed to them from their Lord, they would have eaten from above them** (al-Ma'idah 5:66). He also said: **And if only the people of the towns had believed and feared God, We would have opened upon them blessings from the sky** (al-A'raf 7:96).

Tafsir al-Baidawi

16- **And if they had been upright** meaning that if the jinn or mankind or both had been upright. **On the way** meaning on the best way. **We would have given them abundant water** We would have provided them with abundant sustenance. The mention of abundant water, which is plentiful, is specific because it is the basis of livelihood and abundance and because of the scarcity of its existence among the Arabs.

Surat al-Jinn 72:17

To test them therein. And whoever turns away from the remembrance of his Lord - He will drive him into a steadily ascending punishment.

Tafsir al-Jalalayn

17 - **To test them** To test them **in it** So that we may know how they thanked Him for His appearance **and whoever turns away from the remembrance of his Lord** the Qur'an **He will put him** with the letter ya and the letter nun **We will make him enter into a severe punishment** difficult.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And whoever turns away from the remembrance of his Lord - He will drive him into a severe punishment.** God Almighty says: And whoever turns away from the remembrance of his Lord with which He reminded him, which is this Qur'an, and its meaning is: And whoever turns away from listening to the Qur'an and using it, God will drive him into a severe, arduous punishment. He says: God will drive him into a severe, arduous punishment.

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, **And whoever turns away from the remembrance of his Lord - He will drive him into a steadily ascending punishment.** He said: A hardship of punishment in which he will ascend.

Muhammad bin Amr told me, he said: Abu Asim told me, 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, **an ascending torment,** he said: a hardship from the torment.

Abu Kurayb told us: Waki' told us, on the authority of Isra'il, on the authority of Jabir, on the authority of Mujahid, the same.

Abu Kurayb told us: Waki' told us, on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **A mounting torment.** He said: A mountain in Hell.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **He will cause him to go into a steadily ascending punishment** is a punishment in which there is no rest.

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

ascending torment. He said: An ascending torment from God in which there is no rest.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **He will cause him to go into a steadily ascending punishment,** he said: *Ascending* is the punishment that is set up.

The reciters differed in their reading of His statement **He causes him to walk.** Some of the reciters of Mecca and Basra read it **We cause him to walk** with a *nun*, considering that His statement **to test them** is with a *nun*. The majority of the reciters of Kufa read it with a *ya*, meaning: God causes him to walk, in response to the Lord in His statement, **And whoever turns away from the remembrance of his Lord.**

Tafsir al-Qurtubi

The Almighty says, **To test them therein** meaning, to test their gratitude for those blessings. Omar said about this verse: Wherever there is water, there is wealth, and wherever there is wealth, there is temptation. The meaning of **We would have given them drink** is to provide them with plenty in this world. Abundant water is an example of this, because all goodness and provision come from rain, so it was used in its place, like the Almighty's saying: **And if only the people of the cities had believed and feared God, We would have opened upon them blessings from the heaven and the earth** (al-A'raf 7:96) and His saying: **And if only they had established the Torah and the Gospel and what was revealed to them from their Lord, they would have eaten from above them and from beneath their feet** (al-Ma'idah 5:66) meaning from rain. And God knows best. Sa'id ibn al-Musayyab, Ata' ibn Abi Rabah, al-Dahhak, Qatadah, Muqatil, Atiyyah, Ubaid ibn 'Umair and al-Hasan said: By God, the Companions of the Prophet (peace and blessings of God be upon him) were obedient and listening. Then the treasures of Chosroes, Caesar, Muqawqis and Negus were opened to them, and they were tempted by them. They attacked their leader and killed him, meaning 'Uthman ibn 'Affan. Al-Kalbi and others said: **And if they had remained steadfast in the path of** disbelief that they were upon, and they were all disbelievers, **We would have expanded their provisions as a deception and lure them, until they were tempted by them, so We would have punished them with them in this world and the Hereafter.** This is a statement made by al-Rabi' ibn Anas, Zayd ibn Asl and his son, al-Kalbi, al-Thamali, Yaman ibn Ri'ab, Ibn Kaysan and Abu Majlaz. They based their evidence on the verse: **But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing** (al-An'am 6:44). And the Almighty said: **And had it not been that mankind would have become one community, We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses** (al-Zukhruf 43:33), and the first is more likely, because the method is defined by the definite article, so it is more obligatory that his method be the method of guidance, and because righteousness can only be with guidance. In Sahih Muslim, on the authority of Abu Sa'id Al-Khudri, may God be pleased with him:

Surat al-Jinn 72:17

To test them therein. And whoever turns away from the remembrance of his Lord - He will drive him into a steadily ascending punishment.

The Messenger of God, may God bless him and grant him peace, said: **What I fear most for you is what God brings forth for you from the flowers of this world.** They said: **And what are the flowers of this world?** He said: **The blessings of the earth...** And he mentioned the hadith. And he, peace be upon him, said:

“By God, I do not fear poverty for you. Rather, I fear that the world will be made easy for you as it was made easy for those before you, and you will compete for it as they competed for it, and it will destroy you as it destroyed them.”

God the Almighty said: {And whoever turns away from the remembrance of his Lord} meaning the Qur'an, as stated by Ibn Zayd. There are two interpretations regarding his turning away from it: One is about acceptance, if it is said that it is for the disbelievers. The second is about action, if it is said that it is for the believers. It was said: **(And whoever turns away from the remembrance of his Lord)** meaning does not thank Him for His blessings, **He will lead him into a grievous punishment.** The Kufians and Ayyash from Abu Amr read (*yuslikuhu*) with a ya', and Abu Ubaidi and Abu Hatim preferred it, because the name of God was mentioned first, so he said: **(And whoever turns away from the remembrance of his Lord)** the rest of them **(will lead him)** with a noon. It was narrated from Muslim ibn Jundub with a damma on the noon and a kasra on the lam. Talhah and Al-A'raj read it this way, and they are two dialects. Salkahu and Aslahu mean the same, meaning We will make him enter. **A grievous punishment** meaning a very difficult one. Ibn Abbas said: It is a mountain in Hell. Al-Khudri said: Whenever they put their hands on it, it melts. Ibn Abbas said: The meaning is difficulty from the punishment. It is known in the language that ascension means hardship. You say: The matter ascends me: if it is difficult for you. From this is the saying of Omar: Nothing ascends me as the marriage sermon ascends me, meaning it is not difficult for me. And torment ascended means severe. Ascension is the source of ascension. It is said: He ascended ascending and ascending. So it is used to describe torment because the tormented one ascends, meaning it rises above him and overcomes him so that he cannot bear it. Abu Ubaidah said: Ascension is a source, meaning torment that has ascension, and walking in ascension is difficult. And ascension is the difficult obstacle. And Ikrimah said: It is

A smooth rock in Hell that one is commanded to climb. When one reaches the top, he is forced to descend into Hell. Al-Kalbi said: Al-Walid ibn al-Mughira is commanded to climb a mountain in Hell made of smooth rock. He is pulled by those in front of him with chains and hit by whips from behind him until he reaches the top. He does not reach the top in forty years. When he reaches the top, he is forced to descend to the bottom. Then he is commanded to climb it again. This is his habit forever, and it is the saying of God Almighty: **I will surely burden him with a mighty climb** (al-Muddaththir 74:17).

Tafsir Ibn Kathir

God the Almighty says, informing us about the jinn that they said, informing us about themselves: **And among us are the righteous, and among us are less than that,** meaning other than that. **We were of different ways,** meaning multiple, different ways and scattered opinions. Ibn Abbas, Mujahid, and more than one said: **We were of different ways,** meaning among us are believers and among us are disbelievers. Ahmad bin Sulayman al-Najjad said in his Amali: Aslam bin Sahl Bahshal told us, Ali bin al-Hasan bin Sulayman, who is Abu al-Sha'tha' al-Hadrami, a Muslim sheikh, Abu Mu'awiyah told us: I heard al-A'mash say: A jinn came to us, so I said to him: What is the most beloved food to you? He said: Rice. He said: So we brought it to them and I began to see the morsels being lifted but I did not see anyone, so I said: Is there among you any of these desires that are among us? He said: Yes. I said: Then who are the Rafidis among you? He said: We are the worst. I showed this chain of transmission to our Sheikh, the hafiz Abu al-Hajjaj al-Muzni, and he said: This is a sound chain of transmission going back to al-A'mash. And al-Hafiz Ibn Asakir mentioned in the biography of al-Abbas ibn Ahmad al-Dimashqi that he said: I heard some of the jinn while I was in my house at night reciting:

Hearts are filled with love until its doctrines are attached to every East and West

She is crazy about the love of God and God is her Lord. She is attached to God and not to all creatures.

God the Almighty said: **And we thought that we would never escape God on earth, nor would we escape Him by fleeing.** That is, we know that God's power is sovereign over us, and we are not able to escape Him on earth, even if we persist in fleeing, for He is able to do so, and none of us can escape Him. **And when we heard the guidance, we believed in it.** They boast about that, and it is a source of pride for them, a lofty honor, and a good quality. And their saying: **So whoever believes in his Lord will not fear loss or oppression.** Ibn Abbas, Qatadah, and others said: So he will not fear that his good deeds will be diminished or that he will be burdened with anything other than his bad deeds, as God the Almighty said: **So he will not fear injustice or deprivation.** “And among us are the Muslims, and among us are the deviators.” That is, among us are the Muslims, and among us are the deviators, who are unjust and turn away from the truth, unlike the just, who is the just. **And whoever submits - then those have sought the right course.** That is, they sought salvation for themselves. **And as for the deviators, they will be fuel for Hell.** That is, fuel that will burn with them.

And the Almighty said: **And if they had remained steadfast upon the way, We would have certainly given them abundant water to test them thereby.** The commentators differed concerning the meaning of this, with two opinions: **One of them** is that if the unjust had remained steadfast upon the way of Islam and deviated from it and continued upon it, **We would have**

given them abundant water to drink, meaning abundantly, and what is meant by this is ample provision, as in the Almighty's statement: **And if only they had upheld the Torah and the Gospel and what was revealed to them from their Lord, they would have eaten from above them and from beneath their feet.** And as in the Almighty's statement: **And if only the people of the towns had believed and feared God, We would have opened upon them blessings from the heaven and the earth.** Based on this, the meaning of His statement: **To test them thereby** is to test them, as Malik said on the authority of Zayd ibn Aslam: **To test them, to test those who persist in guidance and those who revert to misguidance.**

Mention of those who said this statement Al-Awfi said on the authority of Ibn Abbas: **And if they were to remain steadfast on the way** meaning obedience by steadfastness. Mujahid said: **And if they were to remain steadfast on the way** meaning Islam. This is what Sa'id ibn Jubayr, Sa'id ibn al-Musayyab, Ata', as-Suddi and Muhammad ibn Ka'b al-Qurazi said. Qatadah said: **And if they were to remain steadfast on the way** meaning: If they all believed, We would have provided them with all of this world. Mujahid said: **And if they were to remain steadfast on the way** meaning: The way of truth. This is what ad-Dahhak said and he cited as evidence for that the two verses we have mentioned. All of these or most of them said regarding His statement: **To test them thereby** meaning to test them with it. Muqatil said: It was revealed about the infidels of Quraysh when they were deprived of rain for seven years.

The second statement **And if they had remained steadfast on the way** of misguidance **We would have given them abundant water** meaning We would have provided them with abundant provision as a means of enticement, as God Almighty said: "But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing until, when they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair" and as He 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.** This is the statement of Abu Majlaz Lahiq ibn Humayd, for he said regarding God Almighty's statement: **And if they had remained steadfast on the way** meaning the way of misguidance. It was narrated by Ibn Jarir and Ibn Abi Hatim, and Al-Baghawi narrated it on the authority of Al-Rabi' ibn Anas, Zayd ibn Aslam, Al-Kalbi, and Ibn Kaysan. It has a different interpretation, and it is supported by His statement: **To test them in it.** And His statement: **And whoever turns away from the remembrance of his Lord - He will drive him into a grievous punishment.** That is, a severe, painful, and agonizing punishment. Ibn Abbas, Mujahid, Ikrimah, Qatadah, and Ibn Zayd said: **A grievous punishment.** That is, a hardship with no rest. And from Ibn Abbas: a mountain in Hell. And from Saeed ibn Jubayr: a well in it.

Fath al-Qadir

17- **To test them therein** meaning, to test them and know how to be grateful for those blessings. Al-Kalbi

said: The meaning is that if they had remained steadfast in the path of disbelief that they are upon and were all disbelievers, We would have expanded their provisions as a deception and enticement until they were tempted by it, so We would have punished them in this world and the Hereafter. Ar-Rabi' ibn Anas, Zayd ibn Aslam and his son Abd ar-Rahman, a-Thumali, Yaman ibn Zayyan, Ibn Kaysan, and Abu Majlaz said the same. They provided evidence for this with the verse: **But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing** and the verse: **And had it not been that mankind would have become one community, We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses** (al-An'am 2:17). The first is more correct. **And whoever turns away from the remembrance of his Lord - He will drive him into a steadily ascending punishment** meaning, whoever turns away from the Qur'an, or worship, or admonition, or all of that - He will drive him into a steadily ascending punishment, meaning difficult and arduous. The majority read *Naslakahu* with an open noon. The Kufians and Abu Amr, in a narration from him, read it with a lower yaa. Abu Ubaid and Abu Hatim chose this reading because of the statement: **from the remembrance of his Lord and not from our remembrance.** Muslim ibn Jundub, Talha ibn Musarraf and al-A'raj read it with a damma on the noon and a kasra on the lam, from *aslakahu*, and the majority read it from *salakahu*. In the language, *as'ad* means hardship. You say **tas'ad bi al-amr the matter is difficult for you**, and it is the source of *sa'ada* **he ascended**, it is said *sa'dan* **he ascended** and *sa'uda* **he ascended**, so it describes the torment as an exaggeration, because the tormentor ascends: that is, it rises above him and overcomes him so that he cannot bear it. Abu Ubaid said: As'ad is a source: meaning a torment that has ascended. Ikrimah said: As'ad is a smooth rock in Hell that one is forced to climb, so when he reaches the top, he descends into Hell, as in His statement: **I will exhaust him with a great ascent.** Ascension is the difficult obstacle.

Tafsir al-Baghawi

And the Almighty said: 17- **That We may test them therein**, meaning: To test their gratitude for what they were given. This is the opinion of Saeed ibn al-Musayyab, Ata' ibn Abi Rabah, al-Dahhak, Qatadah, Muqatil, and al-Hasan.

Others said: Its meaning is that if they had remained steadfast in the path of disbelief and misguidance, We would have given them abundant wealth and provided them with plenty to test them with it, as a punishment for them and a lure until they are tempted by it, so that We may punish them. This is the saying of al-Rabi' ibn Anas, Zayd ibn Aslam, al-Kalbi, and Ibn Kaysan, as God said: **But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing** (al-An'am 6:44).

And whoever turns away from the remembrance of his Lord - He will cause him to plunge into a torment ascending. The people of Kufa and Ya'qub read *yasliquhu* with a ya', while the others read it with a

Surat al-Jinn 72:17

To test them therein. And whoever turns away from the remembrance of his Lord - He will drive him into a steadily ascending punishment.

noon, meaning: We will cause him to enter. **A severe punishment.** Ibn Abbas said: Difficult. The meaning of *ascending* is: difficult. Qatada said: There is no rest in it. Muqatil said: There is no joy in it. Al-Hasan said: It only increases in severity. The basic principle is that climbing is difficult for people.

Tafsir al-Baidawi

17- **To test them therein** To test how they will thank Him. It was said that its meaning is that if the jinn had adhered to their old way and did not submit to listening to the Qur'an, We would have provided them with abundant provision, luring them into temptation and punishing them for their disbelief. **And whoever turns away from the remembrance of his Lord** From His worship, His admonition, or His life. **He will lead him** He will make him enter. Other than the Kufians, he read it with the letter *nun*. **A severe punishment** Hard, rising above the one being punished and overpowering him, a source described with it.

Surat al-Jinn 72:18

And that the mosques are for God, so do not invoke anyone along with God.

Tafsir al-Jalalayn

18 - **And that the mosques** are places of prayer **for God, so do not invoke** in them **with God anyone** by associating others with Him, as the Jews and Christians did when they entered their churches and synagogues, they associated others with Him.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Abu Salih on the authority of Ibn Abbas, who said: The jinn said: O Messenger of God, give us permission to witness the prayers with you in your mosque. So God revealed: The mosques belong to God, so do not invoke anyone with God.

Ibn Jarir narrated on the authority of Saeed bin Jubair who said: The jinn said to the Prophet, may God bless him and grant him peace: How can we come to the mosque when we are far from you? Or how can we witness the prayer when we are far from you? So the verse was revealed: **The mosques belong to God.**

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "Say, 'It has been revealed to me that a group of jinn listened' and that the mosques are for God, so do not invoke anyone with God, O people, and do not associate anything with Him in them, but single out His monotheism and devote worship to Him alone.

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, "And the mosques are for God, so do not invoke anyone with God," when the Jews and Christians entered their churches and synagogues, they associated partners with God, so God commanded His Prophet to worship God alone.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail ibn Abi Khalid, on the authority of Mahmud, on the authority of Saeed ibn Jubayr, **And that the mosques belong to God**, he said: The jinn said to the Prophet of God, **How can we come to the mosque when we are far from you, and how can we attend the prayer with you when we are far from you?** So the verse was revealed, **And that the mosques belong to God, so do not invoke anyone along with God.**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the mosques are for God, so do not invoke anyone**

with God. He said: When the Jews and Christians entered their churches and synagogues, they associated partners with God, so God commanded His Prophet to make the call to Him sincere when he entered the mosque.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Ikrimah: **And the mosques belong to God.** He said: All of the mosques.

Tafsir al-Qurtubi

God Almighty says: **And the mosques are for God, so do not invoke anyone with God.**

There are six issues:

First - The Almighty's saying: **And that the mosques are for God** *an* with the fat-ha. It was said: It refers back to the Almighty's saying: "Say: It has been revealed to me" meaning: Say: It has been revealed to me that the mosques are for God. Al-Khalil said: Meaning, because the mosques are for God. What is meant is the houses that the people of different religions build for worship. Sa'id ibn Jubayr said: The jinn said: How can we come to the mosques and witness the prayer with you while we are far away from you? So the verse: **And that the mosques are for God** was revealed, meaning they were built for the remembrance of God and His obedience. Al-Hasan said: What is meant by it is all places, because the entire earth is a mosque for the Prophet, may God bless him and grant him peace. He says:

(Wherever you are, pray, for wherever you pray is a mosque. In Sahih Muslim: (And the earth has been made for me a place of prostration and purification). Saeed ibn al-Musayyab and Talq ibn Habib said: What is meant by *mosques* are the limbs on which the servant prostrates, which are the feet, knees, hands, and face. He says: These limbs God has bestowed upon you, so do not prostrate on them and do not humiliate them to anyone other than their Creator." In Sahih Muslim: "On the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: "I was commanded to prostrate on seven bones: the forehead" - and he pointed to his nose - **the hands, the knees, and the tips of the feet.** Al-Abbas said: The Prophet, may God bless him and grant him peace, said: **When the servant prostrates, seven limbs prostrate with him.** It was said: The mosques are the prayers, meaning that prostration is for God. Al-Hasan also said this. If you consider the mosques to be places, then the singular is masjid with a kasra on the jim, and it is also said with a fatha, as narrated by al-Farra'.

If you make them limbs, then the singular is masjid *mosque*, with a fatha on the jim. It has also been said that it is the plural of masjid, which is prostration. It is also said: I prostrated myself in prostration and in masjid, just as you say: I struck the ground with a darban *strike* and a mudarban *strike* with a fatha, meaning I walked in search of a livelihood. Ibn Abbas said: The mosques here are Mecca, which is the Qiblah, and Mecca was called mosques because

Surat al-Jinn 72:18

And that the mosques are for God, so do not invoke anyone along with God.

everyone prostrates towards it. The first statement is the most evident of these statements, God willing, and it is narrated on the authority of Ibn Abbas, may God have mercy on him.

Second: The Almighty's saying: **To God** is an addition of honor and respect. Then He specifically mentioned the Ancient House, saying: **And purify My House** (al-Hajj 22:26). And he, peace be upon him, said:

A prayer in this mosque of mine is better than a thousand prayers in any other mosque, except the Sacred Mosque. Ibn al-Arabi said: It has been narrated through an acceptable chain of transmission that the Prophet, may God bless him and grant him peace, said:

(One prayer in this mosque of mine is better than a thousand prayers in any other mosque, except the Sacred Mosque, for one prayer in it is better than a hundred prayers in this mosque of mine.) If this were true, it would be a clear text.

I said: It is correct to transmit justice from justice according to what we explained in Surah Ibrahim.

Third: Although mosques belong to God in terms of ownership and honor, they may be attributed to someone else as a definite noun, so it may be said: the mosque of so-and-so. In the authentic hadith:

"The Prophet, may God bless him and grant him peace, raced horses that had been trained from Al-Hafiya and continued them to Thaniyat Al-Wada'. He also raced horses that had not been trained from Al-Thaniyyah to the mosque of Banu Zuraiq." This addition is by virtue of the locality, as if it were in their qibla, or it may be by way of their being endowed. There is no disagreement among the ummah regarding the endowment of mosques, bridges, and graveyards, although they differed regarding the endowment of other things.

Fourth: Although mosques are for God and only God is mentioned in them, it is permissible to divide wealth in them. It is permissible to give charity in them as a share between the poor and everyone who comes to eat. It is permissible to imprison a debtor in them, chain up a prisoner, sleep in them, house the sick in them, open the door to a neighbor, and recite poetry in them if it is free of falsehood. All of this has been explained in Surah Bara'ah, Surah An-Nur, and others.

Fifth - The Almighty's saying, **So do not invoke anyone with God.** This is a rebuke to the polytheists for their supplication to God other than Him in the Sacred Mosque. Mujahid said: When the Jews and Christians entered their churches and synagogues, they associated others with God. So God commanded His Prophet and the believers to make their supplication sincere to God when they entered all the mosques. He said: **So do not associate therein any idol or anything else that is worshipped.** It was also said that the meaning is: Set apart the mosques for the remembrance of God, and do not take them as a place of mockery, trade, gatherings, or roads, and do not assign any share in them to anyone other than God. In the Sahih:

(Whoever seeks something lost in the mosque, say, May God not return it to you, for mosques were not built for this purpose.) And sufficient rulings on mosques have been mentioned in Surat An-Nur, and praise be to God.

Sixth:

Ad-Dahhak narrated on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace:

When he entered the mosque, he would put his right foot forward and say, **The mosques are for God, so do not invoke anyone with God.** "O God, I am Your servant and Your visitor, and every visitor has a right over him, and You are the best to whom one may visit, so I ask You by Your mercy to free my neck from the Fire." When he left the mosque, he would put his left foot forward and say, "O God, pour goodness upon me abundantly and do not take away from me the good things which You have given me ever. Do not make my livelihood a struggle, and grant me on earth means" **meaning wealth.**

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to believe in His Oneness in the places of worship and not to invoke anyone along with Him or associate others with Him, as Qatada said regarding His statement, the Almighty: {And that the mosques are for God, so do not invoke anyone along with God}. He said: When the Jews and Christians entered their churches and synagogues, they associated others with God, so God commanded His Prophet, peace and blessings be upon him, to believe in His Oneness alone. Ibn Abi Hatim said: Ali bin Al-Hussein mentioned, Ismail bin Bint Al-Suddi told us, a man named him told us, on the authority of Al-Suddi, on the authority of Abu Malik or Abu Salih, on the authority of Ibn Abbas, regarding His statement, {And that the mosques are for God, so do not invoke anyone along with God}. He said: On the day this verse was revealed, there was no mosque on earth except the Sacred Mosque and the Mosque of Elijah in Jerusalem. Al-A'mash said: The jinn said: O Messenger of God, give us permission to attend the prayers with you in your mosque, so God the Almighty revealed: {And that the mosques are for God, so do not invoke anyone along with God}. He said: Pray and do not mix with the people. Ibn Jarir said: Ibn Hamid told us, Mihran told us, Sufyan told us, on the authority of Ismail bin Abi Khalid, on the authority of Mahmud, on the authority of Saeed bin Jubair, **And the mosques are for God, so do not invoke anyone along with God,** he said: The jinn said to the Prophet of God, may God bless him and grant him peace, how can we come to the mosque when we are far away? That is, far from you, and how can we attend the prayer when we are far from you? So the verse, **And the mosques are for God, so do not invoke anyone along with God,** was revealed.

Sufyan said on the authority of Khasif on the authority

of Ikrimah: It was revealed regarding all mosques. Saeed bin Jubair said: It was revealed regarding the limbs of prostration, meaning they are for God, so do not prostrate with them to anyone other than Him. And they mentioned in this statement the authentic hadith narrated by Abdullah bin Tawus on the authority of his father, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "I was commanded to prostrate on seven bones: on the forehead - he pointed with his hand to his nose - the hands, the knees, and the tips of the feet." And the Almighty's saying: **And that when Abdullah stood up to call upon Him, they almost covered him with a blanket.** Al-Awfi said on the authority of Ibn Abbas, who said: When they heard the Prophet, may God bless him and grant him peace, reciting the Qur'an, they almost rode him out of eagerness when they heard him recite the Qur'an and they came close to him, but he did not know about them until the Messenger came to him and began to recite it. "Say: It has been revealed to me that a group of jinn listened" listening to the Qur'an. This is a statement, and it was narrated on the authority of Al-Zubayr bin Al-Awwam, may God be pleased with him. Ibn Jarir said: Muhammad bin Muammar told me, Abu Muslim told us on the authority of Abu Awanah on the authority of Abu Bishr on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: The jinn said to their al-Nas 114: **When Abdullah stood up to call upon Him, they almost covered him with a blanket.** He said: When they saw him He was praying, and his companions were bowing as he bowed and prostrating as he prostrated. He said: They were amazed at the obedience of his companions to him. He said: They said to their people, **When Abdullah stood up to call upon Him, they almost covered him with a crowd.** This is a second statement, and it was also narrated from Saeed bin Jubair. Al-Hasan said: When the Messenger of God, may God bless him and grant him peace, stood up saying, **There is no god but God**, and called the people to their Lord, the Arabs almost covered him all together.

Qatada said about His statement: **And that when the servant of God stood up to call upon Him, they were about to gather around him**, he said: The jinn and mankind gathered around this matter to extinguish it, but God refused except to support it, carry it out, and make it prevail over those who opposed it. This is a third statement, and it is narrated from Ibn Abbas, Mujahid, Saeed bin Jubayr, and the statement of Ibn Zayd. It is the choice of Ibn Jarir, and it is the most apparent, because of His statement after it: **Say, 'I only call upon my Lord, and I do not associate anyone with Him.'** That is, the Messenger said to them when they harmed him, opposed him, belied him, and conspired against him to invalidate the truth that he had brought and gathered together in their enmity toward him, **I only call upon my Lord**, that is, I only worship my Lord alone, with no partner, and I seek refuge in Him and trust in Him, **and I do not associate anyone with Him.** And His statement, the Most High, **Say, 'I do not possess for you harm or right guidance,'** that is, I am only a human being like you, to whom revelation is sent, and a servant of God's servants. I have no say in your guidance or your misguidance. Rather, the reference in all of that is to God Almighty. And He, the

Majestic, then He also informed about Himself that no one can protect me from God, meaning that if I disobeyed Him, no one would be able to save me from His punishment. **And I will not find besides Him any refuge.** Mujahid, Qatadah, and As-Suddi said: No refuge. Qatadah also said: **Say, 'No one can protect me from God, and I will not find besides Him any refuge.'** Meaning, no helper or refuge. In another narration: no protector or refuge.

God the Almighty said: **Except to convey from God and His messages.** Some of them said that it is an exception to His saying: "Say: I do not possess for you any harm or guidance" **except to convey.** It is possible that it is an exception to His saying: **No one can protect me from God**, meaning no one can protect me from Him and save me except by conveying the message that He has made it obligatory for me to deliver, as God the Almighty said: "O Messenger, convey what has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people." And God the Almighty said: **And whoever disobeys God and His Messenger - for him is the fire of Hell, wherein he will abide forever.** Meaning, I convey to you the message of God, but whoever disobeys after that - for him is the recompense of the fire of Hell, wherein he will abide forever, meaning there is no escape for them from it and no exit for them from it. And the Almighty says: **Until, when they see what they are promised, they will know who is weaker in helpers and fewer in number.** That is, until these polytheists from among the jinn and mankind see what they are promised on the Day of Resurrection, they will know on that day who is weaker in helpers and fewer in number, them or the believers who believe in the Oneness of God Almighty. That is, rather, the polytheists have no helpers at all and they are fewer in number than the soldiers of God Almighty.

Fath al-Qadir

18- **And that the mosques are for God.** We have already mentioned the agreement of the reciters here on the opening, so it is connected to the fact that he listened: meaning, it was revealed to me that the mosques are specifically for God. Al-Khalil said: The meaning is because the mosques. And the mosques are the places that were built for prayer in. Saeed bin Jubair said: The jinn said, **How can we come to the mosques and witness the prayer with you when we are far from you?** So it was revealed. Al-Hasan said: He meant by it all places because the whole earth is a mosque. Saeed bin Al-Musayyab and Talq bin Habib said: He meant by the mosques the limbs on which the servant prostrates, which are the feet, knees, hands, and forehead. He says, **These are the limbs that God has bestowed upon you, so do not prostrate with them to anyone other than God, for that will deny the blessing of God.** Ata' said the same. It was said that the mosques are the prayer because prostration is among its pillars. Al-Hasan said, **So do not invoke anyone with God** from His creation, whoever he may be.

Surat al-Jinn 72:18

And that the mosques are for God, so do not invoke anyone along with God.

Tafsir al-Baghawi

18- **And that the mosques are for God**, meaning the places that were built for prayer and remembrance of God, **so do not invoke anyone with God**, Qatada said: When the Jews and Christians entered their churches and synagogues, they associated partners with God, so God commanded the believers to sincerely call to God when they entered the mosques, and he meant by that all the mosques.

Al-Hasan said: He meant all of the places because the whole earth was made a mosque for the Prophet, may God bless him and grant him peace.

Saeed bin Jubair said: The jinn said to the Prophet, may God bless him and grant him peace: How can we come to the mosque and witness the prayer with you when we are far away? Then this verse was revealed: **And that the mosques belong to God.**

It was also narrated on the authority of Saeed bin Jubair that what is meant by **places of prostration** are the limbs on which a person prostrates, and they are seven: the forehead, the hands, the knees, and the feet. He said: These limbs on which prostration occurs were created by God, so do not prostrate on them to anyone other than Him.

Abu Saeed Ahmad bin Muhammad bin Al-Abbas Al-Hamidi told us, Abu Abdullah Muhammad bin Abdullah Al-Hafiz told us, Abu Abdullah Muhammad bin Ya'qub told us, Ali bin Al-Hasan Al-Hilali and Al-Sari bin Khuzaymah told us: Ya'la bin Asad told us, Wahib told us, on the authority of Abdullah bin Tawus, on the authority of his father, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "I was commanded to prostrate on seven parts of the body: the forehead - and he pointed to it with his hand - the hands, the knees, and the tips of the feet, and not to cover my garment or my hair."

If you make mosques places for prayer, then the singular is masjid, with a kasra on the jim, and if you make them parts, then the singular is masjid, with a fatha on the jim.

Tafsir al-Baidawi

18- **And that the mosques are for God** are specific to Him. **So do not invoke anyone with God** so do not worship therein other than Him. Whoever makes *that* implied by the lam a reason for the prohibition has nullified the benefit. It was said that what is meant by **the mosques** is the whole earth because it was made a mosque for the Prophet, may God bless him and grant him peace. It was said that it is the Sacred Mosque because it was said that the mosques and the places of prostration are on the basis that what is meant is the prohibition of prostrating to other than God, and its seven arabs or prostrations on the basis that it is the plural of mosque.

Surat al-Jinn 72:19

And that when the servant of God stood up to call upon Him, they were about to come down on him in a crowd.

Tafsir al-Jalalayn

19 - **And that** with the fat-ha and the kasra as a resumption and the pronoun refers to the matter **when the servant of God** Muhammad the Prophet, may God bless him and grant him peace, **stood up to call upon Him** worshipping Him in Batn Nakhl **they almost** that is, the jinn listening to his recitation **were about to become a crowd upon him** with the kasra and the damma of the lam like the felt in riding one another crowding together out of eagerness to hear the Qur'an

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And that when Abdullah stood up to call upon Him, they almost gathered around him in groups** means: And that when Muhammad, the Messenger of God, may God bless him and grant him peace, stood up to call upon God, saying: **There is no god but God, they almost gathered around him in groups** means: They almost gathered around Muhammad, one on top of the other. The singular form is labdah, and there are two pronunciations for it: the first is the kasrah of the lam, and whoever breaks it, pluralizes it as labd, and the second is the damma of the lam, and whoever joins it, pluralizes it as labd with the damma of the lam, or labad. And whoever joins it, says labdan, like rak'i' and ruko'an. The reciters of the regions break the lam of labd, except for Ibn Muhaisin, for he joins it with a damma, and they have the same meaning, except that the reading that the reciters of the regions follow is more beloved to me. The Arabs call the many locusts that have mounted each other labdah, and from this is the saying of Abd Manaf ibn Rib'i al-Hudhali:

They were hit by six houses and four, as if a tax collector had been imposed on them.

The collector: the locust that collects everything it eats.

The commentators differed about those meant by his statement, **They almost mounted him**. Some of them said: What he meant by that was the jinn who almost mounted the Messenger of God, may God bless him and grant him peace, when they heard the Qur'an.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And when Abdullah stood up to call upon Him, they were about to gather around him in droves**, meaning when they heard the Prophet, may God bless him and grant him peace, reciting the Qur'an, and they came close to him, but he did not know about them until the Messenger came to him and began to recite it, **Say, 'It has been**

revealed to me that a group of jinn listened.'

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 almost mounted him in droves**, that they almost rode him out of eagerness for what they heard from him of the Qur'an.

Abu Ja'far said: Whoever said this statement considered his statement, **And that when Abdullah stood up**, to be among what was revealed to the Prophet, may God bless him and grant him peace. Thus, its meaning is: Say, it was revealed to me that a group of jinn listened, and that when Abdullah stood up, he called upon Him.

Others said: Rather, this is from the words of a group of jinn when they returned to their people and told them what they saw of the obedience of the companions of the Messenger of God, may God bless him and grant him peace, to him and their following him in bowing and prostrating.

Who said that?

Muhammad ibn Ma'mar told me: Abu Muslim told us, on the authority of Abu 'Awana, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, who said: The jinn said to their people, **When 'Abdullah stood up to call upon Him, they almost covered him with a crowd**. He said: When they saw him praying and his companions bowing as he bowed and prostrating as he prostrated, they were amazed at the obedience of his companions to him. He said: So they said to their people, **When 'Abdullah stood up to call upon Him, they almost covered him with a crowd**.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ziyad, on the authority of Saeed bin Jubair, regarding his statement: **And that when Abdullah stood up to call upon Him, they almost fell upon him in crowds**, he said: The companions of the Prophet of God, may God bless him and grant him peace, used to follow him, bowing as he bowed, and prostrating as he prostrated. Whoever said this statement that we mentioned on the authority of Ibn Abbas and Saeed opened the alif in his statement **and that he** and connected it to his statement, **and that He, the Most High, is the Lord of our Lord**, with a fatha, and it was permissible for him to close it as an initial letter.

Others said: Rather, this is from the report of God that He revealed to His Prophet, may God bless him and grant him peace, because He knew that mankind and the jinn conspired against him, in order to invalidate the truth that he had brought them, but God refused to do anything but complete it.

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 when Abdullah stood up to call upon Him, they were about to gather around him in crowds**. He said: The jinn and mankind gathered around this matter to extinguish it, but God refused except to support it, carry it out, and make it prevail over those who opposed it.

Surat al-Jinn 72:19

And that when the servant of God stood up to call upon Him, they were about to come down on him in a crowd.

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 be hidden**, he said: When the Prophet, may God bless him and grant him peace, stood up, the jinn and mankind were hidden together, and they were eager to extinguish this light that God had sent down.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **They almost gathered against him in droves**, he said: They conspired against him, some against others, they conspired against the Messenger of God, may God bless him and grant him peace. And whoever says this statement opens the alif of his statement, **and that he**.

The most correct of the sayings is the one that says: This is report from God that when His Messenger Muhammad, may God bless him and grant him peace, stood up to call to Him, all the Arabs conspired against him and tried to extinguish God's light.

We said that this is the most correct interpretation because his statement, **And that when Abdullah stood up to call upon Him**, follows his statement, **And that the mosques belong to God**, and that is from God's information. Likewise, his statement, **And that when Abdullah stood up to call upon Him**, and another is that He, the Most High, followed that with his statement, **So do not call upon anyone along with God**. So it is known that what follows that is the information about what happened to the one commanded not to call upon anyone along with God in that, not the information about the large number of people who answered the call and their haste to answer.

Muhammad bin Bashir told us: Hudha told us: Aouf told us, on the authority of Al-Hasan, regarding his statement, **And when the servant of God stood up to call upon Him**, he said: When the Messenger of God, may God bless him and grant him peace, stood up saying, **There is no god but God**, and called the people to their Lord, the Arabs were almost all against him.

Ibn Bashir told us, he said: Yahya told us, he said: Sufyan told us, on the authority of Ismail bin Abi Khalid, on the authority of a man, on the authority of Saeed bin Jubair, regarding his statement, **They almost piled up on him**, he said: They piled up on him.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Saeed bin Jubair: **They almost surrounded him**. He said: Some of them surrounded each other.

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, **They almost became a crowd against him**, meaning: helpers.

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, **They almost fell upon him in droves**, he said: All of them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **They almost fell upon him in droves**. He said: All of them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **They almost covered him with a blanket**. A blanket is something that is one part on top of another.

Tafsir al-Qurtubi

The Almighty said: **And when the servant of God stood up to call upon Him** The fat-ha is permissible, meaning God revealed to him that. The kasra is permissible as a new sentence. **The servant of God** here refers to Muhammad, peace and blessings be upon him, when he was praying in Batn Nakhl and reciting the Quran, as mentioned at the beginning of the surah. **Calling upon Him** means worshipping Him. Ibn Jurayj said: **Calling Him** means he stood up to them, calling to God Almighty. **They were about to flock to him in droves** Az-Zubayr ibn Al-Awwam said: They are the jinn when they listened to the Quran. It was also said: They were about to ride it out of eagerness, as Ad-Dahhat said. Ibn Abbas said: Desiring to hear the remembrance. Bard narrated on the authority of Makhul: The jinn pledged allegiance to the Messenger of God, peace and blessings be upon him, on this night, and they were seventy thousand, and they finished pledging allegiance to him at the break of dawn. Ibn Abbas also said: This is from the words of the jinn when they returned to their people and informed them of what they had seen of the obedience of the Prophet's companions, peace and blessings be upon him, and their following him in bowing and prostrating. It was said: The meaning is that the polytheists almost rode each other, out of spite for the Prophet, may God bless him and grant him peace. Al-Hasan, Qatadah, and Ibn Zayd said: It means, **When the servant of God** Muhammad stood up with the call, mankind and jinn gathered around this matter to extinguish it, but God refused except to support him and complete his light. Al-Tabari chose the meaning to be: The Arabs almost gathered around the Prophet, may God bless him and grant him peace, and conspired to extinguish the light that he brought. Mujahid said: His statement (*labdan*) means groups, and it is from the verb *talabad* to gather something on something, meaning to gather, and from it comes the word *labd* which is spread out due to the accumulation of its wool, and everything that you stick tightly together, you have stuck it together, and the plural of labdah is *labd* like *qirbah* and *qirbah*. The hair on the back of a lion is called *labdah* and its plural is *labd*. Zuhair said:

The lion has a weapon, a sling, and his claws are not trimmed.

A large number of locusts are called: Labd. There are four languages and readings for it: Fatha on the Ba and Kasra on the Lam, which is the reading of the common people. Damma on the Lam and Fatha on the Ba, which is the reading of Mujahid ibn Muhaisin and Hisham from the people of Ash-Sham, the singular of

which is Labdah. With Damma on the Lam and the Ba, which is the reading of Abu Haywah, Muhammad ibn al-Samiqi', Abu al-Ashhab al-Uqayli and al-Jahdary as well, the singular of which is Labd, like Raqi' and Ruka', and Sajid and Sujud. It is said: Labd with Damma on the Lam and Fatha on the Ba is something permanent, and from it Luqman's eagle was called Labd for its permanence and permanence. Al-Nabigha said:

He who has been unfair to Labeled has been unfair to her

Al-Qushayri: It was read (*labda*) with a damma on the lam and the ba, and it is the plural of labid, which is the small jawlaq. In As-Sahah: And the Almighty's saying **I have destroyed wealth in abundance** (Labadan: 6) meaning gathered. It is also said: People are labd, meaning gathered together, and labd is also the one who does not travel or leave his home. The poet said:

From a generous man who still has a lot of money that tires the body of the poor

And he narrates: Al-Labad. Abu Ubaid said: It is more similar.

Peas: good opinion. Someone is a pea-bearer: if he is one of those who undertake important matters. The poet said:

If I occupy people's private parts, the paths are wide open. I rise with peas.

Labd: The last of Luqman's eagles. It is declined because it is not modified. The Arabs claim that Luqman was the one whom the 'Ad tribe sent in their delegation to the Sacred Sanctuary to pray for rain. When they were killed, Luqman was given the choice between leaving seven brown antelopes on a rugged mountain, untouched by rain, or leaving seven eagles so that every time one eagle died, another would follow. He chose the eagles. The last eagle was called Labd, and poets mentioned it. Al-Nabigha said:

It became empty and its people carried my sister who had betrayed me.

Al-Lubaid: a small bag. It is said: **I packed the water skin** and put it in Labid's bag. Labid: is the name of a poet from Banu Amir.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to believe in His Oneness in the places of worship and not to invoke anyone along with Him or associate others with Him, as Qatada said regarding His statement, the Almighty: {And that the mosques are for God, so do not invoke anyone along with God}. He said: When the Jews and Christians entered their churches and synagogues, they associated others with God, so God commanded His Prophet, peace and blessings be upon him, to believe in His Oneness alone. Ibn Abi Hatim said: Ali bin Al-Hussein mentioned, Ismail bin Bint Al-Suddi told us, a man named him told us, on the authority of Al-Suddi, on the authority of Abu Malik or Abu Salih, on the authority of Ibn Abbas, regarding His statement, {And that the

mosques are for God, so do not invoke anyone along with God}. He said: On the day this verse was revealed, there was no mosque on earth except the Sacred Mosque and the Mosque of Elijah in Jerusalem. Al-A'mash said: The jinn said: O Messenger of God, give us permission to attend the prayers with you in your mosque, so God the Almighty revealed: {And that the mosques are for God, so do not invoke anyone along with God}. He said: Pray and do not mix with the people. Ibn Jarir said: Ibn Hamid told us, Mihran told us, Sufyan told us, on the authority of Ismail bin Abi Khalid, on the authority of Mahmud, on the authority of Saeed bin Jubair, **And the mosques are for God, so do not invoke anyone along with God**, he said: The jinn said to the Prophet of God, may God bless him and grant him peace, how can we come to the mosque when we are far away? That is, far from you, and how can we attend the prayer when we are far from you? So the verse, **And the mosques are for God, so do not invoke anyone along with God**, was revealed.

Sufyan said on the authority of Khasif on the authority of Ikrimah: It was revealed regarding all mosques. Saeed bin Jubair said: It was revealed regarding the limbs of prostration, meaning they are for God, so do not prostrate with them to anyone other than Him. And they mentioned in this statement the authentic hadith narrated by Abdullah bin Tawus on the authority of his father, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "I was commanded to prostrate on seven bones: on the forehead - he pointed with his hand to his nose - the hands, the knees, and the tips of the feet." And the Almighty's saying: **And that when Abdullah stood up to call upon Him, they almost covered him with a blanket**. Al-Awfi said on the authority of Ibn Abbas, who said: When they heard the Prophet, may God bless him and grant him peace, reciting the Qur'an, they almost rode him out of eagerness when they heard him recite the Qur'an and they came close to him, but he did not know about them until the Messenger came to him and began to recite it. "Say: It has been revealed to me that a group of jinn listened" listening to the Qur'an. This is a statement, and it was narrated on the authority of Al-Zubayr bin Al-Awwam, may God be pleased with him. Ibn Jarir said: Muhammad bin Muammar told me, Abu Muslim told us on the authority of Abu Awanah on the authority of Abu Bishr on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: The jinn said to their al-Nas 114: **When Abdullah stood up to call upon Him, they almost covered him with a blanket**. He said: When they saw him He was praying, and his companions were bowing as he bowed and prostrating as he prostrated. He said: They were amazed at the obedience of his companions to him. He said: They said to their people, **When Abdullah stood up to call upon Him, they almost covered him with a crowd**. This is a second statement, and it was also narrated from Saeed bin Jubair. Al-Hasan said: When the Messenger of God, may God bless him and grant him peace, stood up saying, **There is no god but God**, and called the people to their Lord, the Arabs almost covered him all together.

Qatada said about His statement: **And that when the servant of God stood up to call upon Him, they were about to gather around him**, he said: The jinn and

And that when the servant of God stood up to call upon Him, they were about to come down on him in a crowd.

mankind gathered around this matter to extinguish it, but God refused except to support it, carry it out, and make it prevail over those who opposed it. This is a third statement, and it is narrated from Ibn Abbas, Mujahid, Saeed bin Jubayr, and the statement of Ibn Zayd. It is the choice of Ibn Jarir, and it is the most apparent, because of His statement after it: **Say, 'I only call upon my Lord, and I do not associate anyone with Him.'** That is, the Messenger said to them when they harmed him, opposed him, belied him, and conspired against him to invalidate the truth that he had brought and gathered together in their enmity toward him, **I only call upon my Lord**, that is, I only worship my Lord alone, with no partner, and I seek refuge in Him and trust in Him, **and I do not associate anyone with Him.** And His statement, the Most High, **Say, 'I do not possess for you harm or right guidance,'** that is, I am only a human being like you, to whom revelation is sent, and a servant of God's servants. I have no say in your guidance or your misguidance. Rather, the reference in all of that is to God Almighty. And He, the Majestic, then He also informed about Himself that no one can protect me from God, meaning that if I disobeyed Him, no one would be able to save me from His punishment. **And I will not find besides Him any refuge.** Mujahid, Qatadah, and As-Suddi said: No refuge. Qatadah also said: **Say, 'No one can protect me from God, and I will not find besides Him any refuge.'** Meaning, no helper or refuge. In another narration: no protector or refuge.

God the Almighty said: **Except to convey from God and His messages.** Some of them said that it is an exception to His saying: "Say: I do not possess for you any harm or guidance" **except to convey.** It is possible that it is an exception to His saying: **No one can protect me from God,** meaning no one can protect me from Him and save me except by conveying the message that He has made it obligatory for me to deliver, as God the Almighty said: "O Messenger, convey what has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people." And God the Almighty said: **And whoever disobeys God and His Messenger - for him is the fire of Hell, wherein he will abide forever.** Meaning, I convey to you the message of God, but whoever disobeys after that - for him is the recompense of the fire of Hell, wherein he will abide forever, meaning there is no escape for them from it and no exit for them from it. And the Almighty says: **Until, when they see what they are promised, they will know who is weaker in helpers and fewer in number.** That is, until these polytheists from among the jinn and mankind see what they are promised on the Day of Resurrection, they will know on that day who is weaker in helpers and fewer in number, them or the believers who believe in the Oneness of God Almighty. That is, rather, the polytheists have no helpers at all and they are fewer in number than the soldiers of God Almighty.

Fath al-Qadir

19- **And that when Abdullah stood up** We have already

mentioned that the majority of scholars read here with a fat-ha on *an*, in apposition to **that he listened:** that is, it was revealed to me that the matter was when Abdullah stood up, and he is the Prophet, peace and blessings be upon him, **called upon Him** meaning called upon God and worshipped Him, and that was in Batn Nakhl as mentioned earlier, when the Messenger of God, peace and blessings be upon him, stood up to pray and recite the Quran. We have also mentioned the reading of those who read with a kasra on *in* here, and in it is ambiguity and distance from the intended meaning. **They almost formed a crowd around him:** that is, the jinn almost formed a crowd around the Messenger of God, peace and blessings be upon him, due to their crowding around him to hear the Quran from him. Al-Zajaj said: The meaning of *labdan* is to ride on top of each other, and from this is derived this *labood* that is spread out. The majority of scholars read *labdan* with a kasra on the lam and a fat-ha on the ba. Mujahid, Ibn Muhaisin and Hisham read it with a damma on the lam and a fatha on the ba. Abu Haywah, Muhammad ibn al-Samifa', al-Uqayli and al-Jahdari read it with a damma on the ba and the lam. Al-Hasan, Abu al-Aaliyah and al-A'raj read it with a damma on the lam and a shaddah on the ba' with a fatha. According to the first reading, the meaning is what we have mentioned. According to the reading with a damma on the lam, the meaning often varies, as in the statement, **I destroyed wealth in abundance.** It was also said that the meaning is: The polytheists almost mounted one another in spite of the Prophet (peace and blessings of God be upon him). Al-Hasan, Qatadah and Ibn Zayd said: When Abdullah Muhammad began his call to Islam, mankind and the jinn conspired to extinguish it, but God refused except to support him and complete His light. Ibn Jarir favored this view. Mujahid said: Labdan: meaning groups, and it is from the verb Talabd something on something, meaning it gathered, and from it is the labd that is spread out due to the accumulation of its wool, and everything that you stick tightly together, you have made labduh. The hair on the back of a lion is called Labd, and the plural is Labd. And a lot of locusts are called Labd. And Labd, with a damma on the lam and a fatha on the ba, is used to refer to something permanent, and from it the eagle of Luqman was called Labd due to its long life, and it is what is meant by the saying of Al-Nabigha:

He who has been unfair to Labeled has been unfair to her

Tafsir al-Baghawi

19- **And when Abdullah stood up**, Nafi' and Abu Bakr read it with a kasra over the hamza, while the others read it with a fatha over it, **when Abdullah stood up**, meaning the Prophet, peace and blessings be upon him, **called upon Him**, meaning worshipped Him and recited the Qur'an, that was when he was praying in Batn Nakhl and reciting the Qur'an, **they almost**, meaning the jinn, **were all about to crowd around him**,

meaning they were riding on top of each other, and they were crowding together out of eagerness to listen to the Qur'an. This is the statement of Ad-Dahhak and the narration of Atiyyah on the authority of Ibn Abbas.

Saeed bin Jubair said about him: This is from the words of the group of jinn who returned to their people and told them what they saw of the obedience of the companions of the Prophet, may God bless him and grant him peace, and their following his example in prayer.

Al-Hasan, Qatada, and Ibn Zayd said: This means that when Abdullah began to call people to Islam, mankind and jinn gathered together and conspired against him to invalidate the truth that he had brought them and to extinguish the light of God. But God refused except to complete His light, accomplish this matter, and grant him victory over those who opposed him.

Hisham read on the authority of Ibn Amir: *labdan* with a damma on the lam. The root of labd is groups of people, one on top of the other. From this, the word labd is named after what is spread out because of its accumulation. And hair becomes piled up.

Tafsir al-Baidawi

19- **And that when Abdullah stood up** meaning the Prophet, peace and blessings be upon him. He was only mentioned with the word *servant* for humility, as it is the same as speaking about himself, and to indicate what is required for his standing up. **calling upon Him** worshipping Him. **They almost** the jinn almost. **to be upon him in a crowd** piling up from crowding around him in amazement at what they saw of his worship and heard of his recitation, or the people almost gathered around him to invalidate his command. It is the plural of *labdah* which is what is matted together like the mane of a lion. Ibn Amir said that *labdan* with a damma on the *lam* is the plural of *labdah* and it is a language. It is read *labdan* like *sajdah* the plural of *labdhu* labdan like *sabr* the plural of *labood*.

Surat al-Jinn 72:20

Say, "I only call upon my Lord, and I do not associate anyone with Him."

Surat al-Jinn 72:20

Say, **I only call upon my Lord, and I do not associate anyone with Him.**

Tafsir al-Jalalayn

20 - *Say* in response to the infidels in their saying: Go back from what you are doing. And in the reading: Say **I only call upon my Lord** as a god **and I do not associate anyone with Him**

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their recitation of His statement, **Say, 'I only call upon my Lord.'** The majority of the reciters of Medina and Basra, and some of the Kufians, read it as a report *said* with an alif. Whoever reads it like that, makes it a report from God about His Prophet Muhammad, may God bless him and grant him peace, that he said. So the meaning of the statement is: And when Abdullah stood up to call upon Him, they gathered around him. He said to them, **I only call upon my Lord, and I do not associate anyone with Him.** Some of the Medinans and the majority of the Kufian reciters read it as a command from God Almighty to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to the people who were about to gather around you, **I only call upon my Lord, and I do not associate anyone with Him.**

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

Tafsir al-Qurtubi

The Almighty said: **Say, 'I only call upon my Lord'** meaning the Prophet (peace and blessings of God be upon him) said: **I only call upon my Lord** "and I do not associate anyone with Him." This is how most of the reciters read *said* as a statement. Hamzah and Asim read *Say* as a command. The reason for its revelation was that the infidels of Quraysh said to him: You have come with a grave matter and you have been hostile to all of the people, so turn away from this and we will protect you. So it was revealed. The Almighty said: **Say, 'I do not possess for you any harm or any benefit.'**

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to believe in His Oneness in the places of worship and not to invoke anyone along with Him or associate others with Him, as Qatada said regarding His

statement, the Almighty: {And that the mosques are for God, so do not invoke anyone along with God}. He said: When the Jews and Christians entered their churches and synagogues, they associated others with God, so God commanded His Prophet, peace and blessings be upon him, to believe in His Oneness alone. Ibn Abi Hatim said: Ali bin Al-Hussein mentioned, Ismail bin Bint Al-Suddi told us, a man named him told us, on the authority of Al-Suddi, on the authority of Abu Malik or Abu Salih, on the authority of Ibn Abbas, regarding His statement, {And that the mosques are for God, so do not invoke anyone along with God}. He said: On the day this verse was revealed, there was no mosque on earth except the Sacred Mosque and the Mosque of Elijah in Jerusalem. Al-A'mash said: The jinn said: O Messenger of God, give us permission to attend the prayers with you in your mosque, so God the Almighty revealed: {And that the mosques are for God, so do not invoke anyone along with God}. He said: Pray and do not mix with the people. Ibn Jarir said: Ibn Hamid told us, Mihran told us, Sufyan told us, on the authority of Ismail bin Abi Khalid, on the authority of Mahmud, on the authority of Saeed bin Jubair, **And the mosques are for God, so do not invoke anyone along with God**, he said: The jinn said to the Prophet of God, may God bless him and grant him peace, how can we come to the mosque when we are far away? That is, far from you, and how can we attend the prayer when we are far from you? So the verse, **And the mosques are for God, so do not invoke anyone along with God**, was revealed.

Sufyan said on the authority of Khasif on the authority of Ikrimah: It was revealed regarding all mosques. Saeed bin Jubair said: It was revealed regarding the limbs of prostration, meaning they are for God, so do not prostrate with them to anyone other than Him. And they mentioned in this statement the authentic hadith narrated by Abdullah bin Tawus on the authority of his father, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "I was commanded to prostrate on seven bones: on the forehead - he pointed with his hand to his nose - the hands, the knees, and the tips of the feet." And the Almighty's saying: **And that when Abdullah stood up to call upon Him, they almost covered him with a blanket.** Al-Awfi said on the authority of Ibn Abbas, who said: When they heard the Prophet, may God bless him and grant him peace, reciting the Qur'an, they almost rode him out of eagerness when they heard him recite the Qur'an and they came close to him, but he did not know about them until the Messenger came to him and began to recite it. "Say: It has been revealed to me that a group of jinn listened" listening to the Qur'an. This is a statement, and it was narrated on the authority of Al-Zubayr bin Al-Awwam, may God be pleased with him. Ibn Jarir said: Muhammad bin Muammar told me, Abu Muslim told us on the authority of Abu Awanah on the authority of Abu Bishr on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: The jinn said to their al-Nas 114: **When Abdullah stood up to call upon Him, they almost covered him with a blanket.** He said: When they saw him He was praying, and his companions were bowing as he bowed and

prostrating as he prostrated. He said: They were amazed at the obedience of his companions to him. He said: They said to their people, **When Abdullah stood up to call upon Him, they almost covered him with a crowd.** This is a second statement, and it was also narrated from Saeed bin Jubair. Al-Hasan said: When the Messenger of God, may God bless him and grant him peace, stood up saying, **There is no god but God,** and called the people to their Lord, the Arabs almost covered him all together.

Qatada said about His statement: **And that when the servant of God stood up to call upon Him, they were about to gather around him,** he said: The jinn and mankind gathered around this matter to extinguish it, but God refused except to support it, carry it out, and make it prevail over those who opposed it. This is a third statement, and it is narrated from Ibn Abbas, Mujahid, Saeed bin Jubayr, and the statement of Ibn Zayd. It is the choice of Ibn Jarir, and it is the most apparent, because of His statement after it: **Say, 'I only call upon my Lord, and I do not associate anyone with Him.'** That is, the Messenger said to them when they harmed him, opposed him, belied him, and conspired against him to invalidate the truth that he had brought and gathered together in their enmity toward him, **I only call upon my Lord,** that is, I only worship my Lord alone, with no partner, and I seek refuge in Him and trust in Him, **and I do not associate anyone with Him.** And His statement, the Most High, **Say, 'I do not possess for you harm or right guidance,'** that is, I am only a human being like you, to whom revelation is sent, and a servant of God's servants. I have no say in your guidance or your misguidance. Rather, the reference in all of that is to God Almighty. And He, the Majestic, then He also informed about Himself that no one can protect me from God, meaning that if I disobeyed Him, no one would be able to save me from His punishment. **And I will not find besides Him any refuge.** Mujahid, Qatadah, and As-Suddi said: No refuge. Qatadah also said: **Say, 'No one can protect me from God, and I will not find besides Him any refuge.'** Meaning, no helper or refuge. In another narration: no protector or refuge.

God the Almighty said: **Except to convey from God and His messages.** Some of them said that it is an exception to His saying: "Say: I do not possess for you any harm or guidance" **except to convey.** It is possible that it is an exception to His saying: **No one can protect me from God,** meaning no one can protect me from Him and save me except by conveying the message that He has made it obligatory for me to deliver, as God the Almighty said: "O Messenger, convey what has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people." And God the Almighty said: **And whoever disobeys God and His Messenger - for him is the fire of Hell, wherein he will abide forever.** Meaning, I convey to you the message of God, but whoever disobeys after that - for him is the recompense of the fire of Hell, wherein he will abide forever, meaning there is no escape for them from it and no exit for them from it. And the Almighty says: **Until, when they see what they are promised, they will know who is weaker in helpers and fewer in number.** That is, until these polytheists from among the jinn and mankind see what they are

promised on the Day of Resurrection, they will know on that day who is weaker in helpers and fewer in number, them or the believers who believe in the Oneness of God Almighty. That is, rather, the polytheists have no helpers at all and they are fewer in number than the soldiers of God Almighty.

Fath al-Qadir

20- **Say, 'I only call upon my Lord'** meaning Abdullah said, **I only call upon my Lord and worship Him, "and I do not associate anyone with Him** from His creation. The majority of scholars read *said*, while Asim and Hamza read *say* as a command. The reason for its revelation was that the infidels of Quraysh said to the Prophet, may God bless him and grant him peace: **You have come with a grave matter, and you have caused enmity among all people, so turn back from this, and we will protect you.**

Tafsir al-Baghawi

20- **Say, 'I only call upon my Lord,'** Abu Ja'far, Asim, and Hamza read: *Say* as a command, and the others read: He said, meaning the Messenger of God, may God bless him and grant him peace, **I only call upon my Lord,'** Muqatil said: That is because the infidels of Mecca said to the Prophet, may God bless him and grant him peace:

You have come with a great matter, so turn back from it and we will protect you. He said to them: I only call upon my Lord, and I do not associate anyone with Him.

Tafsir al-Baidawi

20- **Say, 'I only call upon my Lord, and I do not associate anyone with Him.'** This is not an innovation or something reprehensible that would cause you to be amazed or to agree with my hatred. Asim and Hamza read *Say* as a command to the Prophet, may God bless him and grant him peace, to agree with what came after it.

Surat al-Jinn 72:21

Say, "Indeed, I do not possess for you any harm or benefit."

Surat al-Jinn 72:21

Say, **Indeed, I do not possess for you any harm or benefit.**

Tafsir al-Jalalayn

21 - (Say: I do not possess for you any harm) **error nor any good** guidance.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: "Say: I have no power to harm you or to bring you to the right path." God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to the polytheists of Arabia who rejected the advice you brought them: I have no power to harm you in your religion or in your worldly life, nor to bring you to the right path, because the One who has that power is God, to whom belongs the kingdom of all things.

Tafsir al-Qurtubi

The Almighty said: **Say, 'Indeed, I have no power to cause you harm or to bring you any good.'** That is, I am not able to ward off harm from you, nor bring you any good. It was also said: **I have no power to cause you harm**, that is, disbelief, **nor to bring you any good**, that is, guidance, that is, I am only responsible for conveying the message. It was also said: *Damage* means torment, and *guidance* means bliss. It is the same as the first. It was also said: *Harm* means death, and *guidance* means life.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to believe in His Oneness in the places of worship and not to invoke anyone along with Him or associate others with Him, as Qatada said regarding His statement, the Almighty: {And that the mosques are for God, so do not invoke anyone along with God}. He said: When the Jews and Christians entered their churches and synagogues, they associated others with God, so God commanded His Prophet, peace and blessings be upon him, to believe in His Oneness alone. Ibn Abi Hatim said: Ali bin Al-Hussein mentioned, Ismail bin Bint Al-Suddi told us, a man named him told us, on the authority of Al-Suddi, on the authority of Abu Malik or Abu Salih, on the authority of Ibn Abbas, regarding His statement, {And that the mosques are for God, so do not invoke anyone along with God}. He said: On the day this verse was revealed, there was no mosque on earth except the Sacred Mosque and the Mosque of Elijah in Jerusalem.

Al-A'mash said: The jinn said: O Messenger of God, give us permission to attend the prayers with you in your mosque, so God the Almighty revealed: {And that the mosques are for God, so do not invoke anyone along with God}. He said: Pray and do not mix with the people. Ibn Jarir said: Ibn Hamid told us, Mihran told us, Sufyan told us, on the authority of Ismail bin Abi Khalid, on the authority of Mahmud, on the authority of Saeed bin Jubair, **And the mosques are for God, so do not invoke anyone along with God**, he said: The jinn said to the Prophet of God, may God bless him and grant him peace, how can we come to the mosque when we are far away? That is, far from you, and how can we attend the prayer when we are far from you? So the verse, **And the mosques are for God, so do not invoke anyone along with God**, was revealed.

Sufyan said on the authority of Khasif on the authority of Ikrimah: It was revealed regarding all mosques. Saeed bin Jubair said: It was revealed regarding the limbs of prostration, meaning they are for God, so do not prostrate with them to anyone other than Him. And they mentioned in this statement the authentic hadith narrated by Abdullah bin Tawus on the authority of his father, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "I was commanded to prostrate on seven bones: on the forehead - he pointed with his hand to his nose - the hands, the knees, and the tips of the feet." And the Almighty's saying: **And that when Abdullah stood up to call upon Him, they almost covered him with a blanket.** Al-Awfi said on the authority of Ibn Abbas, who said: When they heard the Prophet, may God bless him and grant him peace, reciting the Qur'an, they almost rode him out of eagerness when they heard him recite the Qur'an and they came close to him, but he did not know about them until the Messenger came to him and began to recite it. "Say: It has been revealed to me that a group of jinn listened" listening to the Qur'an. This is a statement, and it was narrated on the authority of Al-Zubayr bin Al-Awwam, may God be pleased with him. Ibn Jarir said: Muhammad bin Muammar told me, Abu Muslim told us on the authority of Abu Awanah on the authority of Abu Bishr on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: The jinn said to their al-Nas 114: **When Abdullah stood up to call upon Him, they almost covered him with a blanket.** He said: When they saw him He was praying, and his companions were bowing as he bowed and prostrating as he prostrated. He said: They were amazed at the obedience of his companions to him. He said: They said to their people, **When Abdullah stood up to call upon Him, they almost covered him with a crowd.** This is a second statement, and it was also narrated from Saeed bin Jubair. Al-Hasan said: When the Messenger of God, may God bless him and grant him peace, stood up saying, **There is no god but God**, and called the people to their Lord, the Arabs almost covered him all together.

Qatada said about His statement: **And that when the servant of God stood up to call upon Him, they were about to gather around him**, he said: The jinn and mankind gathered around this matter to extinguish it, but God refused except to support it, carry it out, and

make it prevail over those who opposed it. This is a third statement, and it is narrated from Ibn Abbas, Mujahid, Saeed bin Jubayr, and the statement of Ibn Zayd. It is the choice of Ibn Jarir, and it is the most apparent, because of His statement after it: **Say, 'I only call upon my Lord, and I do not associate anyone with Him.'** That is, the Messenger said to them when they harmed him, opposed him, belied him, and conspired against him to invalidate the truth that he had brought and gathered together in their enmity toward him, **I only call upon my Lord**, that is, I only worship my Lord alone, with no partner, and I seek refuge in Him and trust in Him, **and I do not associate anyone with Him.** And His statement, the Most High, **Say, 'I do not possess for you harm or right guidance,'** that is, I am only a human being like you, to whom revelation is sent, and a servant of God's servants. I have no say in your guidance or your misguidance. Rather, the reference in all of that is to God Almighty. And He, the Majestic, then He also informed about Himself that no one can protect me from God, meaning that if I disobeyed Him, no one would be able to save me from His punishment. **And I will not find besides Him any refuge.** Mujahid, Qatadah, and As-Suddi said: No refuge. Qatadah also said: **Say, 'No one can protect me from God, and I will not find besides Him any refuge.'** Meaning, no helper or refuge. In another narration: no protector or refuge.

God the Almighty said: **Except to convey from God and His messages.** Some of them said that it is an exception to His saying: "Say: I do not possess for you any harm or guidance" **except to convey.** It is possible that it is an exception to His saying: **No one can protect me from God,** meaning no one can protect me from Him and save me except by conveying the message that He has made it obligatory for me to deliver, as God the Almighty said: "O Messenger, convey what has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people." And God the Almighty said: **And whoever disobeys God and His Messenger - for him is the fire of Hell, wherein he will abide forever.** Meaning, I convey to you the message of God, but whoever disobeys after that - for him is the recompense of the fire of Hell, wherein he will abide forever, meaning there is no escape for them from it and no exit for them from it. And the Almighty says: **Until, when they see what they are promised, they will know who is weaker in helpers and fewer in number.** That is, until these polytheists from among the jinn and mankind see what they are promised on the Day of Resurrection, they will know on that day who is weaker in helpers and fewer in number, them or the believers who believe in the Oneness of God Almighty. That is, rather, the polytheists have no helpers at all and they are fewer in number than the soldiers of God Almighty.

Fath al-Qadir

21- **Say, 'Indeed, I have no power to cause you harm or to bring you any good.'** That is, I am not able to ward off any harm from you or bring you any good. It has been said that harm is disbelief and that right guidance is guidance. The first is more appropriate because the two indefinite nouns occur in the context

of negation, so they encompass all harm and all right guidance in this world and the next.

Tafsir al-Baghawi

21- **Say, 'I do not possess for you any harm,'** I am not able to ward off any harm from you, **nor any guidance,** meaning I do not bring you any guidance, meaning good, meaning that God possesses it.

Tafsir al-Baidawi

21- "Say, 'I do not possess for you any harm or benefit,' nor any evil. He expressed one of them by its name and the other by the name of its cause or effect, to indicate both meanings.

Surat al-Jinn 72:22

Say, "Indeed, no one can protect me from God, and I will find no refuge except in Him."

Surat al-Jinn 72:22

Say, **Indeed, no one can protect me from God, and I will find no refuge except in Him.**

Tafsir al-Jalalayn

22 - **Say, No one can protect me from God** from His punishment if I disobey Him **and I will not find any refuge besides Him** that is, other than Him **anyone to take refuge in**

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Hadrami that he mentioned to him that a jinn from among their nobles, Dhat Tubba, said: Muhammad only wants God to protect him, and I will protect him. So God revealed: Say: No one can protect me from God, the verse.

Tafsir al-Tabari

And His saying: **Say, 'None of His creation can protect me from God if He wants something from me, nor can anyone help me against Him.'**

It was mentioned that this verse was revealed to the Prophet, may God bless him and grant him peace, because some of the jinn said: I will protect him.

Who said that?

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us, on the authority of his father, who said: A Hadrami claimed that it was mentioned to him that a jinn from among their nobles, Dhat Tubba, said: Muhammad only wants us to protect him, and I will protect him. Then God revealed: "Say: No one can protect me from God."

His saying: **And I will not find any refuge other than Him**, means: I will not find any refuge other than God to which I can resort.

As Mahran told us, on the authority of Sufyan, **And I will not find any refuge other than Him**, meaning: I will not find any refuge other than God to which I can resort.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And I will not find besides Him a refuge**: meaning a refuge and a supporter.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: *Multahidan* means: taking refuge.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **And I will not find anyone besides Him to seek refuge**. He said: A helper.

Tafsir al-Qurtubi

The Almighty said: **Say, 'No one can protect me from God.'** That is, no one can avert His punishment from me if I ask him to protect me. This is because they said, **Leave what you are calling to and we will protect you.** Abu al-Jawza' narrated on the authority of Ibn Mas'ud who said:

I set out with the Prophet (peace and blessings of God be upon him) on the night of the jinn until they reached Al-Hujun. He drew a line against me, then he advanced towards them and they crowded around him. Their chief, whose name was Wardan, said: **I will drive them away from you.** He said: **No one can protect me from God.** Al-Mawardi mentioned this. He said: It has two possible meanings. One is that no one will protect me while God protects me. The second is that no one will protect me from what God has decreed for me. **And I will not find besides Him a refuge**, meaning a place of refuge in Him, as Qatada said. And from him: a supporter and a protector. Al-Suddi: a talisman. Al-Kalbi: an entrance into the earth like a gorge. It was also said: a protector but not a protector. It was also said: a way of life but not a path. Ibn Shajarah narrated it and the meaning is the same, and from it is the saying of the poet:

Oh, the anguish of my soul and the anguish that is useless to me, and there is no escape from God's decree

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to believe in His Oneness in the places of worship and not to invoke anyone along with Him or associate others with Him, as Qatada said regarding His statement, the Almighty: {And that the mosques are for God, so do not invoke anyone along with God}. He said: When the Jews and Christians entered their churches and synagogues, they associated others with God, so God commanded His Prophet, peace and blessings be upon him, to believe in His Oneness alone. Ibn Abi Hatim said: Ali bin Al-Hussein mentioned, Ismail bin Bint Al-Suddi told us, a man named him told us, on the authority of Al-Suddi, on the authority of Abu Malik or Abu Salih, on the authority of Ibn Abbas, regarding His statement, {And that the mosques are for God, so do not invoke anyone along with God}. He said: On the day this verse was revealed, there was no mosque on earth except the Sacred Mosque and the Mosque of Elijah in Jerusalem. Al-A'mash said: The jinn said: O Messenger of God, give us permission to attend the prayers with you in your mosque, so God the Almighty revealed: {And that the mosques are for God, so do not invoke anyone along with God}. He said: Pray and do not mix with the people. Ibn Jarir said: Ibn Hamid told us, Mihran told us, Sufyan told us, on the authority of Ismail bin Abi Khalid, on the authority of Mahmud, on the authority of Saeed bin Jubair, **And the mosques are for God, so do not invoke anyone along with God**, he said: The jinn said to the Prophet of God, may God bless him and

grant him peace, how can we come to the mosque when we are far away? That is, far from you, and how can we attend the prayer when we are far from you? So the verse, **And the mosques are for God, so do not invoke anyone along with God**, was revealed.

Sufyan said on the authority of Khasif on the authority of Ikrimah: It was revealed regarding all mosques. Saeed bin Jubair said: It was revealed regarding the limbs of prostration, meaning they are for God, so do not prostrate with them to anyone other than Him. And they mentioned in this statement the authentic hadith narrated by Abdullah bin Tawus on the authority of his father, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "I was commanded to prostrate on seven bones: on the forehead - he pointed with his hand to his nose - the hands, the knees, and the tips of the feet." And the Almighty's saying: **And that when Abdullah stood up to call upon Him, they almost covered him with a blanket**. Al-Awfi said on the authority of Ibn Abbas, who said: When they heard the Prophet, may God bless him and grant him peace, reciting the Qur'an, they almost rode him out of eagerness when they heard him recite the Qur'an and they came close to him, but he did not know about them until the Messenger came to him and began to recite it. "Say: It has been revealed to me that a group of jinn listened" listening to the Qur'an. This is a statement, and it was narrated on the authority of Al-Zubayr bin Al-Awwam, may God be pleased with him. Ibn Jarir said: Muhammad bin Muammar told me, Abu Muslim told us on the authority of Abu Awanah on the authority of Abu Bishr on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: The jinn said to their al-Nas 114: **When Abdullah stood up to call upon Him, they almost covered him with a blanket**. He said: When they saw him He was praying, and his companions were bowing as he bowed and prostrating as he prostrated. He said: They were amazed at the obedience of his companions to him. He said: They said to their people, **When Abdullah stood up to call upon Him, they almost covered him with a crowd**. This is a second statement, and it was also narrated from Saeed bin Jubair. Al-Hasan said: When the Messenger of God, may God bless him and grant him peace, stood up saying, **There is no god but God**, and called the people to their Lord, the Arabs almost covered him all together.

Qatada said about His statement: **And that when the servant of God stood up to call upon Him, they were about to gather around him**, he said: The jinn and mankind gathered around this matter to extinguish it, but God refused except to support it, carry it out, and make it prevail over those who opposed it. This is a third statement, and it is narrated from Ibn Abbas, Mujahid, Saeed bin Jubayr, and the statement of Ibn Zayd. It is the choice of Ibn Jarir, and it is the most apparent, because of His statement after it: **Say, 'I only call upon my Lord, and I do not associate anyone with Him.'** That is, the Messenger said to them when they harmed him, opposed him, belied him, and conspired against him to invalidate the truth that he had brought and gathered together in their enmity toward him, **I only call upon my Lord**, that is, I only worship my Lord alone, with no partner, and I seek refuge in Him and trust in Him, **and I do not associate anyone with Him**.

And His statement, the Most High, **Say, 'I do not possess for you harm or right guidance,'** that is, I am only a human being like you, to whom revelation is sent, and a servant of God's servants. I have no say in your guidance or your misguidance. Rather, the reference in all of that is to God Almighty. And He, the Majestic, then He also informed about Himself that no one can protect me from God, meaning that if I disobeyed Him, no one would be able to save me from His punishment. **And I will not find besides Him any refuge**. Mujahid, Qatadah, and As-Suddi said: No refuge. Qatadah also said: **Say, 'No one can protect me from God, and I will not find besides Him any refuge.'** Meaning, no helper or refuge. In another narration: no protector or refuge.

God the Almighty said: **Except to convey from God and His messages**. Some of them said that it is an exception to His saying: "Say: I do not possess for you any harm or guidance" **except to convey**. It is possible that it is an exception to His saying: **No one can protect me from God**, meaning no one can protect me from Him and save me except by conveying the message that He has made it obligatory for me to deliver, as God the Almighty said: "O Messenger, convey what has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people." And God the Almighty said: **And whoever disobeys God and His Messenger - for him is the fire of Hell, wherein he will abide forever**. Meaning, I convey to you the message of God, but whoever disobeys after that - for him is the recompense of the fire of Hell, wherein he will abide forever, meaning there is no escape for them from it and no exit for them from it. And the Almighty says: **Until, when they see what they are promised, they will know who is weaker in helpers and fewer in number**. That is, until these polytheists from among the jinn and mankind see what they are promised on the Day of Resurrection, they will know on that day who is weaker in helpers and fewer in number, them or the believers who believe in the Oneness of God Almighty. That is, rather, the polytheists have no helpers at all and they are fewer in number than the soldiers of God Almighty.

Fath al-Qadir

22- **Say, 'None can protect me from God'** meaning, no one can ward off His punishment from me if He inflicts it upon me. **And I will not find besides Him a refuge** meaning, a shelter, a place of protection, and a safeguard. Al-Kalbi said: An entrance into the earth like a tunnel, and it was said: A path and a way, and the meaning is close, and from it the poet said:

Oh, the anguish of my soul, and the anguish that is useless to me, and there is no escape from God's decree

Tafsir al-Baghawi

22- **Say, 'None can protect me from God,'** "None can protect me from anyone if I disobey Him, **and I will not find besides Him any refuge**, "any shelter to which I can turn." The meaning of *al-Multahid* is: **the inclined**.

Surat al-Jinn 72:22

Say, "Indeed, no one can protect me from God, and I will find no refuge except in Him."

Al-Suddi said: **a protection**. Al-Kalbi said: **an entrance into the earth like a tunnel**.

Tafsir al-Baidawi

22- "Say, 'No one can protect me from God' if He intends harm for me. And I will find no refuge besides Him' a refuge or a shelter, and its root is the entrance to the grave.

Surat al-Jinn 72:23

Except to convey from God and His messages. And whoever disobeys God and His Messenger - indeed, for him is the fire of Hell, wherein he will abide forever.

Tafsir al-Jalalayn

23 - **Except a message** An exception to the object of I own, meaning I own nothing for you except the message to you **from God** meaning from Him and **His messages** is in apposition to a message, and what is between the exception and the exception is an interruption to emphasize the negation of ability **And whoever disobeys God and His Messenger** in monotheism and does not believe **then for him is the fire of Hell, to abide eternally** A state of the pronoun of whoever in **for him** in consideration of its meaning, and it is an implied state, and the meaning is that they will enter it for the duration of their eternity **in it forever**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say to the polytheists of Arabia: I do not possess for you any harm or guidance except a message from God and His messages. He says: Except that I convey to you from God what He commanded me to convey to you, and except His messages with which He sent me to you. As for guidance and failure, they are in God's hand. He owns them, and He alone possesses them. He guides whomever He wills and fails whomever He wills.

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, **except a message from God and His messages**, that is what I possess, a message from God and His messages.

This may have another meaning, which is that *illa* is two letters, and *la* is separated from *in*, so the meaning of the statement is: (Say, **None will protect me from God if I do not convey His messages**. So the accusative of the conveyance is from the implication of a verb of recompense, like the saying of the speaker: **In la standing, then sitting, and In la giving, individually, beautifully**, meaning: If you do not do the giving individually, beautifully.

And His statement: **And whoever disobeys God and His Messenger - for him is the fire of Hell**. God Almighty says: And whoever disobeys God in what He has commanded and forbidden, and denies Him, and His Messenger, and rejects His messages - for him is the fire of Hell, which he will burn in. **They will abide therein forever**. He says: They will remain therein forever without end.

Tafsir al-Qurtubi

The Almighty's statement, **Except for a message from God and His messages**, for in it is safety and salvation, as stated by Al-Hasan. Qatada said, **Except for a message from God**, so that is what I possess by God's grace, as for disbelief and faith, I do not possess them. Based on this, it is referred back to the statement of God, the Almighty, **Say, 'Indeed, I have no power over you to harm or to bring you to righteousness,'** meaning, I have no power over you except that I convey to you. It was said that it is an isolated exception from His statement, **I have no power over you to harm or to bring you to righteousness**, meaning, except that I convey to you, i.e., I convey to you what I was sent with, as stated by Al-Farra'. Al-Zajaj said, **It is in the accusative case as a substitute for His statement**, (Asking for refuge), meaning, And I will not find any refuge besides Him," except that I convey what comes to me from God and His messages, i.e., from His messages that He commanded me to convey. Or, unless I convey from God and act according to His message, so I hold myself accountable for what I command others to do. It was said that it is a source, and *la* means *lam*, and *in* is for the condition. The meaning is that I will not find a refuge other than Him: that is, if I do not convey the messages of my Lord fully.

God the Almighty said: "And whoever disobeys God and His Messenger" in monotheism and worship. "For him is the fire of Hell. **The word in was broken because what comes after the fa**" of the condition is a place of beginning, and it has been mentioned before. "Abiding therein forever" is in the accusative case as a state. The word "abiding therein" is plural because the meaning is for everyone who does that. So it was made singular first because of the word "whoever" then the state was plural. The word "abiding therein" is plural because the meaning is for everyone who does that. So it was made singular first because of the word "whoever" then the meaning was plural. His statement "forever" is evidence that disobedience here is polytheism. It was said that it refers to sins other than polytheism, and the meaning of "abiding therein forever" is unless I forgive or intercession reaches them, inevitably if they depart from this world in faith, then forgiveness reaches them. This meaning has been explained previously in Surah An-Nisa and elsewhere.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to believe in His Oneness in the places of worship and not to invoke anyone along with Him or associate others with Him, as Qatada said regarding His statement, the Almighty: {And that the mosques are for God, so do not invoke anyone along with God}. He said: When the Jews and Christians entered their churches and synagogues, they associated others with God, so God commanded His Prophet, peace and blessings be upon him, to believe in His Oneness

Except to convey from God and His messages. And whoever disobeys God and His Messenger - indeed, for him is the fire of Hell, wherein he will abide forever.

alone. Ibn Abi Hatim said: Ali bin Al-Hussein mentioned, Ismail bin Bint Al-Suddi told us, a man named him told us, on the authority of Al-Suddi, on the authority of Abu Malik or Abu Salih, on the authority of Ibn Abbas, regarding His statement, {And that the mosques are for God, so do not invoke anyone along with God}. He said: On the day this verse was revealed, there was no mosque on earth except the Sacred Mosque and the Mosque of Elijah in Jerusalem. Al-A'mash said: The jinn said: O Messenger of God, give us permission to attend the prayers with you in your mosque, so God the Almighty revealed: {And that the mosques are for God, so do not invoke anyone along with God}. He said: Pray and do not mix with the people. Ibn Jarir said: Ibn Hamid told us, Mihran told us, Sufyan told us, on the authority of Ismail bin Abi Khalid, on the authority of Mahmud, on the authority of Saeed bin Jubair, **And the mosques are for God, so do not invoke anyone along with God**, he said: The jinn said to the Prophet of God, may God bless him and grant him peace, how can we come to the mosque when we are far away? That is, far from you, and how can we attend the prayer when we are far from you? So the verse, **And the mosques are for God, so do not invoke anyone along with God**, was revealed.

Sufyan said on the authority of Khasif on the authority of Ikrimah: It was revealed regarding all mosques. Saeed bin Jubair said: It was revealed regarding the limbs of prostration, meaning they are for God, so do not prostrate with them to anyone other than Him. And they mentioned in this statement the authentic hadith narrated by Abdullah bin Tawus on the authority of his father, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "I was commanded to prostrate on seven bones: on the forehead - he pointed with his hand to his nose - the hands, the knees, and the tips of the feet." And the Almighty's saying: **And that when Abdullah stood up to call upon Him, they almost covered him with a blanket**. Al-Awfi said on the authority of Ibn Abbas, who said: When they heard the Prophet, may God bless him and grant him peace, reciting the Qur'an, they almost rode him out of eagerness when they heard him recite the Qur'an and they came close to him, but he did not know about them until the Messenger came to him and began to recite it. "Say: It has been revealed to me that a group of jinn listened" listening to the Qur'an. This is a statement, and it was narrated on the authority of Al-Zubayr bin Al-Awwam, may God be pleased with him. Ibn Jarir said: Muhammad bin Muammar told me, Abu Muslim told us on the authority of Abu Awanah on the authority of Abu Bishr on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: The jinn said to their al-Nas 114: **When Abdullah stood up to call upon Him, they almost covered him with a blanket**. He said: When they saw him He was praying, and his companions were bowing as he bowed and prostrating as he prostrated. He said: They were amazed at the obedience of his companions to him. He said: They said to their people, **When Abdullah stood up to call upon Him, they almost covered him with a crowd**. This is a second statement, and it was

also narrated from Saeed bin Jubair. Al-Hasan said: When the Messenger of God, may God bless him and grant him peace, stood up saying, **There is no god but God**, and called the people to their Lord, the Arabs almost covered him all together.

Qatada said about His statement: **And that when the servant of God stood up to call upon Him, they were about to gather around him**, he said: The jinn and mankind gathered around this matter to extinguish it, but God refused except to support it, carry it out, and make it prevail over those who opposed it. This is a third statement, and it is narrated from Ibn Abbas, Mujahid, Saeed bin Jubayr, and the statement of Ibn Zayd. It is the choice of Ibn Jarir, and it is the most apparent, because of His statement after it: **Say, 'I only call upon my Lord, and I do not associate anyone with Him.'** That is, the Messenger said to them when they harmed him, opposed him, belied him, and conspired against him to invalidate the truth that he had brought and gathered together in their enmity toward him, **I only call upon my Lord**, that is, I only worship my Lord alone, with no partner, and I seek refuge in Him and trust in Him, **and I do not associate anyone with Him**. And His statement, the Most High, **Say, 'I do not possess for you harm or right guidance,'** that is, I am only a human being like you, to whom revelation is sent, and a servant of God's servants. I have no say in your guidance or your misguidance. Rather, the reference in all of that is to God Almighty. And He, the Majestic, then He also informed about Himself that no one can protect me from God, meaning that if I disobeyed Him, no one would be able to save me from His punishment. **And I will not find besides Him any refuge**. Mujahid, Qatadah, and As-Suddi said: No refuge. Qatadah also said: **Say, 'No one can protect me from God, and I will not find besides Him any refuge.'** Meaning, no helper or refuge. In another narration: no protector or refuge.

God the Almighty said: **Except to convey from God and His messages**. Some of them said that it is an exception to His saying: "Say: I do not possess for you any harm or guidance" **except to convey**. It is possible that it is an exception to His saying: **No one can protect me from God**, meaning no one can protect me from Him and save me except by conveying the message that He has made it obligatory for me to deliver, as God the Almighty said: "O Messenger, convey what has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people." And God the Almighty said: **And whoever disobeys God and His Messenger - for him is the fire of Hell, wherein he will abide forever**. Meaning, I convey to you the message of God, but whoever disobeys after that - for him is the recompense of the fire of Hell, wherein he will abide forever, meaning there is no escape for them from it and no exit for them from it. And the Almighty says: **Until, when they see what they are promised, they will know who is weaker in helpers and fewer in number**. That is, until these polytheists from among the jinn and mankind see what they are promised on the Day of Resurrection, they will know

on that day who is weaker in helpers and fewer in number, them or the believers who believe in the Oneness of God Almighty. That is, rather, the polytheists have no helpers at all and they are fewer in number than the soldiers of God Almighty.

Fath al-Qadir

The exception in His statement: 23- "Except a message from God" is from His statement I do not possess: meaning I do not possess any harm or guidance except conveying from God, for in it is the greatest guidance, or from a refuge: meaning I will not find any refuge other than Him except conveying. Muqatil said: That is what will protect me from His punishment. Qatada said: Except a message from God, for that is what I possess by God's grace, as for disbelief and faith, I do not possess them. Al-Farra' said: But I convey to you what I was sent with, so on this basis it is disjointed. Al-Zajaj said: It is in the accusative case as a substitute for his saying **in search of God**, meaning I will not find anyone other than Him to seek refuge in except that I convey what comes from God. His saying **and His messages** is in apposition to *conveying*, meaning except conveying from God and His messages. This is what Abu Hayyan said, and he preferred it. **And whoever disobeys God and His Messenger** in the command to monotheism because the context is **then for him is the fire of Hell**. The majority read it with a kasra on *in* as a new sentence. It was read with a fatha on the hamza because what comes after the fa' of recompense is in the position of introduction, and the meaning is that his recompense is that for him is the fire of Hell, or his judgment is that for him is the fire of Hell. The accusative of **abiding therein** is in the state: meaning in the fire or in Hell, and the plural is in consideration of the meaning of *from*, just as monotheism in his saying "then for him is in consideration of its wording. His saying "forever" is an emphasis on the meaning of eternity: meaning abiding therein without end.

Tafsir al-Baghawi

23- "Except for conveying from God and His messages," for in it is protection, security, and salvation, as Al-Hasan said. Muqatil said: That is what protects me from the punishment of God, meaning conveying the message. Qatada said: Except for conveying from God, for that is what I possess with the help and guidance of God. And it was said: I do not possess for you harm or guidance, but I convey a message from God, for I am only a messenger and I possess nothing but what I possess. "And whoever disobeys God and His Messenger, **and does not believe**, then for him is the fire of Hell, wherein he will abide eternally.

Tafsir al-Baidawi

23- Except a message from God **is an exception to His statement**, I do not possess," for the message is guidance and benefit, and what is in between is an

objection confirming the negation of ability, or from someone who is united, or its meaning is I do not convey, and what precedes it is evidence of the answer. "And His messages **is in apposition to a message, and from God is its description, for its connection is from**," like his statement, may God bless him and grant him peace: "Convey from me, even if it is one verse. And whoever disobeys God and His Messenger," in the command to monotheism, since the discussion is about it. "Then for him is the fire of Hell. **And it was read, then on, then his recompense is that they will abide therein forever**," combining the meaning.

Surat al-Jinn 72:24

Until, when they see what they are promised, they will know who is weaker in helpers and fewer in number.

Surat al-Jinn 72:24

Until, when they see what they are promised, they will know who is weaker in helpers and fewer in number.

Tafsir al-Jalalayn

24 - **Until when they see** an introductory phrase with the meaning of an end for what was understood before it, meaning they will not cease to be in their disbelief until they see **what they are promised** of the punishment **then they will know** when it comes upon them on the Day of Badr or on the Day of Resurrection **who is weaker in helpers and fewer in number** helpers, are they or the believers according to the first statement, or me or them according to the second, so some of them said, when will this promise be? So it was revealed

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Until, when they see what they are promised**, God Almighty says: When they see what their Lord promises them of punishment and the establishment of the Hour, **they will know who is weaker in support and fewer in number**, the soldiers of God whom they associated with Him, or these polytheists with Him.

Tafsir al-Qurtubi

The Almighty says, **Until, when they see what they are promised**. "Until" here is the subject, meaning, **Until, when they see what they are promised** of the torment of the Hereafter, or what they are promised of the torment of this world, which is the killing at Badr. **Then they will know** then **who is weaker in helpers** - them or the believers. **And fewer in number** is conjoined.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to believe in His Oneness in the places of worship and not to invoke anyone along with Him or associate others with Him, as Qatada said regarding His statement, the Almighty: {And that the mosques are for God, so do not invoke anyone along with God}. He said: When the Jews and Christians entered their churches and synagogues, they associated others with God, so God commanded His Prophet, peace and blessings be upon him, to believe in His Oneness alone. Ibn Abi Hatim said: Ali bin Al-Hussein mentioned, Ismail bin Bint Al-Suddi told us, a man named him told us, on the authority of Al-Suddi, on the

authority of Abu Malik or Abu Salih, on the authority of Ibn Abbas, regarding His statement, {And that the mosques are for God, so do not invoke anyone along with God}. He said: On the day this verse was revealed, there was no mosque on earth except the Sacred Mosque and the Mosque of Elijah in Jerusalem. Al-A'mash said: The jinn said: O Messenger of God, give us permission to attend the prayers with you in your mosque, so God the Almighty revealed: {And that the mosques are for God, so do not invoke anyone along with God}. He said: Pray and do not mix with the people. Ibn Jarir said: Ibn Hamid told us, Mihran told us, Sufyan told us, on the authority of Ismail bin Abi Khalid, on the authority of Mahmud, on the authority of Saeed bin Jubair, **And the mosques are for God, so do not invoke anyone along with God**, he said: The jinn said to the Prophet of God, may God bless him and grant him peace, how can we come to the mosque when we are far away? That is, far from you, and how can we attend the prayer when we are far from you? So the verse, **And the mosques are for God, so do not invoke anyone along with God**, was revealed.

Sufyan said on the authority of Khasif on the authority of Ikrimah: It was revealed regarding all mosques. Saeed bin Jubair said: It was revealed regarding the limbs of prostration, meaning they are for God, so do not prostrate with them to anyone other than Him. And they mentioned in this statement the authentic hadith narrated by Abdullah bin Tawus on the authority of his father, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "I was commanded to prostrate on seven bones: on the forehead - he pointed with his hand to his nose - the hands, the knees, and the tips of the feet." And the Almighty's saying: **And that when Abdullah stood up to call upon Him, they almost covered him with a blanket**. Al-Awfi said on the authority of Ibn Abbas, who said: When they heard the Prophet, may God bless him and grant him peace, reciting the Qur'an, they almost rode him out of eagerness when they heard him recite the Qur'an and they came close to him, but he did not know about them until the Messenger came to him and began to recite it. "Say: It has been revealed to me that a group of jinn listened" listening to the Qur'an. This is a statement, and it was narrated on the authority of Al-Zubayr bin Al-Awwam, may God be pleased with him. Ibn Jarir said: Muhammad bin Muammar told me, Abu Muslim told us on the authority of Abu Awanah on the authority of Abu Bishr on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: The jinn said to their al-Nas 114: **When Abdullah stood up to call upon Him, they almost covered him with a blanket**. He said: When they saw him He was praying, and his companions were bowing as he bowed and prostrating as he prostrated. He said: They were amazed at the obedience of his companions to him. He said: They said to their people, **When Abdullah stood up to call upon Him, they almost covered him with a crowd**. This is a second statement, and it was also narrated from Saeed bin Jubair. Al-Hasan said: When the Messenger of God, may God bless him and grant him peace, stood up saying, **There is no god but**

God, and called the people to their Lord, the Arabs almost covered him all together.

Qatada said about His statement: **And that when the servant of God stood up to call upon Him, they were about to gather around him**, he said: The jinn and mankind gathered around this matter to extinguish it, but God refused except to support it, carry it out, and make it prevail over those who opposed it. This is a third statement, and it is narrated from Ibn Abbas, Mujahid, Saeed bin Jubayr, and the statement of Ibn Zayd. It is the choice of Ibn Jarir, and it is the most apparent, because of His statement after it: **Say, 'I only call upon my Lord, and I do not associate anyone with Him.'** That is, the Messenger said to them when they harmed him, opposed him, belied him, and conspired against him to invalidate the truth that he had brought and gathered together in their enmity toward him, **I only call upon my Lord**, that is, I only worship my Lord alone, with no partner, and I seek refuge in Him and trust in Him, **and I do not associate anyone with Him**. And His statement, the Most High, **Say, 'I do not possess for you harm or right guidance,'** that is, I am only a human being like you, to whom revelation is sent, and a servant of God's servants. I have no say in your guidance or your misguidance. Rather, the reference in all of that is to God Almighty. And He, the Majestic, then He also informed about Himself that no one can protect me from God, meaning that if I disobeyed Him, no one would be able to save me from His punishment. **And I will not find besides Him any refuge**. Mujahid, Qatadah, and As-Suddi said: No refuge. Qatadah also said: **Say, 'No one can protect me from God, and I will not find besides Him any refuge.'** Meaning, no helper or refuge. In another narration: no protector or refuge.

God the Almighty said: **Except to convey from God and His messages**. Some of them said that it is an exception to His saying: "Say: I do not possess for you any harm or guidance" **except to convey**. It is possible that it is an exception to His saying: **No one can protect me from God**, meaning no one can protect me from Him and save me except by conveying the message that He has made it obligatory for me to deliver, as God the Almighty said: "O Messenger, convey what has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people." And God the Almighty said: **And whoever disobeys God and His Messenger - for him is the fire of Hell, wherein he will abide forever**. Meaning, I convey to you the message of God, but whoever disobeys after that - for him is the recompense of the fire of Hell, wherein he will abide forever, meaning there is no escape for them from it and no exit for them from it. And the Almighty says: **Until, when they see what they are promised, they will know who is weaker in helpers and fewer in number**. That is, until these polytheists from among the jinn and mankind see what they are promised on the Day of Resurrection, they will know on that day who is weaker in helpers and fewer in number, them or the believers who believe in the Oneness of God Almighty. That is, rather, the polytheists have no helpers at all and they are fewer in number than the soldiers of God Almighty.

Fath al-Qadir

24- Until, when they see what they are promised meaning the punishment in this world or in the Hereafter. The meaning is that they will remain as they are in insisting on disbelief and enmity towards the Prophet (peace and blessings of God be upon him) and the believers until, when they see what they are promised, **they will know who is weaker in helpers and fewer in number** meaning who has weaker soldiers to help them and fewer in number, the believers or the believers?

Tafsir al-Baghawi

24- Until when they see what they are promised, meaning the punishment on the Day of Resurrection, **they will know**, when the punishment descends, **who is weaker in helpers and fewer in number**, whether they or the believers.

Tafsir al-Baidawi

24- Until, when they see what they are promised in this world, such as the Battle of Badr, or in the Hereafter. The purpose is for His saying: **They will be upon it in droves** in the second meaning, or for an omitted word indicated by the state of the disbelievers' weakness and their disobedience to Him. **Then they will know who is weaker in helpers and less in number** - he or they.

Surat al-Jinn 72:25

Say, "I do not know whether that which you are promised is near, or whether my Lord will set for it a term."

Surat al-Jinn 72:25

Say, I do not know whether that which you are promised is near, or whether my Lord will set for it a term.

Tafsir al-Jalalayn

25 - (Say: I do not know whether that which you are promised is near) of punishment or whether my Lord will set for it a term an end and a deadline that only He knows.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet: Say, O Muhammad, to these polytheists among your al-Nas 114: I do not know whether what your Lord promises you of punishment and the Hour is near or whether my Lord will set a term for it. Meaning: a known end whose duration will be long.

Tafsir al-Qurtubi

The Almighty said: **Say, 'I do not know whether that which you are promised is near.'** Meaning the establishment of the Hour. It was also said: The torment of this world, meaning I do not know. So (*in*) means (*what*) or (*no*), meaning no one knows the time of the torment and the establishment of the Hour except God, so it is unseen and I do not know of it except what God knows. And (*what*) in His statement: (**what they are promised**): it is permissible for it to be with the verb as a verbal noun, or it is permissible for it to mean that which estimates the pronoun. **Or will my Lord grant him a term?** meaning an end and a deadline. The general public read it with a sukoon on the ya' of rabbi, and the two imams and Abu Amr read it with a fatha.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to tell the people that he has no knowledge of the time of the Hour and does not know whether its time is near or far. **Say, 'I do not know whether that which you are promised is near, or whether my Lord will appoint for it a term.'** That is, a long period. In this noble verse is evidence that the hadith that is circulated by many ignorant people, that he, may God bless him and grant him peace, does not compose underground, is a lie that has no basis, and we have not seen it in any of the books. The Messenger, may God bless him and grant

him peace, was asked about the time of the Hour, but he did not answer. When Gabriel appeared to him in the form of a Bedouin, among the things he asked him was: **O Muhammad, tell me about the Hour.** He said: **The one who is asked about it does not know more about it than the one who asks.** When the Bedouin called out to him in a loud voice, saying: **O Muhammad, when is the Hour?** He said: "Woe to you, it is coming. What have you prepared for it?" He said: **As for me, I have not prepared much prayer or fasting for it, but I love God and His Messenger.** He said: **Then you will be with those you love.** Anas said: **The Muslims were never more happy with anything than they were with this hadith.**

Ibn Abi Hatim said: My father told us, Muhammad ibn Mada' told us, Muhammad ibn Himyar told us, Abu Bakr ibn Abi Maryam told me, on the authority of Ata' ibn Abi Rabah, on the authority of Abu Sa'id al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: "O children of Adam, if you use reason, then count yourselves among the dead. By the One in Whose Hand is my soul, you are only promised that which will not come to pass." Abu Dawud said at the end of the Book of the Last Days: Musa ibn Sahl told us, Hajjaj ibn Ibrahim told us, Ibn Wahb told us, Mu'awiyah ibn Salih told me, on the authority of Abd al-Rahman ibn Jubayr, on the authority of his father, on the authority of Abu Tha'labah al-Khushani, who said: The Messenger of God, may God bless him and grant him peace, said: **God will not fail this nation in half a day.** This was narrated only by Abu Dawud. Then Abu Dawud said: Amr ibn Uthman told us, Abu al-Mughirah told us, Sufyan told me, on the authority of Shuraih ibn Ubayd, on the authority of Sa'd ibn Abi Waqqas, on the authority of the Prophet, may God bless him and grant him peace, that he said: **I hope that my nation will not fail before their Lord if He delays them for half a day.** Sa'd was asked: How much is half a day? He said: Five hundred years. This was narrated only by Abu Dawud.

God the Almighty says: **He is the Knower of the unseen, and He reveals His secret to none * Except to a messenger whom He has chosen.** This is like His saying: **And they encompass not a thing of His knowledge except what He wills.** Thus, He said here that He knows the unseen and the witnessed, and that He does not inform any of His creation of anything of His knowledge except what He has informed them of. For this reason, He said: **He is the Knower of the unseen, and He reveals His secret to none * Except to a messenger whom He has chosen.** This includes both angelic and human messengers. Then God the Almighty said: **Then He will cause to march before him and behind him observers.** That is, He will appoint for him additional angelic guards to guard him by God's command and to follow him in what he has of God's revelation. For this reason, He said: **That He may know that they have conveyed the messages of their Lord, and that He has encompassed what is with them and has taken account of all things precisely.** The commentators differed as to who the pronoun in His

saying: **That He may know** refers to? It was said that it refers to the Prophet, may God bless him and grant him peace. Ibn Jarir said: Ibn Hamid told us, Ya'qub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, regarding his statement: "He is the Knower of the unseen, and He reveals His secret to none, * Except to a messenger with whom He is pleased. Then He makes a guard march before him and behind him," he said: Four guardian angels with Gabriel **to know** Muhammad, may God bless him and grant him peace, **that they have conveyed the messages of their Lord and that He encompasses what is with them and has taken account of all things in number.** Ibn Abi Hatim narrated it on the authority of Ya'qub al-Qummi with it. And it was narrated in the same way by al-Dahhak, al-Suddi, and Yazid ibn Abi Habib.

Abdul Razzaq said, on the authority of Muammar, on the authority of Qatada, **That he may know that they have conveyed the messages of their Lord,** meaning: So that the Prophet of God may know that the messengers have conveyed from God and that the angels have protected and defended them. This is how Saeed bin Abi Arubah narrated it on the authority of Qatada, and Ibn Jarir chose it. Other versions have been said, as Al-Awfi narrated on the authority of Ibn Abbas, regarding the statement, **Except for a messenger with whom He is pleased, for indeed, there will march before him and behind him guards,** he said: These are angels who guard the Prophet, may God bless him and grant him peace, from Satan until that with which he was sent to them becomes clear. That is when He says, **So that the polytheists may know that they have conveyed the messages of their Lord.** Ibn Abi Nujayh said the same on the authority of Mujahid, **So that he may know that they have conveyed the messages of their Lord,** meaning: So that he who denied the messengers may know that they have conveyed the messages of their Lord. This is questionable. Al-Baghawi said: Ya'qub read *li-ya'lam* with a dammah, meaning so that the people may know that the messengers have conveyed. It is possible that the pronoun refers to God, the Almighty, and this is a statement narrated by Ibn al-Jawzi in Zaad al-Masir. The meaning of this is that He protects His messengers with His angels so that they are able to deliver His messages, and He protects what He sends down to them of revelation so that they know that they have conveyed the messages of their Lord. This is similar to His statement, the Most High: **And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels 2:170,** and His statement, the Most High: **And that God will surely make evident those who have believed and He will surely make evident the hypocrites 2:170,** and other similar statements about the knowledge that God, the Almighty, knows things before they come into being, for certain and inevitably. This is why He said after this, **And He encompasses what is with them and has enumerated all things with [precise] number.** The end of the interpretation of Surat al-Jinn. All praise and thanks are due to God.

Fath al-Qadir

25- Say, 'Indeed, I do not know whether that which you are promised is near, or whether my Lord will appoint for it a term.' That is, I do not know whether the punishment you are promised is near, **or whether my Lord will appoint for it a term.** That is, an end and a duration. God, the Exalted, commanded him to say this to them when they said to him, **When will this that He has promised us be?** Ata' said: He means that no one knows the Day of Resurrection except God alone, and the meaning is that knowledge of the time of the punishment is a knowledge of the unseen that no one knows except God. The majority of scholars read **my Lord** with a sukoon on the ya'. Al-Haramiyan and Abu Amr read it with a fatha. *And in man* is a weaker relative pronoun, and *and* is the predicate of a deleted subject: that is, it is weaker. The clause is the relative clause, and it is permissible for it to be an interrogative raised as a subject, and *and* is its predicate. The clause is in the accusative case as the two objects of **I know.** His saying **is near** is an advanced predicate and **what you are promised** is a delayed subject.

Tafsir al-Baghawi

25- "Say, 'I do not know,' meaning I do not know, 'whether that which you are promised is near,' meaning the punishment, and it has been said that it is the Resurrection, 'or whether my Lord will set for it a term,' meaning a long-term end, meaning that knowledge of the time of the punishment is unseen and only God knows it.

Tafsir al-Baidawi

25- "Say, 'I do not know.' I do not know. 'Is that which you are promised near, or will my Lord set for it a term?'" It is as if when the polytheists heard **until they see that which they are promised,** they said, **When will it be?** in denial. It was said, **Say, 'It will inevitably happen, but I do not know when it will be.'**

Surat al-Jinn 72:26

He is the Knower of the unseen, and He does not disclose His secret to anyone.

Surat al-Jinn 72:26

He is the Knower of the unseen, and He does not disclose His secret to anyone.

Tafsir al-Jalalayn

26 - **The Knower of the Unseen** is that which is hidden from the servants **and He does not reveal** He informs **of His unseen to anyone** of the people.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **He is the Knower of the unseen, and He reveals His secret to no one * Except to a messenger whom He has chosen.** What is meant by the Knower of the unseen is that He knows what is hidden from the sight of His creation, so that they have not seen it. He does not reveal His secret to anyone, teaching it or showing it to them, except to a messenger whom He has chosen. Then He reveals it to him in whatever way He wills of that.

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 He does not disclose His secret to anyone * Except to a messenger with whom He is pleased,** so God Almighty informed the messengers of the secret revelation and revealed to them what He revealed to them of His secret, and what God decrees, for no one knows that except Him.

Tafsir al-Qurtubi

The Almighty's saying: **He knows the unseen, and He reveals His secret to no one.** There are two issues in this:

First: The Almighty's saying: **Knower of the unseen.** "Knower" is a nominative attribute of His saying: **My Lord.** It was said: That is, He is **Knower of the unseen,** and the unseen is that which is hidden from the servants. This was explained at the beginning of Surat al-Baqarah 2: **And He does not disclose His unseen to anyone,** for He discloses to whomever He wills of His unseen, because the messengers are supported by miracles, including informing about some of the unseen. In the revelation: **And I inform you of what you eat and what you store in your houses.** (Al Imran 3:49)

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to tell the people that he has no knowledge of the time of the Hour and does not know whether its time is near or far.

Say, 'I do not know whether that which you are promised is near, or whether my Lord will appoint for it a term.' That is, a long period. In this noble verse is evidence that the hadith that is circulated by many ignorant people, that he, may God bless him and grant him peace, does not compose underground, is a lie that has no basis, and we have not seen it in any of the books.

The Messenger, may God bless him and grant him peace, was asked about the time of the Hour, but he did not answer. When Gabriel appeared to him in the form of a Bedouin, among the things he asked him was: **O Muhammad, tell me about the Hour.** He said: **The one who is asked about it does not know more about it than the one who asks.** When the Bedouin called out to him in a loud voice, saying: **O Muhammad, when is the Hour?** He said: "Woe to you, it is coming. What have you prepared for it?" He said: **As for me, I have not prepared much prayer or fasting for it, but I love God and His Messenger.** He said: **Then you will be with those you love.** Anas said: **The Muslims were never more happy with anything than they were with this hadith.**

Ibn Abi Hatim said: My father told us, Muhammad ibn Mada' told us, Muhammad ibn Himyar told us, Abu Bakr ibn Abi Maryam told me, on the authority of Ata' ibn Abi Rabah, on the authority of Abu Sa'id al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: "O children of Adam, if you use reason, then count yourselves among the dead. By the One in Whose Hand is my soul, you are only promised that which will not come to pass." Abu Dawud said at the end of the Book of the Last Days: Musa ibn Sahl told us, Hajjaj ibn Ibrahim told us, Ibn Wahb told us, Mu'awiyah ibn Salih told me, on the authority of Abd al-Rahman ibn Jubayr, on the authority of his father, on the authority of Abu Tha'labah al-Khushani, who said: The Messenger of God, may God bless him and grant him peace, said: **God will not fail this nation in half a day.** This was narrated only by Abu Dawud. Then Abu Dawud said: Amr ibn Uthman told us, Abu al-Mughirah told us, Sufyan told me, on the authority of Shuraih ibn Ubayd, on the authority of Sa'd ibn Abi Waqqas, on the authority of the Prophet, may God bless him and grant him peace, that he said: **I hope that my nation will not fail before their Lord if He delays them for half a day.** Sa'd was asked: How much is half a day? He said: Five hundred years. This was narrated only by Abu Dawud.

Ibn Abi Hatim said: My father told us, Muhammad ibn Mada' told us, Muhammad ibn Himyar told us, Abu Bakr ibn Abi Maryam told me, on the authority of Ata' ibn Abi Rabah, on the authority of Abu Sa'id al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: "O children of Adam, if you use reason, then count yourselves among the dead. By the One in Whose Hand is my soul, you are only promised that which will not come to pass." Abu Dawud said at the end of the Book of the Last Days: Musa ibn Sahl told us, Hajjaj ibn Ibrahim told us, Ibn Wahb told us, Mu'awiyah ibn Salih told me, on the authority of Abd al-Rahman ibn Jubayr, on the authority of his father, on the authority of Abu Tha'labah al-Khushani, who said: The Messenger of God, may God bless him and grant him peace, said: **God will not fail this nation in half a day.** This was narrated only by Abu Dawud. Then Abu Dawud said: Amr ibn Uthman told us, Abu al-Mughirah told us, Sufyan told me, on the authority of Shuraih ibn Ubayd, on the authority of Sa'd ibn Abi Waqqas, on the authority of the Prophet, may God bless him and grant him peace, that he said: **I hope that my nation will not fail before their Lord if He delays them for half a day.** Sa'd was asked: How much is half a day? He said: Five hundred years. This was narrated only by Abu Dawud.

God the Almighty says: **He is the Knower of the unseen, and He reveals His secret to none * Except to a messenger whom He has chosen.** This is like His saying: **And they encompass not a thing of His knowledge except what He wills.** Thus, He said here that He knows the unseen and the witnessed, and that He does not inform any of His creation of anything of His knowledge except what He has informed them of. For this reason, He said: **He is the Knower of the**

unseen, and He reveals His secret to none * Except to a messenger whom He has chosen. This includes both angelic and human messengers. Then God the Almighty said: **Then He will cause to march before him and behind him observers.** That is, He will appoint for him additional angelic guards to guard him by God's command and to follow him in what he has of God's revelation. For this reason, He said: **That He may know that they have conveyed the messages of their Lord, and that He has encompassed what is with them and has taken account of all things precisely.** The commentators differed as to who the pronoun in His saying: **That He may know** refers to? It was said that it refers to the Prophet, may God bless him and grant him peace. Ibn Jarir said: Ibn Hamid told us, Ya'qub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, regarding his statement: "He is the Knower of the unseen, and He reveals His secret to none, * Except to a messenger with whom He is pleased. Then He makes a guard march before him and behind him," he said: Four guardian angels with Gabriel **to know** Muhammad, may God bless him and grant him peace, **that they have conveyed the messages of their Lord and that He encompasses what is with them and has taken account of all things in number.** Ibn Abi Hatim narrated it on the authority of Ya'qub al-Qummi with it. And it was narrated in the same way by al-Dahhak, al-Suddi, and Yazid ibn Abi Habib.

Abdul Razzaq said, on the authority of Muammar, on the authority of Qatada, **That he may know that they have conveyed the messages of their Lord,** meaning: So that the Prophet of God may know that the messengers have conveyed from God and that the angels have protected and defended them. This is how Saeed bin Abi Arubah narrated it on the authority of Qatada, and Ibn Jarir chose it. Other versions have been said, as Al-Awfi narrated on the authority of Ibn Abbas, regarding the statement, **Except for a messenger with whom He is pleased, for indeed, there will march before him and behind him guards,** he said: These are angels who guard the Prophet, may God bless him and grant him peace, from Satan until that with which he was sent to them becomes clear. That is when He says, **So that the polytheists may know that they have conveyed the messages of their Lord.** Ibn Abi Nujayh said the same on the authority of Mujahid, **So that he may know that they have conveyed the messages of their Lord,** meaning: So that he who denied the messengers may know that they have conveyed the messages of their Lord. This is questionable. Al-Baghawi said: Ya'qub read *li-ya'lam* with a dammah, meaning so that the people may know that the messengers have conveyed. It is possible that the pronoun refers to God, the Almighty, and this is a statement narrated by Ibn al-Jawzi in Zaad al-Masir. The meaning of this is that He protects His messengers with His angels so that they are able to deliver His messages, and He protects what He sends down to them of revelation so that they know that they have conveyed the messages of their Lord. This is similar to His statement, the Most High: **And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels** 2:170, and His statement, the Most High: **And that God**

will surely make evident those who have believed and He will surely make evident the hypocrites 2:170, and other similar statements about the knowledge that God, the Almighty, knows things before they come into being, for certain and inevitably. This is why He said after this, **And He encompasses what is with them and has enumerated all things with [precise] number.** The end of the interpretation of Surat al-Jinn. All praise and thanks are due to God.

Fath al-Qadir

26- The Knower of the Unseen The majority of scholars read it in the nominative case as a substitute for **my Lord**, or an explanation of it, or the predicate of a deleted subject, and the sentence is a resumption confirming what came before it regarding lack of knowledge. It was also read in the accusative case as an expression of praise. Al-Sarri read the knowledge of the unseen in the form of a verb and the accusative of the unseen, and the *fa* in **He does not reveal His unseen to anyone** is to arrange the lack of revelation based on His uniqueness in knowledge of the unseen: that is, He does not know the unseen that He knows, which is that which is hidden from any of His servants.

Tafsir al-Baghawi

26- The Knower of the Unseen, is raised as an attribute of His saying **My Lord**, and it was said: He is the Knower of the Unseen, **so He does not reveal**, He does not inform, **about His Unseen to anyone.**

Tafsir al-Baidawi

26- The Knower of the Unseen is the Knower of the Unseen. **He does not reveal** so He does not inform. **about His Unseen to anyone** meaning about the Unseen that is specifically His knowledge.

Surat al-Jinn 72:27

Except for a messenger whom He has approved, for indeed, there will march before him and behind him guards.

Surat al-Jinn 72:27

Except for a messenger whom He has approved, for indeed, there will march before him and behind him guards.

Tafsir al-Jalalayn

27 - **Except for a messenger with whom He is pleased, for indeed** with His knowledge of whatever He wills of it as a miracle for him **He makes and moves** He makes and moves **before him** that is, the messenger **and behind him, guards** angels who guard him until he conveys it as part of the revelation.

Tafsir al-Suyuti

Tafsir al-Tabari

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **He is the Knower of the unseen, and He reveals His secret to no one * Except to a messenger with whom He is pleased**, for He chooses them and informs them of whatever He wills of the unseen.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Except for a Messenger with whom He is pleased**, for He reveals it from the unseen as He wills if He is pleased with it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And He does not disclose His secrets to anyone * Except to a messenger with whom He is pleased**, he said: He sends down from His secrets whatever He wills to the prophets. He sent down the secret of the unseen to the Messenger of God, may God bless him and grant him peace, the Qur'an. He said: And He told us in it the secret of what will happen on the Day of Resurrection.

His saying: **He will send guards and guardians before and behind him**, means: He will send guards and guardians before and behind him to protect him.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Alqamah ibn Marthad, on the authority of Ad-Dahhak: **Except for a messenger with whom He is pleased, for there will be sent guards before him and behind him**. He said: When the angel sent revelation to the Prophet, may God bless him and grant him peace, he would send angels with him to guard him before him and behind him, lest Satan disguise himself in the form of an angel.

Ibn Hamid told us: Mihran told us, on the authority of Mansour, on the authority of Ibrahim: **In front of him and behind him are guards**. He said: Angels guarding them from in front of them and from behind them.

Abu Kurayb told us: We were told by Wakee', on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim: **In front of him and behind him are guards**. He said: The angels guard him from in front of him and behind him from the jinn.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Talha, meaning Ibn Masraf, on the authority of Ibrahim, regarding his statement, **At his hands and behind him are guards**, he said: The angels are guarding him at his hands and behind him, protecting him from the jinn.

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, **Except for a messenger with whom He is pleased, for indeed, there will march before him and behind him guards**. He said: They are angels following one another who protect the Prophet, may God bless him and grant him peace, from Satan until it becomes clear what he was sent with to them, and that is when He says: So that he may know that they have conveyed the messages of their Lord.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Then he will cause to pass before him and behind him an observer**, he said: The angels.

Tafsir al-Qurtubi

The Almighty said: **Except whomever He chooses of messengers**. Ibn Jubayr said: **Except whomever He chooses of messengers** refers to Gabriel, peace be upon him. This is far-fetched, but the meaning should be: He does not reveal His secrets to anyone except whomever He chooses of prophethood, for He informs him of whatever He wills of His secrets, so that this would indicate his prophethood.

Second: The scholars, may God have mercy on them, said: When God, the Almighty, praised Himself for knowledge of the unseen and kept it to Himself without His creation, this was evidence that no one knows the unseen except Him. Then He excepted the messengers He chose, so He entrusted them with whatever He wished of His unseen through revelation to them, and made it a miracle for them and a true proof of their prophethood. The astrologer and those who imitate him, who throw pebbles, look into books, and frighten birds, are not among the messengers He chose, informing them of whatever they wish of His unseen. Rather, they are disbelievers, slandered by their intuition, guesswork, and lies. One of the scholars said: I wonder what the astrologer would say about a ship in which a thousand people of different circumstances and ranks boarded, among them the king and the commoner, the learned and the ignorant, the rich and the poor, the old and the young, with their

different ascendants, births, and star degrees, yet the judgment of drowning encompassed them all in one hour? If the astrologer, may God curse him, says: **It was only the horoscope they were riding that drowned them**, then according to that, this horoscope nullified the rulings of all those horoscopes, with their differences, at the time of the birth of each one of them, and what his particular horoscope required of him. So there is no guide at all in the work of births, nor is there any indication in them of the wretched or the blessed. And nothing remains except to defy the Noble Qur'an. And in it is making his blood permissible based on this astrology. And the poet did well when he said:

The astrologer ruled that my birth horoscope predicts that I will die by drowning.

Tell the dreamer, in the morning of the flood, was everyone born on the planet of drowning?

It was said to the Commander of the Faithful, Ali ibn Abi Talib **may God be pleased with him**, when he wanted to meet the Khawarij: **Will you meet them while the moon is in Scorpio?** He **may God be pleased with him** replied: **Then where is their moon?** And that was at the end of the month. Look at this statement with which he answered, and how it exaggerates in refuting those who believe in astrology, and how it silences every ignorant person who investigates the laws of the stars. Musafir ibn Awf said to him: **O Commander of the Faithful! Do not set out at this hour, but set out during the last three hours of the day.** Ali **may God be pleased with him** said: *Why?* He said: "If you set out at this hour, you and your companions will be afflicted with a severe calamity and harm, but if you set out at the hour I have commanded you, you will be victorious and prevail and obtain what you sought." Ali **may God be pleased with him** said: "Muhammad (peace and blessings of God be upon him) had no astrologer, nor will we after him" - in a long speech in which he cited verses from the Quran - "Whoever believes you in this statement, I do not feel safe from him being like one who has taken a rival or an opponent besides God. O God, there is no omen except Your omen, and no good except Your good." Then he said to the speaker: We deny you and oppose you and we will travel at the time you forbade us from. Then he turned to the people and said: O people, beware of learning the stars except for what guides you in the darkness of the land and the sea. The astrologer is like a magician, and the magician is like an unbeliever, and the unbeliever will be in the Fire. By God, if I hear that you look at the stars and act upon them, I will imprison you for as long as I live, and I will deprive you of my stipend. I have no power over you. Then he traveled at the time you forbade him from, and he met the people and killed them. This was the Battle of Nahrawan, which is proven in the Sahih of Muslim. Then he said: If we had traveled at the time you commanded us and were victorious and triumphant, someone would have said, 'We traveled at the time the astrologer commanded. Muhammad (peace and blessings of God be upon him) would not have had an astrologer, nor would we have anyone after him. God opened for us the lands of Chosroes and Caesar and all the lands.' Then he said: O people! Put your trust in God and have faith in Him, for He is sufficient against anyone other than Him. **Then He will make guards march**

before him and behind him meaning angels guarding him so that no devil can approach him, thus protecting the revelation from the eavesdropping of devils and from being thrown to soothsayers. Ad-Dahhak said: God never sent a prophet except that he had with him angels guarding him from the devils so that they would not take the form of an angel. So if a devil comes to him in the form of an angel, they say: This is a devil, so beware of him. And if an angel comes to him, they say: This is the messenger of your Lord. Ibn Abbas and Ibn Zayd said: *Watchers* means guardians who guard the Prophet (peace and blessings of God be upon him) from in front of him and behind him from the jinn and devils. Qatadah and Sa'id ibn al-Musayyab said: They are four guardian angels. Al-Farra' said: What is meant is Gabriel. When he would bring the message, angels would descend with him to guard him so that the jinn would not hear the revelation, so they would throw it to their soothsayers and they would get ahead of the messenger. As-Suddi said: *Watchers* means guardians who guard the revelation. So whatever came from God, they would say: It is from God, and whatever the devil threw, they would say: It is from Satan. And (*Rasdan*) is in the accusative case as a direct object. In Al-Sahah: They said *arsadan*. The observer of something is the one who watches it. It is said: he watched it, he watches it, watching and watching. Watching is anticipation and the observer is the nurse of the observer.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to tell the people that he has no knowledge of the time of the Hour and does not know whether its time is near or far. **Say, 'I do not know whether that which you are promised is near, or whether my Lord will appoint for it a term.'** That is, a long period. In this noble verse is evidence that the hadith that is circulated by many ignorant people, that he, may God bless him and grant him peace, does not compose underground, is a lie that has no basis, and we have not seen it in any of the books. The Messenger, may God bless him and grant him peace, was asked about the time of the Hour, but he did not answer. When Gabriel appeared to him in the form of a Bedouin, among the things he asked him was: **O Muhammad, tell me about the Hour.** He said: **The one who is asked about it does not know more about it than the one who asks.** When the Bedouin called out to him in a loud voice, saying: **O Muhammad, when is the Hour?** He said: "Woe to you, it is coming. What have you prepared for it?" He said: **As for me, I have not prepared much prayer or fasting for it, but I love God and His Messenger.** He said: **Then you will be with those you love.** Anas said: **The Muslims were never more happy with anything than they were with this hadith.**

Ibn Abi Hatim said: My father told us, Muhammad ibn Mada' told us, Muhammad ibn Himyar told us, Abu Bakr ibn Abi Maryam told me, on the authority of Ata' ibn Abi Rabah, on the authority of Abu Sa'id al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: "O children of Adam, if

Surat al-Jinn 72:27

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you use reason, then count yourselves among the dead. By the One in Whose Hand is my soul, you are only promised that which will not come to pass.” Abu Dawud said at the end of the Book of the Last Days: Musa ibn Sahl told us, Hajjaj ibn Ibrahim told us, Ibn Wahb told us, Mu’awiyah ibn Salih told me, on the authority of Abd al-Rahman ibn Jubayr, on the authority of his father, on the authority of Abu Tha’labah al-Khushani, who said: The Messenger of God, may God bless him and grant him peace, said: **God will not fail this nation in half a day.** This was narrated only by Abu Dawud. Then Abu Dawud said: Amr ibn Uthman told us, Abu al-Mughirah told us, Sufyan told me, on the authority of Shuraih ibn Ubayd, on the authority of Sa’d ibn Abi Waqqas, on the authority of the Prophet, may God bless him and grant him peace, that he said: **I hope that my nation will not fail before their Lord if He delays them for half a day.** Sa’d was asked: How much is half a day? He said: Five hundred years. This was narrated only by Abu Dawud.

God the Almighty says: **He is the Knower of the unseen, and He reveals His secret to none * Except to a messenger whom He has chosen.** This is like His saying: **And they encompass not a thing of His knowledge except what He wills.** Thus, He said here that He knows the unseen and the witnessed, and that He does not inform any of His creation of anything of His knowledge except what He has informed them of. For this reason, He said: **He is the Knower of the unseen, and He reveals His secret to none * Except to a messenger whom He has chosen.** This includes both angelic and human messengers. Then God the Almighty said: **Then He will cause to march before him and behind him observers.** That is, He will appoint for him additional angelic guards to guard him by God’s command and to follow him in what he has of God’s revelation. For this reason, He said: **That He may know that they have conveyed the messages of their Lord, and that He has encompassed what is with them and has taken account of all things precisely.** The commentators differed as to who the pronoun in His saying: **That He may know** refers to? It was said that it refers to the Prophet, may God bless him and grant him peace. Ibn Jarir said: Ibn Hamid told us, Ya’qub al-Qummi told us, on the authority of Ja’far, on the authority of Sa’id ibn Jubayr, regarding his statement: “He is the Knower of the unseen, and He reveals His secret to none, * Except to a messenger with whom He is pleased. Then He makes a guard march before him and behind him,” he said: Four guardian angels with Gabriel **to know** Muhammad, may God bless him and grant him peace, **that they have conveyed the messages of their Lord and that He encompasses what is with them and has taken account of all things in number.** Ibn Abi Hatim narrated it on the authority of Ya’qub al-Qummi with it. And it was narrated in the same way by al-Dahhak, al-Suddi, and Yazid ibn Abi Habib.

Abdul Razzaq said, on the authority of Muammar, on the authority of Qatada, **That he may know that they have conveyed the messages of their Lord,** meaning:

So that the Prophet of God may know that the messengers have conveyed from God and that the angels have protected and defended them. This is how Saeed bin Abi Arubah narrated it on the authority of Qatada, and Ibn Jarir chose it. Other versions have been said, as Al-Awfi narrated on the authority of Ibn Abbas, regarding the statement, **Except for a messenger with whom He is pleased, for indeed, there will march before him and behind him guards,** he said: These are angels who guard the Prophet, may God bless him and grant him peace, from Satan until that with which he was sent to them becomes clear. That is when He says, **So that the polytheists may know that they have conveyed the messages of their Lord.** Ibn Abi Nujayh said the same on the authority of Mujahid, **So that he may know that they have conveyed the messages of their Lord,** meaning: So that he who denied the messengers may know that they have conveyed the messages of their Lord. This is questionable. Al-Baghawi said: Ya’qub read *li-ya’lam* with a dammah, meaning so that the people may know that the messengers have conveyed. It is possible that the pronoun refers to God, the Almighty, and this is a statement narrated by Ibn al-Jawzi in Zaad al-Masir. The meaning of this is that He protects His messengers with His angels so that they are able to deliver His messages, and He protects what He sends down to them of revelation so that they know that they have conveyed the messages of their Lord. This is similar to His statement, the Most High: **And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels 2:170,** and His statement, the Most High: **And that God will surely make evident those who have believed and He will surely make evident the hypocrites 2:170,** and other similar statements about the knowledge that God, the Almighty, knows things before they come into being, for certain and inevitably. This is why He said after this, **And He encompasses what is with them and has enumerated all things with [precise] number.** The end of the interpretation of Surat al-Jinn. All praise and thanks are due to God.

Fath al-Qadir

Then He made an exception and said: 27- **Except for a Messenger whom He has chosen** meaning, except for the Messenger whom He has chosen or whom He has chosen from among them to reveal to him some of His unseen, so that this would be evidence of his prophethood. Al-Qurtubi said: The scholars said: When He, the Most High, praised Himself for knowledge of the unseen and kept it to Himself without His creation, this was evidence that no one knows the unseen except Him. Then He made an exception for the Messenger whom He has chosen, so He entrusted them with whatever He willed of His unseen by way of revelation to them, and made it a miracle for them and a true proof of their prophethood. The astrologer and those who are similar to him, who strike with pebbles, look into the palm of their hands, and throw mud at them, are not among the Messenger whom He has

chosen and reveal to them whatever they wish of His unseen. He is an unbeliever in God, slandering Him with his conjecture, guesswork, and lies. Sa'id ibn Jubayr said: Except for a Messenger whom He has chosen, that is Gabriel, and there is some error in this. It was said that what is meant by His statement:

Except whomever He has chosen of messengers, for He will inform him of some of His unseen is that which is related to his message, such as miracles, the rulings of obligations, the reward for deeds, and what he explains of the conditions of the Hereafter, not the unseen that is not related to his message, such as the time of the Hour and the like. Al-Wahidi said: **This is evidence that whoever claims that the stars guide him to what will happen has disbelieved in what is in the Quran.** He said in Al-Kashaf: "This nullifies the miracles, because those to whom they are attributed, even if they are approved saints, are not messengers. God has singled out the messengers from among those approved of with knowledge of the unseen. It also nullifies soothsaying and astrology, because their practitioners are the furthest thing from approval and most likely to lead to wrath." Al-Razi said: "In my view, the verse does not indicate anything of what they said, since there is no generality in His unseen, so it can be interpreted as referring to one unseen, which is the time of the Resurrection, because it occurs after His statement: "What you are promised is near" **Al-Qur'an 14:1**. If it is said: "What is the meaning of the exception in that case?" We said: Perhaps when the Day of Resurrection approaches He will reveal it. How could it not? He said: **The Day the heaven will split with clouds and the angels will be sent down in [elaborate] descent**, so the angels will know at that time when the Day of Resurrection will come. Or it is an isolated exception: that is, whoever He chooses as a Messenger, He will place guardians before him and among His creation to protect him from the evil of the rebellious jinn and mankind. What indicates that it does not mean that He does not inform anyone of anything of the unseen is that it is proven, almost by mutawatir *repeated* transmission, that Shaqqa and Satih were soothsayers and were known through the hadith of the Prophet (peace and blessings of God be upon him) before his appearance. They were famous for this knowledge among the Arabs until Khosrau returned to them. So it is proven that God, the Most High, may inform other than the messengers of something of the unseen. Also, the people of all religions agree that the interpreter of dreams can tell of future matters and he is truthful in them. Also, Sultan Sanjar bin Malik Shah transferred a soothsayer from Baghdad to Khorasan and asked her about future matters, and she informed him of them, and she fulfilled her promise. He said: **People who are well-versed in the science of theology and wisdom informed me that she spoke of unseen matters in detail, and it was in accordance with what she spoke of.** Abu al-Barakat went to great lengths in his explanation of her condition in his book, **The Interpretation of the Word**, and said: **I investigated her condition for thirty years and became certain that she spoke of the unseen in a precise manner.** We also observe this in those who receive true inspiration, and it may also be found among magicians. We may also see the astrological rulings being in accordance with each other, even if they differ. If we were to say that the Qur'an indicates something contrary to these

perceptible matters, the Qur'an would be challenged, and the interpretation would be as we have mentioned." End of his statement.

I said: As for his statement, **There is no formula of generality in His unseen**, this is false, because adding a verbal noun and a generic noun are forms of generality, as stated by the imams of Usul and others. As for his statement, **Or it is a disjunctive exception**, this is a mere claim that the Qur'anic system rejects. As for his statement, **Indeed, Shaqqa and Sutaih**, etc., they lived at a time when devils eavesdropped and relayed what they heard to soothsayers, who would mix truth with falsehood, as is proven in the authentic hadith. And in His statement, **Except for he who snatches a snatch** and similar verses, the subject of soothsaying has been explained in this Shari'ah, and that it was a path to some of the unseen by means of the eavesdropping of devils until that was prevented by the mission of Muhammad. They said, "And indeed, we have sought the heaven but found it filled with stern guards and flaming fires. And indeed, we used to sit therein in stations to listen. But whoever listens now will find a flaming fire lying in wait for him." So the subject of soothsaying at the time when it existed is specified by his evidence, and it is part of what specifies this generality, so his claim that he brought soothsaying into this verse does not apply. As for the story of the woman that he mentioned, it is a myth. Even if we assume that any of the report he narrated about her actually happened, it would be like what was mentioned in the hadith, **Indeed, among this nation are those who innovate, and among them is Umar**. In this case, it would be like a specification of the generality of this verse, with no end to it. As for what he dared to say about God and His Book in his last statement, if we were to say that the Qur'an indicates the opposite of these tangible matters, then the Qur'an would be attacked. It would be said to him, "This is not the first of your slips or lapses. How many similar and analogous things do you have that the vein of your philosophy pulsates with, and that Satan has run after, due to your confusion in the discussions of your interpretation. I wonder at you! Could what has reached you of the story of this woman and the like cause the Qur'an to be attacked? How excellent is what some of the writers of our time have said:

When a fly seeks to cover the sun, it spreads its wings over it.

And I said from the verses:

The winds blocked it with a wing and met the morning light with a lamp

If you say: "Then it has been established by this Qur'anic evidence that God reveals to whomever He wills of His Messengers His secrets of the unseen. Does the Messenger whom God has revealed to whomever He wills of His secrets of the unseen have the right to inform some of his nation of it?" I say: **Yes, and there is nothing wrong with that.** It has been proven from the Messenger of God (peace and blessings of God be upon him) of this, which is not hidden from anyone who is knowledgeable of the pure Sunnah. Among this is that he stood in a position in which he informed of what would happen until the Day of Resurrection, and he did not leave out anything

Surat al-Jinn 72:27

Except for a messenger whom He has approved, for indeed, there will march before him and behind him guards.

related to tribulations and the like. Those who memorized it memorized it, and those who forgot it forgot it. Likewise, it has been proven that the Messenger of God (peace and blessings of God be upon him) informed Hudhayfah ibn al-Yaman of the tribulations that would occur after him, until the most prominent Companions asked him about it and they returned to him. It is proven in Sahih and other sources that "Umar ibn al-Khattab asked him about the tribulation that is surging like the waves of the sea, so he said: There is a door between you and it, so Umar said: Will it be opened or broken? He said: It will be broken. Umar knew that it was the door, and breaking it would kill him." As in the well-known authentic hadith, it was said to Hudhayfah: Did Umar know that? He said: Yes, he knew that the night before tomorrow. Similarly, it is proven that he informed Abu Dharr of what would happen to him, and that he informed Ali ibn Abi Talib of the report of Dhu al-Thadiyah, and similar things of which there are many, and if they were collected, a separate book would be published about them. Once this is established, there is no reason why some of the righteous of this nation are not alone in receiving some of the report of the unseen that God revealed to His Messenger, and that His Messenger revealed to some of his nation, and that these some of the nation revealed to those who came after them. Thus, the miracles of the righteous are of this type, and all are from the divine abundance through the Prophetic side. Then God, the Almighty, mentioned that He protects the unseen that the Messenger is informed of, saying: **For He will make a guard precede him and behind him.** The sentence is a confirmation of the revelation derived from the exception. The meaning is that God, the Almighty, places a guard of angels before and behind the Messengers to protect him from the devils' exposure to what He revealed to him of the unseen. Or He places a guard of angels before and behind the revelation to protect it from the devils stealing it and then throwing it to the soothsayers. What is meant is from all sides. Ad-Dahhak said: God did not send a prophet except that there were angels with him to protect him from the devils, lest they take the form of an angel. So if a devil comes to him in the form of an angel, they say, **This is a devil, so beware of him.** And if an angel comes to him, they say, **This is the messenger of your Lord.** Ibn Zayd said: *Watchdogs* means guardians who protect the Prophet, peace and blessings be upon him, from the jinn and devils in front of him and behind him. Qatadah and Sa'id ibn al-Musayyab said: They are four guardian angels. Al-Farra' said: What is meant is Gabriel. He said in Al-Sahah: The people watch, like guards, and it is the same in singular, plural, and feminine. The watch is for the thing that is watched, it is said: he watched him, he watches him, watching, and watching is watching, and the watch is the place of watch.

Tafsir al-Baghawi

27- Except for a messenger whom He has chosen,

except for the one He chooses for His message, and He reveals to him what He wills of the unseen, because his prophethood is proven by the miraculous sign of him informing about the unseen, **for He will make a guard precede him and behind him,** mentioning some directions indicates that all of them are guarded, meaning: He will make guardians from the angels precede him and behind him, who will protect him from the devils eavesdropping, and from the jinn listening to the revelation and then submitting to the priests.

Muqatil and others said: Whenever God sent a messenger, Satan would come to him in the form of an angel to inform him. Then God would send angels in front of him and behind him to guard him and drive away the devils. When a devil came to him in the form of an angel, they would tell him that he was a devil, and when an angel came to him, they would say to him: This is the messenger of your Lord.

Tafsir al-Baidawi

27- "Except for he whom He approves" for knowledge of some of it so that it would be a miracle for him. "From a Messenger **is an explanation of** from", and it was used as evidence to invalidate miracles, and the answer to that is that the Messenger is limited to the kingdom and the manifestation of what happens without an intermediary, and the miracles of the saints over the unseen are only received from the angels like our knowledge of the conditions of the Hereafter through the intermediaries of the prophets. "Then He will send before him **from before the one who is approved** and behind him are watchers" guards of angels who guard him from the snatching of the devils and their mixing with them.

Surat al-Jinn 72:28

So that he may know that they have conveyed the messages of their Lord, and that He has encompassed what is with them and has enumerated all things in number.

Tafsir al-Jalalayn

28 - **So that God may know** God knows the appearance of *that* lightened from the heavy, meaning that **they have conveyed** the messengers **the messages of their Lord** the meaning of *from* was taken into account by collecting the pronoun **and encompassed what they have** in apposition to the implied, meaning that He knew that **and has counted everything with a number** a distinguishing feature that is transformed from the object and the original is **he counted the number of everything**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So that he may know that they have conveyed the messages of their Lord.** The people of interpretation differed as to what was meant by His statement, **So that he may know.** Some of them said: What was meant by that was the Messenger of God, may God bless him and grant him peace. And they said: The meaning of the statement is: So that the Messenger of God, may God bless him and grant him peace, may know that the messengers before him had conveyed the message of their Lord.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So that he may know that they have conveyed the messages of their Lord**, so that the Messenger of God, may God bless him and grant him peace, may know that the messengers before him had conveyed the message of their Lord and preserved it.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **So that he may know that they have conveyed the messages of their Lord.** He said: So that the Prophet of God, may God bless him and grant him peace, may know that the messengers have conveyed the message of God, and that God has preserved them and protected them.

Others said: Rather, the meaning of this is: So that the polytheists may know that the messengers have conveyed the messages of their Lord.

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, **So that he may**

know that they have conveyed the messages of their Lord, he said: So that he who denied the messengers may know that they have conveyed the messages of their Lord.

Others said: Rather, the meaning of this is: So that Muhammad may know that the angels have conveyed the messages of their Lord.

Who said that?

Ibn Hamid told us: Ya'qub told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding His statement, "He is the Knower of the unseen, and He reveals His secret to none, * Except to a messenger with whom He is pleased. Then He makes watchers march before him and behind him." He said: Four guardian angels with Gabriel, **so that Muhammad may know that they have conveyed the messages of their Lord and that He has encompassed what is with them and has taken a number of everything.** He said: Gabriel, peace be upon him, did not bring down any revelation except that there were four guardian angels with him.

Abu Ja'far said: The most correct of these sayings in our view is the saying of the one who said: So that the Messenger may know that the Messengers before him had conveyed the messages of their Lord. This is because his saying, **So that he may know** is the reason for his saying, **For He will cause a guard to march before him and behind him**, and that is report about the Messenger. Thus it is known that his saying, **So that he may know** is the reason for it, since that is report about him.

His statement: **And He encompasses what they have** means: He knows everything they have. **And He has counted everything** means: He knows the number of all things, so nothing of them is hidden from Him.

Muhammad ibn Bashir told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, that he said regarding this verse, **Except for a messenger with whom He is pleased...** to his saying, **And He has counted all things precisely**, he said: So that the messengers may know that their Lord has encompassed them, so that they may convey their messages.

Tafsir al-Qurtubi

God the Almighty says: **That he may know that they have conveyed the messages of their Lord, and He encompasses what is with them and has enumerated all things precisely.** God the Almighty says: **That he may know** Qatada and Muqatil said: That is, so that Muhammad may know that the messengers before him had conveyed the message just as he had conveyed the message. There is an omission in this context related to the lam, meaning, We informed him of Our preservation of the revelation so that he may know that the messengers before him were in the same state as him in conveying the truth and honesty. It was also said: So that Muhammad may know that Gabriel and those with him had conveyed to him the

So that he may know that they have conveyed the messages of their Lord, and that He has encompassed what is with them and has enumerated all things in number.

message of his Lord, as Ibn Jubayr said. He said: The revelation was not sent down except with four angelic guardians with him, peace be upon them. It was also said: So that the messengers may know that the angels conveyed the messages of their Lord. It was also said: So that the messenger may know, whoever he was, that the messengers other than him had conveyed. It was also said: So that Satan may know that the messengers had conveyed the messages of their Lord, free from his confusion and the eavesdropping of his companions. Ibn Qutaybah said: **That is, so that the jinn may know that the messengers had conveyed what was revealed to them and that they were not the ones who conveyed it by eavesdropping on them.** Mujahid said: **So that he who denied the messengers may know that the messengers had conveyed the messages of their Lord.** The reading of the congregation is *li-ya'lam* with a fat-ha on the ya', and its interpretation is as we have mentioned. Ibn Abbas, Mujahid, Hamid, and Ya'qub read it with a damma on the ya' to *li-ya'lam an-rasool* **that people may know that the messengers had conveyed.** Al-Zajjaj said: **That is, so that God may know that His messengers had conveyed His messages,** with a fat-ha on the ya', like His statement: **And God has made evident those among you who strive hard and made evident those who are patient.** (Al-Imran 3:142) The meaning is: So that God may make evident that with visible knowledge, as He taught it to the angels. Ibn Jubayr said: The meaning is: So that the messengers may know that their Lord has encompassed all that is with them in His knowledge, so that they may convey His messages. **And He has counted all things in number** means He has encompassed the number of all things, knows them, and knows them, so nothing of it is hidden from Him. And (*count*) is in the accusative case as a state, meaning He counted everything in the state of counting, or if you like, as a source, meaning He counted and counted everything by number, so it is the source of the deleted verb. So He, glory be to Him, is the Counter, the All-Encompassing, the All-Knowing, the Preserver of everything. We have explained all of this in the Most Sublime Book, in the explanation of the Most Beautiful Names of God. And praise be to God alone.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to tell the people that he has no knowledge of the time of the Hour and does not know whether its time is near or far. **Say, 'I do not know whether that which you are promised is near, or whether my Lord will appoint for it a term.'** That is, a long period. In this noble verse is evidence that the hadith that is circulated by many ignorant people, that he, may God bless him and grant him peace, does not compose underground, is a lie that has no basis, and we have not seen it in any of the books. The Messenger, may God bless him and grant him peace, was asked about the time of the Hour, but

he did not answer. When Gabriel appeared to him in the form of a Bedouin, among the things he asked him was: **O Muhammad, tell me about the Hour.** He said: **The one who is asked about it does not know more about it than the one who asks.** When the Bedouin called out to him in a loud voice, saying: **O Muhammad, when is the Hour?** He said: "Woe to you, it is coming. What have you prepared for it?" He said: **As for me, I have not prepared much prayer or fasting for it, but I love God and His Messenger.** He said: **Then you will be with those you love.** Anas said: **The Muslims were never more happy with anything than they were with this hadith.**

Ibn Abi Hatim said: My father told us, Muhammad ibn Mada' told us, Muhammad ibn Himyar told us, Abu Bakr ibn Abi Maryam told me, on the authority of Ata' ibn Abi Rabah, on the authority of Abu Sa'id al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: "O children of Adam, if you use reason, then count yourselves among the dead. By the One in Whose Hand is my soul, you are only promised that which will not come to pass." Abu Dawud said at the end of the Book of the Last Days: Musa ibn Sahl told us, Hajjaj ibn Ibrahim told us, Ibn Wahb told us, Mu'awiyah ibn Salih told me, on the authority of Abd al-Rahman ibn Jubayr, on the authority of his father, on the authority of Abu Tha'labah al-Khushani, who said: The Messenger of God, may God bless him and grant him peace, said: **God will not fail this nation in half a day.** This was narrated only by Abu Dawud. Then Abu Dawud said: Amr ibn Uthman told us, Abu al-Mughirah told us, Sufyan told me, on the authority of Shuraih ibn Ubayd, on the authority of Sa'd ibn Abi Waqqas, on the authority of the Prophet, may God bless him and grant him peace, that he said: **I hope that my nation will not fail before their Lord if He delays them for half a day.** Sa'd was asked: How much is half a day? He said: Five hundred years. This was narrated only by Abu Dawud.

God the Almighty says: **He is the Knower of the unseen, and He reveals His secret to none * Except to a messenger whom He has chosen.** This is like His saying: **And they encompass not a thing of His knowledge except what He wills.** Thus, He said here that He knows the unseen and the witnessed, and that He does not inform any of His creation of anything of His knowledge except what He has informed them of. For this reason, He said: **He is the Knower of the unseen, and He reveals His secret to none * Except to a messenger whom He has chosen.** This includes both angelic and human messengers. Then God the Almighty said: **Then He will cause to march before him and behind him observers.** That is, He will appoint for him additional angelic guards to guard him by God's command and to follow him in what he has of God's revelation. For this reason, He said: **That He may know that they have conveyed the messages of their Lord, and that He has encompassed what is with them and has taken account of all things precisely.** The commentators differed as to who the pronoun in His saying: **That He may know** refers to? It was said that it

refers to the Prophet, may God bless him and grant him peace. Ibn Jarir said: Ibn Hamid told us, Ya'qub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, regarding his statement: "He is the Knower of the unseen, and He reveals His secret to none, * Except to a messenger with whom He is pleased. Then He makes a guard march before him and behind him," he said: Four guardian angels with Gabriel **to know Muhammad**, may God bless him and grant him peace, **that they have conveyed the messages of their Lord and that He encompasses what is with them and has taken account of all things in number.** Ibn Abi Hatim narrated it on the authority of Ya'qub al-Qummi with it. And it was narrated in the same way by al-Dahhak, al-Suddi, and Yazid ibn Abi Habib.

Abdul Razzaq said, on the authority of Muammar, on the authority of Qatada, **That he may know that they have conveyed the messages of their Lord**, meaning: So that the Prophet of God may know that the messengers have conveyed from God and that the angels have protected and defended them. This is how Saeed bin Abi Arubah narrated it on the authority of Qatada, and Ibn Jarir chose it. Other versions have been said, as Al-Awfi narrated on the authority of Ibn Abbas, regarding the statement, **Except for a messenger with whom He is pleased, for indeed, there will march before him and behind him guards**, he said: These are angels who guard the Prophet, may God bless him and grant him peace, from Satan until that with which he was sent to them becomes clear. That is when He says, **So that the polytheists may know that they have conveyed the messages of their Lord.** Ibn Abi Nujayh said the same on the authority of Mujahid, **So that he may know that they have conveyed the messages of their Lord**, meaning: So that he who denied the messengers may know that they have conveyed the messages of their Lord. This is questionable. Al-Baghawi said: Ya'qub read *li-ya'lam* with a dammah, meaning so that the people may know that the messengers have conveyed. It is possible that the pronoun refers to God, the Almighty, and this is a statement narrated by Ibn al-Jawzi in Zaad al-Masir. The meaning of this is that He protects His messengers with His angels so that they are able to deliver His messages, and He protects what He sends down to them of revelation so that they know that they have conveyed the messages of their Lord. This is similar to His statement, the Most High: **And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels 2:170**, and His statement, the Most High: **And that God will surely make evident those who have believed and He will surely make evident the hypocrites 2:170**, and other similar statements about the knowledge that God, the Almighty, knows things before they come into being, for certain and inevitably. This is why He said after this, **And He encompasses what is with them and has enumerated all things with [precise] number.** The end of the interpretation of Surat al-Jinn. All praise and thanks are due to God.

Fath al-Qadir

28- That he may know that they have conveyed the

messages of their Lord. The *lām* is related to *yaslaka*, and what is meant by it is knowledge related to the actual conveyance. *An* is the lightened form of the heavy *an*, and its subject is the pronoun of the matter, and the predicate is the sentence, and the messages are an expression for the unseen that was intended to be revealed to whomever God chose as a messenger, and the pronoun in *abhaḡhū* refers to monitoring. Qatādah and Muqatil said: So that Muhammad may know that the messengers before him conveyed the message just as he conveyed the message, and in it there is an omission related to the *lām*: i.e. We informed him of our preservation of the revelation so that he may know that the messengers before him were in the same state of conveying. It was said that Muhammad may know that Gabriel and those with him conveyed to him the messages of his Lord, said Sa'id ibn Jubair. It was said that the messengers may know that the angels conveyed the messages of their Lord. It was said that Iblis may know that the messengers conveyed the messages of their Lord without confusion. Ibn Qutaybah said: **That is, so that the jinn may know that the messengers had conveyed what was revealed to them and that they were not the ones who conveyed it by eavesdropping on them.** Mujahid said: **So that he who denied the messengers may know that the messengers had conveyed the messages of their Lord.** The majority of scholars read *li-ya'lam* with a fat-ha on the ta' in the active form. Ibn Abbas, Mujahid, Hamid, Ya'qub, and Zayd ibn Ali read it with a damma on the ya' in the passive form: That is, so that people may know that what He has taught them is unseen. Ibn Abi Ubaidah and al-Zuhri read it with a damma on the ya' and a kasra on the lam: **And He encompassed what they have**, meaning what the angels who are watching Him have, or what the messengers who conveyed His messages have. The clause is in the accusative case as a state of the subject of *yaslaka* with an implied qad: That is, while the state is that the Almighty has encompassed what they have of conditions. Sa'id ibn Jubayr said: "So that he may know that their Lord has encompassed what they have before they received His messages. 'And He has counted all things precisely' of all the things that have been and that will be. It is connected to 'has encompassed', and 'a number' may be in the accusative case as a specification, transferred from the direct object: that is, He has counted the number of all things as in His statement: 'And We caused springs to gush forth from the earth'. It may also be in the accusative case as a source, or in the place of the circumstance: counted. The meaning is that His knowledge of things is not in general terms, but rather in detail: that is, He has counted each individual of His creations individually.

Ibn Jarir narrated on the authority of Ibn Abbas who said: "The unjust" are those who deviate from the truth. Ibn Jarir narrated on his authority regarding the statement, **And if they had remained steadfast in the way**, he said: had carried out what they were commanded to do. **We would have given them abundant water**, he said: a flowing stream. Abd ibn Humayd and Ibn Jarir narrated on the authority of Al-Suddi who said: Umar said: **And if they had remained steadfast in the way**, we would have given them abundant water to test them with it. He said:

So that he may know that they have conveyed the messages of their Lord, and that He has encompassed what is with them and has enumerated all things in number.

wherever there is water, there is wealth, and wherever there is wealth, there is temptation. Ibn Jarir narrated on the authority of Ibn Abbas, **To test them with it**, he said: to test them with it. Regarding the statement, **And whoever turns away from the remembrance of his Lord - He will drive him into a gradual punishment**, he said: a level of punishment that he ascends. Hannad, Abd ibn Humayd, Ibn Al-Mundhir, and Al-Hakim narrated **and he authenticated** on his authority regarding the statement, **He will drive him into a gradual punishment**, he said: a mountain in Hell. Ibn Jarir also narrated on his authority, **an gradual punishment**, he said: there is no rest in it. Ibn Abi Hatim also narrated from him, regarding his statement, **And that the mosques belong to God**, that he said: On the day this verse was revealed, there was no mosque on earth except the Sacred Mosque and the Mosque of Elijah in Jerusalem. Ibn Mardawayh and Abu Nu'aym narrated in Al-Dala'il from Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, went out before the migration to the outskirts of Mecca and drew a line for me and said, 'Do not tell me anything until I come to you.' Then he said, 'Do not let anything you see frighten you.' So he went a little further, then sat down and there were black men who looked like Zutt men, and they were as God Almighty said, 'They almost flocked to him in droves.'" Ibn Jarir and Ibn Mardawayh narrated from Ibn Abbas regarding the verse, that he said: "When they heard the Prophet, may God bless him and grant him peace, reciting the Qur'an, they almost rode him out of greed for what they heard, and they came close to him, but he did not know about them until the Messenger came to him and began to recite, 'Say, 'It has been revealed to me that a group of jinn listened.'" And Abd ibn Humayd, Al-Tirmidhi - who authenticated it - Ibn Jarir, Al-Hakim - who authenticated it - Ibn Mardawayh and Al-Dhiya' in Al-Mukhtara also narrated from him regarding the verse: "When the jinn came to the Messenger of God - may God bless him and grant him peace - while he was praying with his companions, they bowed as he bowed and prostrated as he prostrated. They were amazed at the obedience of his companions, so they said to their people when Abdullah stood up to call upon him: 'They almost crowded around him.'" Ibn Al-Mundhir also narrated from him: **When Abdullah stood up to call upon him**, meaning he called upon God. Ibn Al-Mundhir and Ibn Abi Hatim narrated from him: **They almost crowded around him**, meaning they were helping him. Ibn Al-Mundhir and Ibn Mardawayh also narrated from him: **And He does not disclose His secret to anyone * Except to a messenger with whom He is pleased**, meaning, God informed the Messenger of the revelation of the secret and revealed to him what was revealed to him of the secret and what God decrees, for no one knows that except Him. Ibn Abi Hatim and Ibn Mardawayh also narrated from him, *observers*. He said: They are angels who guard the Messenger of God from the devils until what he was sent to them is made clear to them, so that the polytheists will say, **We have conveyed the messages of their Lord**. Ibn Mardawayh also narrated from him, he said: "God did not send down a verse from the Qur'an to His Prophet except that four angels

memorized it and guarded it until they delivered it to the Messenger of God, may God bless him and grant him peace. Then he recited, "The Knower of the unseen, and He reveals His secret to no one, except to a messenger with whom He is pleased. Then He causes to march before him and behind him guards," meaning the four angels, **that he may know that they have conveyed the messages of their Lord**.

Tafsir al-Baghawi

28- **So that He may know**, Ya'qub read: **So that He may know** with a damma on the ya', meaning so that people may know, *that* the messengers **have conveyed**, and the others read it with a fatha on the ya', meaning: **So that the Messenger may know** that the angels have conveyed, **the messages of their Lord and He encompasses what is with them**, meaning: God knows what is with the messengers, so nothing is hidden from Him, **and He has counted everything in number**, Ibn Abbas said: He has counted what He created and known the number of what He created, so nothing has escaped His knowledge, not even the weight of an atom or a mustard seed. He put *count* in the accusative case as a state, or if you like, as a verbal noun, meaning He counted a count.

Tafsir al-Baidawi

28- **That he may know that they have conveyed** meaning that the prophet to whom revelation has been sent may know that Gabriel and the descending angels have conveyed the revelation, or that God Almighty may know that the prophets have conveyed the message, meaning that His knowledge may be attached to it as it exists. **The messages of their Lord** as they are protected from change. **And He encompasses what they have** what the messengers have. **And He has taken account of everything in number** even the rain and the sand.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Jinn will have a slave freed for every jinn who believed in Muhammad or denied him**.

Surat al-Muzzammil 73:1

O you wrapped in garments!

Tafsir al-Jalalayn

1 - **O you who is wrapped up** The Prophet, whose original form is al-Mutazzammil, the *taa* was assimilated into the *zay*, meaning the one wrapped up in his clothes when the revelation came, out of fear of it and his awe.

Tafsir al-Suyuti

Al-Bazzar and Al-Tabarani narrated with a weak chain of transmission on the authority of Jabir who said: The Quraysh gathered in the House of Assembly and said: Give this man a name that people will reject. They said: He is a soothsayer. They said: He is not a soothsayer. They said: He is mad. They said: He is not mad. They said: He is a magician. They said: He is not a magician. This reached the Prophet, may God bless him and grant him peace, so he wrapped himself in his clothes and covered himself with them. Then Gabriel came to him and said: O you wrapped in clothes, O you wrapped in clothes.

Ibn Abi Hatim narrated on the authority of Ibrahim Al-Nakha'i regarding his statement, **O you who are wrapped in a blanket**, that he said, **It was revealed while he was wearing a blanket**.

Tafsir al-Tabari

What he means by his saying **O you wrapped in your garments** is the one wrapped in his garments, and what he meant by that is the Prophet of God, may God bless him and grant him peace.

The commentators differed regarding the meaning with which God described His Prophet, may God bless him and grant him peace, in this verse, regarding covering himself. Some of them said: He described him as being wrapped in his clothes, preparing for prayer.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada: **O you who is wrapped in your garments**: meaning the one wrapped in his garments.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Qatada: **O you who is wrapped in your garments** means the one who is wrapped in his garments.

Others said: He described him as being clothed in prophecy and the message.

Who said that?

Muhammad bin Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Ikrimah, regarding His statement, **O you who are wrapped up in clothing, arise and pray the night, except for a little**, he said: Wrap yourself in this matter,

so perform it.

Abu Ja'far said: What is more correct of the two interpretations of this is what Qatada said, because he followed it with his saying, **Stand up at night**, which was a clarification of his description of him wearing clothes for prayer, and that this is the more apparent of its two meanings.

Tafsir al-Qurtubi

It has twenty-seven verses. All of them are Meccan according to Al-Hasan, Ikrimah, Ata', and Jabir.

Ibn Abbas and Qatada said: Except for two verses from it: **And be patient over what they say** and the one that follows it, as mentioned by Al-Marudi. Al-Tha'labi said: The Almighty's statement: **Indeed, your Lord knows that you stand near** to the end of the surah, was revealed in Medina.

There are eight issues:

The first: The Almighty's saying: **O you who is wrapped up**. Al-Akhfash Saeed said: "The root of *al-Muzzammil* is al-Mutazzammil, so the *ta'* was assimilated into the *zay*, and the same is true of *al-Muddaththir*. Abi bin Ka'b read it according to the original form al-Mutazzammil and al-Mutaddaththir, and Saeed said: "al-Muzzammil." There are two opinions about the root of *al-Muzzammil* 73: One of them is that it is possible. It is said: *Zamala* of something if he carries it, and from it comes the word *al-Zamilah* because she carries cloth. The second is that al-Muzzammil is the one who is wrapped up. It is said: *Tazammal* and *Tadathir* with his garment if he covers himself. And he covers someone else if he covers him, and everything that is wrapped up has been wrapped up and covered. Imru' al-Qais said:

Big people in Bajad Muzamil

Second: The Most High's saying: **O you who is wrapped up in a cloak**. This is addressed to the Prophet, may God bless him and grant him peace. There are three opinions on this: The first is the saying of Ikrimah: **O you who is wrapped up in a cloak** with regard to prophethood and the one committed to the message. Also from him: **O you who is wrapped up in this matter**, meaning he carried it and then slackened. The reading used to be **O you who is wrapped up in a cloak**, with a soft *zay*, a fatha on the *meem*, and a shaddah on the *meem*, deleting the direct object. The same is true of *al-Muddaththir*, and the meaning is the one who is wrapped up himself and the one who is wrapped up by someone else. The second is **O you who is wrapped up in a cloak** with the Quran, said by Ibn Abbas. The third is the one wrapped up in his clothes, said by Qatada and others. Al-Nakha'i said: He was wrapped up in Aisha's velvet, a cloak fourteen cubits long, half of it on me while I was sleeping, and the other half on the Prophet, may God bless him and grant him peace, while he was praying. By God, it was not silk, nor brocade, nor brocade, nor wool, its warp was hair, and its weft was fur. This was mentioned by al-Tha'labi.

I said: This statement by Aisha indicates that the surah

was revealed in Medina, as the Prophet, may God bless him and grant him peace, did not recite it except in Medina. What was mentioned about it being revealed in Mecca is not correct. And God knows best. Ad-Dahhak said: He wrapped himself in his clothes for his sleep. **O you who are wrapped in garments** and **O you who are wrapped in garments**. It was said that this was at the beginning of what was revealed to him, for when he heard the words of the angel and looked at him, he was seized with trembling, so he went to his family and said: **Cover me, wrap me up**. Its meaning was narrated from Ibn Abbas. The sages said: He addressed him as **the one wrapped up** and **the one wrapped up** at the beginning, because he had not yet wrapped himself up for conveying the message. Ibn al-Arabi said: There is a difference of opinion regarding the interpretation of **O you wrapped up one**. Some of them took it literally, as it was said to him: O you who are wrapped up in your clothes or in your quilt, get up, said Ibrahim and Qatadah. Some of them took it metaphorically, as if it was said to him: O you who are wrapped up in prophethood, said Ikrimah. This interpretation is only permissible if the *mim* is open and stressed in the form of the passive participle whose agent is not named, but if it is in the form of the agent, then it is invalid.

I said: We have already shown that it is based on the deletion of the object, and it has been read in this way, so its meaning is correct. He said: As for the one who said that it is the Qur'an's receptacle, this is correct in its metaphor, but we have already mentioned that it is not needed.

Third: Al-Suhayli said: Al-Muzzammil is not one of the names of the Prophet, may God bless him and grant him peace, and he was not known by this name as some people have claimed and counted it among his names, peace be upon him. Rather, Al-Muzzammil is a name derived from his state when he was addressed, as is the case with Al-Muddaththir. Addressing him with this name has two benefits: One is to show kindness, for when the Arabs intend to show kindness to the person being addressed and avoid reproaching him, they name him with a name derived from his state, like the saying of the Prophet, may God bless him and grant him peace, to Ali when he was angry with Fatimah, may God be pleased with them both, so he came to him while he was sleeping with dirt stuck to his side and said to him: **(Get up, O Abu Turab)**, indicating to him that he was not reproaching him, and as a way of showing him kindness. Similarly, his saying, peace be upon him, to Hudhayfah: **(Get up, O Noman)** while he was asleep, as a way of showing him kindness and leaving off reproaching and reprimanding. So God Almighty's saying to Muhammad, may God bless him and grant him peace: **(O you who are wrapped in a blanket, get up)** is a way of showing comfort and kindness, so that he feels that He is not reproaching him. The second benefit: To alert everyone who is wrapped up and sleeping at night to be aware of performing the night prayer and remembering God Almighty during it, because the noun derived from the verb is shared by everyone who performed that action and was characterized by that trait.

Tafsir Ibn Kathir

Interpretation of Surat Al-Muzzammil

Al-Hafiz Abu Bakr bin Amr bin Abdul Khaliq Al-Bazzar said: Muhammad bin Musa Al-Qattan Al-Wasiti narrated to us, Ma'la bin Abdul Rahman narrated to us, Sharik narrated to us, on the authority of Abdullah bin Muhammad bin Aqil, on the authority of Jabir, who said: The Quraysh gathered in Dar Al-Nadwa and said: Give this man a name that will turn people away from him. They said: A soothsayer. They said: He is not a soothsayer. They said: A madman. They said: He is not mad. They said: A magician. They said: He is not a magician. The polytheists dispersed upon that report of that reached the Prophet (peace and blessings of God be upon him), so he wrapped himself in his clothes and covered himself with them. Then Gabriel (peace be upon him) came to him and said: **O you wrapped up in your garments!** "O you wrapped up in your cloak!" Then Al-Bazzar said: A group of scholars narrated from Ma'la bin Abdul Rahman and they accepted his hadith, but he is the only one who narrated hadiths that are not corroborated.

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

God the Almighty commands His Messenger, may God bless him and grant him peace, to abandon covering himself at night and to rise to stand for the sake of his Lord, the Almighty, as He says: **Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them.** Likewise, the Messenger, may God bless him and grant him peace, was obedient to what God the Almighty commanded him to do regarding standing at night. It was obligatory for him alone, as God the Almighty says: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." Here, He explained to him the amount of time he should stand, as God the Almighty said: **O you who is wrapped up in garments, arise during the night, except for a little.** Ibn Abbas, Ad-Dahhak and As-Suddi said: **O you who is wrapped up in garments** means O you who sleeps. Qatada said: The one who is wrapped up is in his clothes. Ibrahim Al-Nakha'i said: It was revealed while he was wrapped in a blanket. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: **O you who is wrapped in a blanket**, he said: O Muhammad, you have wrapped yourself in the Qur'an. And the Almighty's saying: **Half of it** is a substitute for the night, **or subtract from it a little * or add to it**, meaning we have commanded you to stand in prayer half the night with a little more or a little less, there is no blame on you for that.

God the Almighty said: **And recite the Qur'an with measured recitation.** This means recite it slowly, as this will help in understanding and contemplating the Qur'an. This is how the Prophet (peace and blessings of God be upon him) used to recite. Aisha **may God be pleased with her** said: **He used to recite a surah with**

measured recitation, so that it would be longer than previous ones. In Sahih al-Bukhari, it is narrated on the authority of Anas that he was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and he said: **It was prolonged, then he would recite 'In the name of God, the Most Gracious, the Most Merciful,' lengthening 'In the name of God,' lengthening 'Al-Rahman,' and lengthening 'Al-Raheem.'** Ibn Jurayj narrated on the authority of Ibn Abi Malekah on the authority of Umm Salamah **may God be pleased with her** that she was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and she said: "He would pause his recitation, verse by verse, 'In the name of God, the Most Gracious, the Most Merciful. Praise be to God, Lord of the worlds. The Most Gracious, the Most Merciful. Master of the Day of Judgment.'" Narrated by Ahmad, Abu Dawud, and al-Tirmidhi. Imam Ahmad said: Abd al-Rahman told us, on the authority of Sufyan, on the authority of Asim, on the authority of Dhir, on the authority of Abdullah ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: It will be said to the reciter of the Qur'an: Recite, ascend, and recite as you used to recite in the world, for your status will be at the last verse you recite. Abu Dawud, al-Tirmidhi, and al-Nasa'i narrated it on the authority of Sufyan al-Thawri, and al-Tirmidhi said: Hasan Sahih.

We have already presented at the beginning of the interpretation the hadiths that indicate the desirability of chanting and beautifying the voice when reciting, as it came in the hadith: **Adorn the Qur'an with your voices, and He is not one of us who does not chant the Qur'an, and This man has been given a flute from the flutes of the family of David,** meaning Abu Musa. Abu Musa said: **If I had known that you were hearing my recitation, I would have recited it beautifully for you.** And on the authority of Ibn Mas'ud, who said: "Do not scatter it like scattering sand, nor recite it like the recitation of poetry. Stop at its wonders and move hearts with it, and let none of you be concerned with the end of the surah." Narrated by al-Baghawi. Al-Bukhari said: Adam told us, Shu'bah told us, Amr ibn Murrâh told us: I heard Abu Wa'il say: A man came to Ibn Mas'ud and said: **I recited al-Mufasssal last night in one rak'ah.** He said: "This is like the recitation of poetry. I have recognized the pairings that the Messenger of God (blessings and peace of God be upon him) used to combine." So he mentioned twenty surahs of al-Mufasssal, two surahs in one rak'ah. And the Almighty's saying: **Indeed, We will cast upon you a weighty word.** Al-Hasan and Qatadah said: meaning, acting upon it. And it was said: It was heavy at the time of its revelation because of its greatness, as Zayd ibn Thabit, may God be pleased with him, said: It was revealed to the Messenger of God, may God bless him and grant him peace, while his thigh was on my thigh, and it almost crushed my thigh.

Imam Ahmad said: Qutaybah narrated to us, Ibn Lahi'ah narrated to us, on the authority of Yazid ibn Abi Habib, on the authority of Amr ibn al-Walid, on the authority of Abdullah ibn Amr, who said: I asked the Prophet, peace and blessings be upon him, **O Messenger of God, do you sense the revelation?** The Messenger of God, peace and blessings be upon him, said: "I hear a clanging sound, then I fall silent. Every

time revelation is sent to me, I feel that my soul is being taken." Ahmad alone narrated it. At the beginning of Sahih al-Bukhari, on the authority of Abdullah ibn Yusuf, on the authority of Malik, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, that al-Harith ibn Hisham asked the Messenger of God, peace and blessings be upon him, **How does the revelation come to you?** He said: "Sometimes it comes like the ringing of a bell, and that is the hardest for me, then it leaves me while I have retained what it says. Sometimes the angel appears to me as a man and speaks to me, and I retain what he says." Aisha said: "I saw the revelation come down to him, peace and blessings be upon him, on an extremely cold day, then it leaves him and his forehead is dripping with sweat." This is the wording of the hadith. Imam Ahmad said: Sulayman ibn Dawud told us, Abd al-Rahman told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: "Revelation would come to the Messenger of God, may God bless him and grant him peace, while he was on his mount, and it would strike its humps." Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Mu'ammâr, on the authority of Hisham ibn Urwah, on the authority of his father, "Whenever revelation came to the Prophet, may God bless him and grant him peace, while he was on his camel, it would lower its humps and could not move until he was relieved." This is a mursâlah hadith. The hump is the inside of the neck. Ibn Jarir preferred that it is heavy from both aspects, as Abd al-Rahman ibn Zayd ibn Aslam said, just as it is heavy in this world as it will be heavy on the Day of Resurrection in the scales.

And the Almighty said: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** Abu Ishaq said, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: *Nasha'a* means to stand up in Abyssinian. Umar, Ibn Abbas, and Ibn al-Zubayr said: The whole night is a rising, and this is what Mujahid and others said. It is said that he rose when he got up at night, and in a narration on the authority of Mujahid: after the evening meal. And this is what Abu Majlaz, Qatadah, Salim, Abu Hazim, and Muhammad bin al-Munkadir said: The purpose is that the rising of the night is its hours and times, and every hour of it is called a rising, which is the sighs. The intended meaning is that standing at night is more in agreement between the heart and the tongue and more comprehensive for recitation. For this reason, the Almighty said: **It is more effective for concurrence and more suitable for speech,** meaning more comprehensive for the mind in performing the recitation and understanding it than standing during the day, because it is the time when people spread out, the noise of voices, and the times of livelihood. Al-Hafiz Abu Ya'la al-Mawsili said: Ibrahim bin Saeed al-Jawhari told us, Abu Usamah told us, al-A'mash told us that Anas bin Malik recited this verse: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** And I said to him: We only read it and I say it. So he said to him: The most correct, the most upright, the most prepared, and the like are all one.

That is why God the Almighty said: **Indeed, for you**

during the day is much exertion. Ibn Abbas, Ikrimah, and Ata' ibn Abi Muslim said: It means free time and sleep. Abu Al-Aaliyah, Mujahid, Abu Malik, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' ibn Anas, and Sufyan Ath-Thawri said: It means a much voluntary act. Qatadah said: It means free time, desire, and turning over. As-Suddi said: **A much prolonged exertion** means much voluntary worship. Abdur Rahman bin Zaid bin Aslam said about the words of God the Almighty: **Indeed, for you during the day is much exertion**, he said: For your needs, so devote the night to your religion. He said: This was when the night prayer was obligatory, then God the Blessed and Exalted bestowed a favor upon His servants, shortened it, and placed it there, and he recited: **Stand [in prayer] during the night, except for a little**, to the end of the verse. Then he recited: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it and [so do] a party of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that among you will be sick and others traveling throughout the land seeking of the bounty of God and others fighting in the cause of God. So recite what is easy for you of it." And God the Almighty said: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." This is what he said as he said.

The evidence for this is what Imam Ahmad narrated in his Musnad, where he said: Yahya told us, Saeed ibn Abi Arubah told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Saeed ibn Hisham, that he divorced his wife and then traveled to Madinah to sell a property he owned there and use it for mounts and weapons, then fight the Romans until he died. He met a group of his people, and they told him that six of his people wanted to do that during the time of the Messenger of God (blessings and peace of God be upon him). He said: **Is there not a good example for you in that?** He forbade them from doing that and made them witness to her return. Then he came back to us and told us that he came to Ibn Abbas and asked him about the witr prayer. He said: "Shall I not tell you of the most knowledgeable person on earth about the witr prayer of the Messenger of God (blessings and peace of God be upon him)?" He said: **Yes.** He said: **Go to Aisha and ask her, then come back to me and tell me about her response to you.** He said: So I came upon Hakim ibn Aflah and asked him to join her, but he said: I will not come near her. I forbade her from saying anything about these two sects, but she refused to do so. So I made him swear, and he came with me. We entered upon her, and she said: Hakim, and I recognized him. He said: **Yes.** She said: Who is this with you? He said: Saeed ibn Hisham. She said: Who is Hisham? He said: Ibn Amir. She said: So I asked for mercy for him and said: What a good man Amir was. I said: O Mother of the Believers, tell me about the character of the Messenger of God (peace and blessings be upon him). She said: Do you not read the Quran? I said: **Yes.** She said: The character of the Messenger of God (peace

and blessings be upon him) was the Quran. I was about to stand up, but the Messenger of God (peace and blessings be upon him) stood up. I said: O Mother of the Believers, tell me about the standing of the Messenger of God (peace and blessings be upon him). She said: Do you not read this Surah **O you who is wrapped up in a cloak?** I said: **Yes.** She said: God made the night prayer obligatory at the beginning of this surah, so the Messenger of God, may God bless him and grant him peace, and his companions stood for a year until their feet swelled, and God held the end of it in the sky for twelve months, then God revealed the alleviation at the end of this surah, so the night prayer became voluntary after it was obligatory.

I intended to get up, but then the witr of the Messenger of God (peace and blessings of God be upon him) occurred to me, so I said: O Mother of the Believers, tell me about the witr of the Messenger of God (peace and blessings of God be upon him). She said: We used to prepare his siwak and his ablution for him, and God would send him out at whatever time He wished to send him out at night, and he would use a siwak, then perform ablution, then pray eight rak'ahs, and he would not sit during them except at the eighth. He would sit and remember his Lord, the Most High, and supplicate, then he would stand up without saying the salutation. Then he would say, **Let's pray the ninth.** Then he would sit and remember God alone, then supplicate to Him, then say the salutation in a way that we could hear. Then he would pray two rak'ahs while sitting after saying the salutation. That is eleven rak'ahs, my son. When the Messenger of God (peace and blessings of God be upon him) grew old and his flesh had taken over, he prayed seven witr prayers, then prayed two rak'ahs while sitting after saying the salutation. That is nine, my son. When the Messenger of God (peace and blessings of God be upon him) prayed a prayer, he liked to continue with it. And if sleep, pain, or illness distracted him from praying at night, he would pray twelve rak'ahs during the day. I do not know that the Prophet of God (peace and blessings of God be upon him) recited the entire Qur'an in one night until morning, nor did he fast. A whole month other than Ramadan. So I went to Ibn Abbas and told him her story. He said: You have spoken the truth. If I were to visit her, I would have come to her so that she could speak to me face to face. This is how Imam Ahmad narrated it in full. Muslim included it in his Sahih from the hadith of Qatadah with a similar wording.

Another chain of transmission on the authority of Aisha, may God be pleased with her, in this meaning Ibn Jarir said: Ibn Wakee' told us, Zaid bin Al-Hubab told us, and Ibn Hamid told us, Mihran told us, they both said, and the wording is from Ibn Wakee', on the authority of Musa bin Ubaidah, Muhammad bin Tahla' told me, on the authority of Abu Salamah, on the authority of Aisha, may God be pleased with her, she said: I used to make a mat for the Messenger of God, may God bless him and grant him peace, to pray on at night, and the people heard about it and gathered, so he went out looking angry, and he was merciful to them, and he feared that the night prayer would be prescribed for them, so he said: **O people, be assigned as much work**

as you can bear, for God does not tire of reward until you tire of work, and the best of deeds are those that are done consistently. And the Qur'an was revealed: **O you who are wrapped up in garments, stand [in prayer] during the night, except for a little, half of it, or subtract a little from it, or add to it**, until a man would tie a rope and hang on. They remained like that for eight months, and God saw what they sought of His pleasure, so He had mercy on them, so He returned them to the obligatory prayer and abandoned the night prayer. It was narrated by Ibn Abi Hatim on the authority of Musa bin Ubaidah al-Rabdhī, who is weak. The hadith is in Sahih without the addition of the revelation of this surah. This context may give the impression that this surah was revealed in Medina, but that is not the case. Rather, it is Meccan. His statement in this context that there were eight months between the revelation of its beginning and end is strange, as it was mentioned previously in Ahmad's narration that there was a year between them.

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Misa'ar, on the authority of Samak Al-Hanafi, who said: I heard Ibn Abbas say: When the first part of Al-Muzzammil was first revealed, they would stand for a time similar to the time they stand in Ramadan, and the period between the beginning and the end of it was close to a year. This is how Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Abu Usamah, on his authority. Al-Thawri and Muhammad ibn Bishr Al-Abdi said, both of them on the authority of Misa'ar, on the authority of Samak, on the authority of Ibn Abbas, that there was a year between them. Ibn Jarir narrated something similar on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas.

Ibn Jarir said: Ibn Humayd told us, Mihran told us, on the authority of Sufyan, on the authority of Qays ibn Wahb, on the authority of Abu Abd al-Rahman, who said: When the verse, **O you wrapped in a cloak**, was revealed, they stood for a year until their feet and legs swelled, until the verse, **Then recite as much of it as is easy for you**, was revealed. He said: Then the people rested. And this is what al-Hasan al-Basri and al-Suddi said. Ibn Abi Hatim said: Abu Zur'ah told us, Ubayd God ibn Umar al-Qawariri told us, Muadh ibn Hisham told us, my father told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'id ibn Hisham, who said: So I said, meaning to Aisha, "Tell us about the standing of the Messenger of God, may God bless him and grant him peace." She said: Do you not read **O you who is wrapped in a garment?** I said: Yes. She said: It was the standing of the Messenger of God, may God bless him and grant him peace, and his companions until their feet swelled, and the last of it was held in the sky for sixteen months, then it was revealed. Muammar said on the authority of Qatada: **Perform the night prayer, except for a little** means they stood for a year or two until their shins and feet swelled, and God revealed the easing of it later at the end of the surah. Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id, who is Ibn Jubayr, who said: When God, the Most High, revealed to His Prophet, peace and blessings be upon him, **O you wrapped in a**

garment, he said: The Prophet, peace and blessings be upon him, remained in this state for ten years, standing in prayer at night as He had commanded him, and a group of his companions would stand with him. Then God, the Most High, revealed to him after ten years: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it, and [so do] a group of those with you. And God measures the night and the day. He knows that you cannot count it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you sick and others traveling throughout the land seeking of the bounty of God and others fighting in the way of God. So recite what is easy for you of it and establish prayer." So God, the Most High, lightened their burden after ten years. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Amr ibn Rafi', on the authority of Yaqub al-Qummi, with it.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the words of God the Almighty: **Stand [in prayer] during the night, except for a little, half of it or a little less**, that this was difficult for the believers, then God the Almighty made it easier for them and had mercy on them, so He revealed after this: "He knows that among you will be ill and others traveling throughout the land seeking from the bounty of God and others fighting in the cause of God. So recite what is easy of it." So God the Almighty made it easy, and to Him be praise, and did not make it difficult. And His words the Almighty: **And remember the name of your Lord and devote yourself to Him with a complete devotion**, meaning, remember Him often, devote yourself to Him and devote yourself to His worship when you are free from your occupations and what you need of your worldly affairs, as God the Almighty said: **Then when you are free, then strive**, meaning when you are free from your occupations, devote yourself to His obedience and worship so that your mind will be free. Ibn Zayd said it with the same meaning or something close to it. Ibn Abbas, Mujahid, Abu Salih, Atiyyah, Ad-Dahhak, and As-Suddi said: **And devote yourself to Him with a complete devotion**, meaning, devote your worship to Him sincerely. Al-Hasan said: Strive and devote yourself to Him. Ibn Jarir said: "It is said of the worshipper that he is a devotee, and from this comes the narrated hadith: He forbade devotion, meaning devotion to worship and abandoning marriage. And the Almighty's saying: "Lord of the East and the West, there is no god but Him, so take Him as Disposer of affairs," meaning He is the Owner who controls the East and the West, there is no god but Him. And just as You singled Him out for worship, then single Him out for reliance, so take Him as a Disposer of affairs, as the Almighty said in another verse: **So worship Him and put your trust in Him**, and as He said: **You alone do we worship, and You alone do we ask for help**, and there are many verses with this meaning in which there is the command to single out worship and obedience to God and to single Him out for reliance.

Fath al-Qadir

It is nineteen verses, and it was said twenty verses

Surat al-Muzzammil 73:1

O you wrapped in garments!

It is a Meccan surah. Al-Mawardi said: All of it is according to Al-Hasan, Ikrimah, and Jabir. He said: Ibn Abbas and Qatadah said: Except for two verses of it: **And be patient over what they say** and the one that follows it. Al-Tha'labi said: Except for the words: **Indeed, your Lord knows that you stand** to the end of the surah, for it was revealed in Medina. Ibn Al-Durais, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: **O you wrapped in a cloak** was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Ibn Al-Zubayr. Al-Nahhas narrated on the authority of Ibn Abbas that he said: Surat Al-Muzzammil was revealed in Mecca except for two verses: **Indeed, your Lord knows that you stand just before Al-Bazzar, Al-Tabarani in Al-Awsat, and Abu Nu'aym in Al-Dala'il** narrated on the authority of Jabir that he said: The Quraysh gathered in Dar Al-Nadwa and said: Give this man a name that will turn people away from him. They said: He is a soothsayer. They said: He is not a soothsayer. They said: He is a madman. They said: He is not a madman. They said: He is a magician. They said: He is not a magician. So the polytheists dispersed on that basis. When the Prophet (peace and blessings of God be upon him) was informed, he wrapped himself in his garments and covered himself with them. Then Gabriel came to him and said: **O you who is wrapped in garments! O you who is wrapped in garments!** Al-Bazzar said, after narrating it through Mu'alla ibn Abd al-Rahman, that a group of scholars narrated from Mu'alla and they accepted his hadith, but if he is the only one who narrates hadiths, they are not corroborated. Abu Dawud and al-Bayhaqi narrated in al-Sunan on the authority of Ibn Abbas, who said: "I spent the night with my aunt Maymunah, and the Prophet (peace and blessings of God be upon him) got up to pray at night. He prayed thirteen rak'ahs, including the two rak'ahs of Fajr. I estimated that he stood in each rak'ah according to the amount of 'O you who is wrapped in garments.'"

His saying: 1- **O you who is wrapped in a garment** Its original form is *al-Mutazzammil* but the ta' was assimilated into the zay. Wrapping oneself in a garment is the act of wrapping yourself in a garment. The majority of scholars read *al-Mutazzammil* with assimilation. Abu al-Mutazzammil read it according to the original form. Ikrimah read it with a soft zay. An example of this reading is the saying of Imru' al-Qais:

As if Thabir was in the midst of many troubles, and the people were in a grave wrapped in a blanket

This address is to the Prophet (peace and blessings be upon him), and there is a difference of opinion regarding its meaning. A group said that he (peace and blessings be upon him) used to wrap himself in his clothes when Gabriel first came to him with the revelation, fearing him until he felt comfortable with him. It was also said that the meaning is: O you who are wrapped in prophethood and committed to the message. This is what Ikrimah said. He used to read **O you who are wrapped in prophethood** with a soft zay and a fatha on the meem, a passive participle. It was also said that the meaning is: O you who are wrapped in the Quran. Ad-Dahhak said: He wrapped himself in

his clothes for his sleep. It was also said that it was in the language of the polytheists to mean bad speech, so he wrapped himself in his clothes and shuffled around, so **O you who are wrapped around** and **O you who are wrapped up in your garments** were revealed. It has been proven that when the Prophet (peace and blessings be upon him) heard the voice of the angel and looked at him, he trembled, so he went to his family and said: Wrap me up, cover me up. This was addressed to him (peace and blessings be upon him) at the beginning of the revelation. Then after that, he was addressed with prophethood and the message.

Tafsir al-Baghawi

1- **O you who is wrapped in your garment**, meaning the one wrapped in his garment. Its original form is *al-mutazzammil*, the ta' was assimilated into the zay, and the same is true of *al-mudathir*, meaning the one wrapped in his garment, the ta' was assimilated into the dal. It is said: tazammal and tadathir bi-thawbih, meaning he covered himself with it.

Al-Suddi said: He meant, **O sleeper, get up and pray.**

Scholars said: This address was to the Prophet, may God bless him and grant him peace, at the beginning of the revelation before the message was delivered, and then he was addressed later as the Prophet and Messenger.

Tafsir al-Baidawi

1- **O you who is wrapped in a blanket** Its origin is Al-Mutazzammil from tamamul bi-thabaihi if he wraps himself in it, so the taa was assimilated into the zay and it was read with this, and with Al-Muzzammil with the open meem or closed meaning the one who was wrapped by someone else, or wrapped himself, the prophet peace be upon him was called by this name as a mockery of what he was like as he was sleeping, or trembling from what amazed him at the beginning of the revelation while wrapped in a blanket or to improve it as it was narrated: "That he peace be upon him was praying wrapped in a blanket spread on Aisha may God be pleased with her so it was revealed" Or likening him in his sluggishness to Al-Mutazzammil because he was not yet trained in praying at night or from tamamul az-Zamil if he carried the load meaning the one who carried the burdens of prophethood.

Surat al-Muzzammil 73:2

Arise and pray at night, except for a little.

Tafsir al-Jalalayn

2 - Stand up at night pray except a little

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Stand up all night, except for a little** means he is saying to his Prophet, may God bless him and grant him peace, **Stand up all night, O Muhammad, except for a little** of it.

Tafsir al-Qurtubi

Fourth: The Almighty's saying: **Stand at night** The general reading is with a kasra on the meem due to the meeting of two sukoon letters. Abu Al-Samal read it with a damma on the meem following his damma on the qaf. He reported the fatha due to its lightness. Uthman bin Jinni said: The purpose of this movement is to convey it, escaping the meeting of two sukoon letters, so with whatever movement it is moved the purpose has been achieved. It is one of the intransitive verbs that are not transitive to an object. As for the adverbial of time and place, it is permissible in it, except that the adverbial of place is not transitive to it except by an intermediary. You do not say: I stood up in the house until you say I stood up in the middle of the house or outside the house. It has been said that (*qūm*) here means pray, it was expressed with it and used as a metaphor for it until it became a common usage.

Fifth: (*Night*) The definition of night: from sunset to dawn. This was explained in Surah Al-Baqarah. There is disagreement over whether standing during it was obligatory and mandatory, or recommended and encouraged. Evidence strengthens the point that standing during it is not specific to a particular time. Also, the timing of this was reported by Aisha and others, as will be mentioned below. There is also disagreement over whether it was obligatory on the Prophet (peace and blessings of God be upon him) alone, or on him and the prophets who came before him, or on him and his nation? There are three opinions: The first is the opinion of Saeed bin Jubair, as the address was directed to him specifically. The second is the opinion of Ibn Abbas, who said: Standing at night was an obligation on the Prophet (peace and blessings of God be upon him) and the prophets who came before him. The third is the statement of Aisha and Ibn Abbas, which is also correct, as in Sahih Muslim on the authority of Zurarah bin Awfa: "Saad bin Hisham bin Amir wanted to fight in the way of God... the hadith, and in it: So I said to Aisha: Tell me about the night prayer of the Messenger of God, peace and blessings be upon him? She said: Do you not recite "O

you wrapped in a garment." I said: Yes! She said: God, the Almighty, made the night prayer obligatory at the beginning of this surah, so the Prophet, peace and blessings be upon him, and his companions stood for a year, and God, the Almighty, held back its conclusion for twelve months in the heavens, until God, the Almighty, revealed at the end of the surah the alleviation, so the night prayer became voluntary after it was obligatory. And he mentioned the hadith." And Waki' and Ya'la said: Musa'ar narrated to us on the authority of Samak al-Hanafi, who said: I heard Ibn Abbas say: When the beginning of **O you wrapped in a garment** was revealed, they would stand for approximately the same amount of time as they stand in the month of Ramadan until the end of it was revealed, and there was a period of about a year between its beginning and its end. Sa'id ibn Jubayr said: The Prophet, may God bless him and grant him peace, and his companions spent ten years performing the night prayers. Then, after ten years, the verse was revealed: **Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night**, so God made things easier for them.

Sixth: The Almighty's statement: **except a little** is an exception from the night, meaning pray the entire night except for a little of it, because staying up all night continuously is not possible, so He excepted a little from it for the sake of bodily comfort. A little of something is less than half, so it was narrated on the authority of Wahb ibn Munabbih that he said: A little is less than a tenth or a sixth. Al-Kalbi and Muqatil said: A third.

Tafsir Ibn Kathir

God the Almighty commands His Messenger, may God bless him and grant him peace, to abandon covering himself at night and to rise to stand for the sake of his Lord, the Almighty, as He says: **Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them.** Likewise, the Messenger, may God bless him and grant him peace, was obedient to what God the Almighty commanded him to do regarding standing at night, as it was obligatory upon him alone, as God the Almighty says: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." Here, He explained to him the amount of time he should stand, as God the Almighty said: **O you who is wrapped up in garments, * Arise O Muhammad SAW during the night, except for a little.** Ibn Abbas, Ad-Dahhak, and As-Suddi said: **O you who is wrapped up in garments** means O you who sleeps. Qatada said: The one who is wrapped up in garments is in his garments. Ibrahim Al-Nakha'i said: It was revealed while he was wrapped in a blanket. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: **O you who is wrapped in a blanket**, he said: O Muhammad, you have wrapped yourself in the Qur'an. And the Almighty's saying: **Half of it** is a substitute for the night, **or subtract from it a little * or add to it**, meaning we have commanded you to stand in prayer half the night with a little more or a little less, there is no blame on

you for that.

God the Almighty said: **And recite the Qur'an with measured recitation.** This means recite it slowly, as this will help in understanding and contemplating the Qur'an. This is how the Prophet (peace and blessings of God be upon him) used to recite. Aisha **may God be pleased with her** said: **He used to recite a surah with measured recitation, so that it would be longer than previous ones.** In Sahih al-Bukhari, it is narrated on the authority of Anas that he was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and he said: **It was prolonged, then he would recite 'In the name of God, the Most Gracious, the Most Merciful,' lengthening 'In the name of God,' lengthening 'Al-Rahman,' and lengthening 'Al-Raheem.'** Ibn Jurayj narrated on the authority of Ibn Abi Malekah on the authority of Umm Salamah **may God be pleased with her** that she was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and she said: "He would pause his recitation, verse by verse, 'In the name of God, the Most Gracious, the Most Merciful. Praise be to God, Lord of the worlds. The Most Gracious, the Most Merciful. Master of the Day of Judgment.'" Narrated by Ahmad, Abu Dawud, and al-Tirmidhi. Imam Ahmad said: Abd al-Rahman told us, on the authority of Sufyan, on the authority of Asim, on the authority of Dhir, on the authority of Abdullah ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: It will be said to the reciter of the Qur'an: Recite, ascend, and recite as you used to recite in the world, for your status will be at the last verse you recite. Abu Dawud, al-Tirmidhi, and al-Nasa'i narrated it on the authority of Sufyan al-Thawri, and al-Tirmidhi said: Hasan Sahih.

We have already presented at the beginning of the interpretation the hadiths that indicate the desirability of chanting and beautifying the voice when reciting, as it came in the hadith: **Adorn the Qur'an with your voices, and He is not one of us who does not chant the Qur'an, and This man has been given a flute from the flutes of the family of David,** meaning Abu Musa. Abu Musa said: **If I had known that you were hearing my recitation, I would have recited it beautifully for you.** And on the authority of Ibn Mas'ud, who said: "Do not scatter it like scattering sand, nor recite it like the recitation of poetry. Stop at its wonders and move hearts with it, and let none of you be concerned with the end of the surah." Narrated by al-Baghawi. Al-Bukhari said: Adam told us, Shu'bah told us, Amr ibn Murrah told us: I heard Abu Wa'il say: A man came to Ibn Mas'ud and said: **I recited al-Mufassal last night in one rak'ah.** He said: "This is like the recitation of poetry. I have recognized the pairings that the Messenger of God (blessings and peace of God be upon him) used to combine." So he mentioned twenty surahs of al-Mufassal, two surahs in one rak'ah. And the Almighty's saying: **Indeed, We will cast upon you a weighty word.** Al-Hasan and Qatadah said: meaning, acting upon it. And it was said: It was heavy at the time of its revelation because of its greatness, as Zayd ibn Thabit, may God be pleased with him, said: It was revealed to the Messenger of God, may God bless him and grant him peace, while his thigh was on my thigh,

and it almost crushed my thigh.

Imam Ahmad said: Qutaybah narrated to us, Ibn Lahi'ah narrated to us, on the authority of Yazid ibn Abi Habib, on the authority of Amr ibn al-Walid, on the authority of Abdullah ibn Amr, who said: I asked the Prophet, peace and blessings be upon him, **O Messenger of God, do you sense the revelation?** The Messenger of God, peace and blessings be upon him, said: "I hear a clanging sound, then I fall silent. Every time revelation is sent to me, I feel that my soul is being taken." Ahmad alone narrated it. At the beginning of Sahih al-Bukhari, on the authority of Abdullah ibn Yusuf, on the authority of Malik, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, that al-Harith ibn Hisham asked the Messenger of God, peace and blessings be upon him, **How does the revelation come to you?** He said: "Sometimes it comes like the ringing of a bell, and that is the hardest for me, then it leaves me while I have retained what it says. Sometimes the angel appears to me as a man and speaks to me, and I retain what he says." Aisha said: "I saw the revelation come down to him, peace and blessings be upon him, on an extremely cold day, then it leaves him and his forehead is dripping with sweat." This is the wording of the hadith. Imam Ahmad said: Sulayman ibn Dawud told us, Abd al-Rahman told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: "Revelation would come to the Messenger of God, may God bless him and grant him peace, while he was on his mount, and it would strike its humps." Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of Hisham ibn Urwah, on the authority of his father, "Whenever revelation came to the Prophet, may God bless him and grant him peace, while he was on his camel, it would lower its humps and could not move until he was relieved." This is a mursal hadith. The hump is the inside of the neck. Ibn Jarir preferred that it is heavy from both aspects, as Abd al-Rahman ibn Zayd ibn Aslam said, just as it is heavy in this world as it will be heavy on the Day of Resurrection in the scales.

And the Almighty said: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** Abu Ishaq said, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: *Nasha'a* means to stand up in Abyssinian. Umar, Ibn Abbas, and Ibn al-Zubayr said: The whole night is a rising, and this is what Mujahid and others said. It is said that he rose when he got up at night, and in a narration on the authority of Mujahid: after the evening meal. And this is what Abu Majlaz, Qatadah, Salim, Abu Hazim, and Muhammad bin al-Munkadir said: The purpose is that the rising of the night is its hours and times, and every hour of it is called a rising, which is the sighs. The intended meaning is that standing at night is more in agreement between the heart and the tongue and more comprehensive for recitation. For this reason, the Almighty said: **It is more effective for concurrence and more suitable for speech,** meaning more comprehensive for the mind in performing the recitation and understanding it than standing during

the day, because it is the time when people spread out, the noise of voices, and the times of livelihood.

Al-Hafiz Abu Ya'la al-Mawsili said: Ibrahim bin Saeed al-Jawhari told us, Abu Usamah told us, al-A'mash told us that Anas bin Malik recited this verse: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** And I said to him: We only read it and I say it. So he said to him: The most correct, the most upright, the most prepared, and the like are all one.

That is why God the Almighty said: **Indeed, for you during the day is much exertion.** Ibn Abbas, Ikrimah, and Ata' ibn Abi Muslim said: It means free time and sleep. Abu Al-Aaliyah, Mujahid, Abu Malik, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' ibn Anas, and Sufyan Ath-Thawri said: It means a much voluntary act. Qatadah said: It means free time, desire, and turning over. As-Suddi said: **A much prolonged exertion** means much voluntary worship. Abdur Rahman bin Zaid bin Aslam said about the words of God the Almighty: **Indeed, for you during the day is much exertion,** he said: For your needs, so devote the night to your religion. He said: This was when the night prayer was obligatory, then God the Blessed and Exalted bestowed a favor upon His servants, shortened it, and placed it there, and he recited: **Stand [in prayer] during the night, except for a little,** to the end of the verse. Then he recited: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it and [so do] a party of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that among you will be sick and others traveling throughout the land seeking of the bounty of God and others fighting in the cause of God. So recite what is easy for you of it." And God the Almighty said: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." This is what he said as he said.

The evidence for this is what Imam Ahmad narrated in his Musnad, where he said: Yahya told us, Saeed ibn Abi Arubah told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Saeed ibn Hisham, that he divorced his wife and then traveled to Madinah to sell a property he owned there and use it for mounts and weapons, then fight the Romans until he died. He met a group of his people, and they told him that six of his people wanted to do that during the time of the Messenger of God (blessings and peace of God be upon him). He said: **Is there not a good example for you in that?** He forbade them from doing that and made them witness to her return. Then he came back to us and told us that he came to Ibn Abbas and asked him about the witr prayer. He said: "Shall I not tell you of the most knowledgeable person on earth about the witr prayer of the Messenger of God (blessings and peace of God be upon him)?" He said: Yes. He said: **Go to Aisha and ask her, then come back to me and tell me about her response to you.** He said: So I came upon Hakim ibn Aflah and asked him to join her, but he said: I will not come near her. I forbade her from saying anything about these two sects, but she refused to do so. So I made him swear, and he came with me. We entered

upon her, and she said: Hakim, and I recognized him. He said: Yes. She said: Who is this with you? He said: Saeed ibn Hisham. She said: Who is Hisham? He said: Ibn Amir. She said: So I asked for mercy for him and said: What a good man Amir was. I said: O Mother of the Believers, tell me about the character of the Messenger of God (peace and blessings be upon him). She said: Do you not read the Quran? I said: Yes. She said: The character of the Messenger of God (peace and blessings be upon him) was the Quran. I was about to stand up, but the Messenger of God (peace and blessings be upon him) stood up. I said: O Mother of the Believers, tell me about the standing of the Messenger of God (peace and blessings be upon him). She said: Do you not read this Surah **O you who is wrapped up in a cloak?** I said: Yes. She said: God made the night prayer obligatory at the beginning of this surah, so the Messenger of God, may God bless him and grant him peace, and his companions stood for a year until their feet swelled, and God held the end of it in the sky for twelve months, then God revealed the alleviation at the end of this surah, so the night prayer became voluntary after it was obligatory.

I intended to get up, but then the witr of the Messenger of God (peace and blessings of God be upon him) occurred to me, so I said: O Mother of the Believers, tell me about the witr of the Messenger of God (peace and blessings of God be upon him). She said: We used to prepare his siwak and his ablution for him, and God would send him out at whatever time He wished to send him out at night, and he would use a siwak, then perform ablution, then pray eight rak'ahs, and he would not sit during them except at the eighth. He would sit and remember his Lord, the Most High, and supplicate, then he would stand up without saying the salutation. Then he would say, **Let's pray the ninth.** Then he would sit and remember God alone, then supplicate to Him, then say the salutation in a way that we could hear. Then he would pray two rak'ahs while sitting after saying the salutation. That is eleven rak'ahs, my son. When the Messenger of God (peace and blessings of God be upon him) grew old and his flesh had taken over, he prayed seven witr prayers, then prayed two rak'ahs while sitting after saying the salutation. That is nine, my son. When the Messenger of God (peace and blessings of God be upon him) prayed a prayer, he liked to continue with it. And if sleep, pain, or illness distracted him from praying at night, he would pray twelve rak'ahs during the day. I do not know that the Prophet of God (peace and blessings of God be upon him) recited the entire Qur'an in one night until morning, nor did he fast. A whole month other than Ramadan. So I went to Ibn Abbas and told him her story. He said: You have spoken the truth. If I were to visit her, I would have come to her so that she could speak to me face to face. This is how Imam Ahmad narrated it in full. Muslim included it in his Sahih from the hadith of Qatadah with a similar wording.

Another chain of transmission on the authority of Aisha, may God be pleased with her, in this meaning Ibn Jarir said: Ibn Wakee' told us, Zaid bin Al-Hubab told us, and Ibn Hamid told us, Mihran told us, they both said, and the wording is from Ibn Wakee', on the authority of Musa bin Ubaidah, Muhammad bin Tahla' told me, on the authority of Abu Salamah, on the authority of Aisha,

may God be pleased with her, she said: I used to make a mat for the Messenger of God, may God bless him and grant him peace, to pray on at night, and the people heard about it and gathered, so he went out looking angry, and he was merciful to them, and he feared that the night prayer would be prescribed for them, so he said: **O people, be assigned as much work as you can bear, for God does not tire of reward until you tire of work, and the best of deeds are those that are done consistently.** And the Qur'an was revealed: **O you who are wrapped up in garments, stand [in prayer] during the night, except for a little, half of it, or subtract a little from it, or add to it,** until a man would tie a rope and hang on. They remained like that for eight months, and God saw what they sought of His pleasure, so He had mercy on them, so He returned them to the obligatory prayer and abandoned the night prayer. It was narrated by Ibn Abi Hatim on the authority of Musa bin Ubaidah al-Rabdhī, who is weak. The hadith is in Sahih without the addition of the revelation of this surah. This context may give the impression that this surah was revealed in Medina, but that is not the case. Rather, it is Meccan. His statement in this context that there were eight months between the revelation of its beginning and end is strange, as it was mentioned previously in Ahmad's narration that there was a year between them.

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Misa'ar, on the authority of Samak Al-Hanafi, who said: I heard Ibn Abbas say: When the first part of Al-Muzzammil was first revealed, they would stand for a time similar to the time they stand in Ramadan, and the period between the beginning and the end of it was close to a year. This is how Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Abu Usamah, on his authority. Al-Thawri and Muhammad ibn Bishr Al-Abdi said, both of them on the authority of Misa'ar, on the authority of Samak, on the authority of Ibn Abbas, that there was a year between them. Ibn Jarir narrated something similar on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas.

Ibn Jarir said: Ibn Humayd told us, Mihran told us, on the authority of Sufyan, on the authority of Qays ibn Wahb, on the authority of Abu Abd al-Rahman, who said: When the verse, **O you wrapped in a cloak,** was revealed, they stood for a year until their feet and legs swelled, until the verse, **Then recite as much of it as is easy for you,** was revealed. He said: Then the people rested. And this is what al-Hasan al-Basri and al-Suddi said. Ibn Abi Hatim said: Abu Zur'ah told us, Ubayd God ibn Umar al-Qawariri told us, Muadh ibn Hisham told us, my father told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'id ibn Hisham, who said: So I said, meaning to Aisha, "Tell us about the standing of the Messenger of God, may God bless him and grant him peace." She said: Do you not read **O you who is wrapped in a garment?** I said: Yes. She said: It was the standing of the Messenger of God, may God bless him and grant him peace, and his companions until their feet swelled, and the last of it was held in the sky for sixteen months,

then it was revealed. Muammar said on the authority of Qatada: **Perform the night prayer, except for a little** means they stood for a year or two until their shins and feet swelled, and God revealed the easing of it later at the end of the surah. Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id, who is Ibn Jubayr, who said: When God, the Most High, revealed to His Prophet, peace and blessings be upon him, **O you wrapped in a garment,** he said: The Prophet, peace and blessings be upon him, remained in this state for ten years, standing in prayer at night as He had commanded him, and a group of his companions would stand with him. Then God, the Most High, revealed to him after ten years: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it, and [so do] a group of those with you. And God measures the night and the day. He knows that you cannot count it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you sick and others traveling throughout the land seeking of the bounty of God and others fighting in the way of God. So recite what is easy for you of it and establish prayer." So God, the Most High, lightened their burden after ten years. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Amr ibn Rafi', on the authority of Yaqub al-Qummi, with it.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the words of God the Almighty: **Stand [in prayer] during the night, except for a little, half of it or a little less,** that this was difficult for the believers, then God the Almighty made it easier for them and had mercy on them, so He revealed after this: "He knows that among you will be ill and others traveling throughout the land seeking from the bounty of God and others fighting in the cause of God. So recite what is easy of it." So God the Almighty made it easy, and to Him be praise, and did not make it difficult. And His words the Almighty: **And remember the name of your Lord and devote yourself to Him with a complete devotion,** meaning, remember Him often, devote yourself to Him and devote yourself to His worship when you are free from your occupations and what you need of your worldly affairs, as God the Almighty said: **Then when you are free, then strive,** meaning when you are free from your occupations, devote yourself to His obedience and worship so that your mind will be free. Ibn Zayd said it with the same meaning or something close to it. Ibn Abbas, Mujahid, Abu Salih, Atiyah, Ad-Dahhak, and As-Suddi said: **And devote yourself to Him with a complete devotion,** meaning, devote your worship to Him sincerely. Al-Hasan said: Strive and devote yourself to Him. Ibn Jarir said: "It is said of the worshipper that he is a devotee, and from this comes the narrated hadith: He forbade devotion, meaning devotion to worship and abandoning marriage. And the Almighty's saying: "Lord of the East and the West, there is no god but Him, so take Him as Disposer of affairs," meaning He is the Owner who controls the East and the West, there is no god but Him. And just as You singled Him out for worship, then single Him out for reliance, so take Him as a Disposer of affairs, as the Almighty said in another verse: **So**

worship Him and put your trust in Him, and as He said: **You alone do we worship, and You alone do we ask for help**, and there are many verses with this meaning in which there is the command to single out worship and obedience to God and to single Him out for reliance.

Fath al-Qadir

2- **Stand up at night except a little** meaning stand up for prayer at night. The majority read it as qum with a kasra on the meem due to the meeting of two sukoon. Abu as-Sammak read it with a damma following the damma of the qaf. Uthman ibn Jinni said: The purpose of this vowel is to avoid the meeting of two sukoon, so with whichever vowel you move, the purpose has been achieved. The accusative of the night is a circumstantial noun. It was said that the meaning of qum is pray, and it was expressed and used as a metaphor for it. There was a difference of opinion as to whether this standing that he was commanded to do was obligatory or voluntary. What was narrated about that will come, God willing. His saying except a little is an exception from al-Layl 92: meaning pray the entire night except a little of it, and a little of something is less than half, and it was said less than a sixth, and it was said less than a tenth. Muqatil and al-Kalbi said: What is meant by a little here is a third.

Tafsir al-Baghawi

2- **Perform the night prayer**, meaning for prayer, **except for a little**, and performing the night prayer was an obligation in the beginning.

Tafsir al-Baidawi

2- **Pray at night** meaning, **Pray at night** means, **Pray at night**, or **Pray regularly** during it. It is read with a damma or fatha on the *mim* for emphasis or to make it easier. **Except for a little**.

Surat al-Muzzammil 73:3
Half of it or reduce it a little.

Surat al-Muzzammil 73:3

Half of it or reduce it a little.

Tafsir al-Jalalayn

3 - **Half of it** instead of a little, and I reduced it in relation to the whole **or reduced it** from half **a little** to a third

Tafsir al-Suyuti

Tafsir al-Tabari

Half of it he says: **Stand up half of the night** or reduce it a little.

Tafsir al-Qurtubi

God the Almighty said: **Half of it or subtract from it a little**. This was an alleviation since the time of standing was not limited, so people stood until their feet swelled. This was then abrogated by His statement: **He knows that you will not be able to count it**. Al-Akhfash said: **Half of it** means make it equitable. It is said: **Give him a dirham, two or three**, meaning: **Or two or three dirhams**. Al-Zajjaj said: **Half of it** is a substitute for the night, and **except a little** is an exception to half. The pronouns in **of it** and **upon it** refer to half. The meaning is: Stand for half of the night, or subtract from half a little to a third, or add a little to two-thirds. It is as if he said: Stand for two-thirds of the night, or half of it, or a third of it. It was also said: **Half of it** is a substitute for **a little**. And he had a choice between three things: Standing for half in full, or for less than half, or for more than half. It is as if the meaning of the statement is: Stand for the whole night except for half of it, or less than half of it, or more than half of it. In Sahih Muslim, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, he said:

((God the Almighty descends to the lowest heaven every night when the first third of the night has passed, and says: I am the King, I am the King. Who is there who calls upon Me that I may answer him? Who is there who asks Me that I may give him? Who is there who seeks My forgiveness that I may forgive him? And he continues like this until dawn breaks))." And something similar was narrated by Abu Hurairah and Abu Sa'id, both of them, and it indicates the encouragement of the one who spends two-thirds of the night. In Sahih Muslim, on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said: **(When half the night - or two-thirds of it - has passed - God descends)**... The hadith was narrated by two chains of narration on the authority of Abu Hurairah like this, although there is doubt. And it came in the book of al-Nasa'i on the authority of Abu Hurairah and Abu

Sa'id, may God be pleased with them, they said: The Messenger of God, may God bless him and grant him peace, said: ((God the Almighty waits until the first half of the night has passed, then He orders a caller to say: Is there a supplicant that He may be answered? Is there a seeker of forgiveness that He may be forgiven? Is there a questioner that He may be given?))" Abu Muhammad Abdul Haqq authenticated it. This hadith, despite its authenticity, explains the meaning of the descent and that it occurs at half Night. Ibn Majah narrated from the hadith of Shihab, "On the authority of Abu Salamah and Abu Abdullah al-Aghar, on the authority of Abu Hurayrah: The Messenger of God, may God bless him and grant him peace, said: ((Our Lord, blessed and exalted be He, descends every night when the last third of the night remains and says: Who asks Me that I may give him? Who calls upon Me that I may answer him? Who seeks My forgiveness that I may forgive him? Until dawn breaks.))" So they preferred to pray the last part of the night over the first part. Our scholars said: With this arrangement, the hadith and the Qur'an are arranged, as they both see from one lamp. In al-Muwatta' and other books, it is narrated from the hadith of Ibn Abbas: I spent the night with my aunt Maymunah until midnight, or a little before or a little after, the Messenger of God, may God bless him and grant him peace, woke up. He went to a hanging water skin and performed a light ablution. And he mentioned the hadith.

Seventh: The scholars differed regarding the abrogating factor of the command to perform the night prayer. It was narrated from Ibn Abbas and Aisha that the abrogating factor of the command to perform the night prayer is the statement of God the Almighty: **Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night** (al-Muzzammil 73:20) to the end of the surah. It was also said that God the Almighty's statement: **He knows that you will not be able to enumerate it** (al-Muzzammil 73:20). It was also narrated from Ibn Abbas that it was abrogated by the statement of God the Almighty: **He knows that there will be among you ill** (al-Muzzammil 73:20). It was also narrated from Aisha, Al-Shafi'i, Muqatil and Ibn Kaysan that it was abrogated by the five daily prayers. It was also said that the abrogating factor for that is the statement of God the Almighty: **whatever is easy of it** (al-Muzzammil 73:20).

Abu Abd al-Rahman al-Salami said: When the verse, **O you who are wrapped in a garment**, was revealed, they stood up until their feet and legs were swollen. Then the words of God Almighty were revealed: **So recite as much of it as is easy for you**. Some scholars said: It is an obligation that was abrogated by an obligation that was imposed on the Prophet, may God bless him and grant him peace, specifically because of its virtue, as God Almighty said: **And during part of the night, pray with it as an additional prayer for you** (al-Isra' 17:79).

I said: The first statement includes all of these statements. God Almighty said: **And establish prayer**, so included in it is the statement of those who said that what abrogated it were the five daily prayers. Al-Hasan and Ibn Sirin stated that the night prayer is obligatory

for every Muslim, even if it is equivalent to milking a sheep. Al-Hasan also said regarding this verse: **Praise be to God** is a voluntary prayer after the obligatory prayer. This is correct, God willing, because of the encouragement and virtue of performing it in the Qur'an and Sunnah. On the authority of Aisha, may God be pleased with her, she said: I used to make a mat for the Prophet, may God bless him and grant him peace, to pray on at night. The people would hear about it, but when he saw them gathered together, he disliked it and feared that the night prayer would be prescribed for them. So he entered the house looking angry, and they began to clear their throats and spit. He went out to them and said: **O people, take on as many deeds as you can bear, for God does not tire of reward until you tire of working, and the best work is that which is done consistently, even if it is little.** Then the verse, **O you who are wrapped up in a cloak**, was revealed and prescribed for them. It was revealed as an obligatory prayer, to the point that one of them would tie a rope and cling to it. They remained for eight months, but God had mercy on them and revealed: **Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night**, so God returned them to the obligatory prayer and exempted them from the night prayer except for what they did voluntarily.

I said: This hadith of Aisha was mentioned by Al-Tha'labi, and its meaning is confirmed in Sahih until the saying: **(And if you say)**, and the rest of it indicates that the saying of God the Almighty: {O you who are wrapped in a garment} was revealed in Madinah and that they remained for eight months in sin. It was mentioned earlier in Sahih Muslim: a year. Al-Mawardi reported a third opinion from her, which is sixteen months, and no other opinion was mentioned from her. He mentioned from Ibn Abbas that there was a year between the beginning of Al-Muzzammil and its end. He said: As for the Messenger of God, peace and blessings be upon him, it was obligatory upon him. And regarding its abrogation from him, there are two opinions: The first: That it was obligatory upon him until God the Almighty took him. The second: That it was abrogated from him as it was abrogated from his nation. And regarding the period of its obligation until it was abrogated, there are two opinions: The first: The period of obligation upon his nation in the two previous opinions, meaning the saying of Ibn Abbas was a year, and the saying of Aisha was sixteen months. The second: That it was ten years until it was lightened by abrogation as an increase in the obligation, to distinguish it by the action of the Messenger, as Ibn Jubayr said.

I said: This is contrary to what Al-Tha'labi reported on the authority of Sa'id ibn Jubayr, as mentioned above, so reflect on it. This issue will be further explained at the end of the Surah, God willing.

Tafsir Ibn Kathir

God the Almighty commands His Messenger, may God bless him and grant him peace, to abandon covering himself at night and to rise to stand for the sake of his Lord, the Almighty, as He says: **Their sides forsake their beds, to invoke their Lord in fear and**

hope, and they spend out of what We have provided them. Likewise, the Messenger, may God bless him and grant him peace, was obedient to what God the Almighty commanded him to do regarding standing at night, as it was obligatory upon him alone, as God the Almighty says: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." Here, He explained to him the amount of time he should stand, as God the Almighty said: **O you who is wrapped up in garments, * Arise O Muhammad SAW during the night, except for a little.** Ibn Abbas, Ad-Dahhak, and As-Suddi said: **O you who is wrapped up in garments** means O you who sleeps. Qatada said: The one who is wrapped up in garments is in his garments. Ibrahim Al-Nakha'i said: It was revealed while he was wrapped in a blanket. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: **O you who is wrapped in a blanket**, he said: O Muhammad, you have wrapped yourself in the Qur'an. And the Almighty's saying: **Half of it** is a substitute for the night, **or subtract from it a little * or add to it**, meaning we have commanded you to stand in prayer half the night with a little more or a little less, there is no blame on you for that.

God the Almighty said: **And recite the Qur'an with measured recitation.** This means recite it slowly, as this will help in understanding and contemplating the Qur'an. This is how the Prophet (peace and blessings of God be upon him) used to recite. Aisha **may God be pleased with her** said: **He used to recite a surah with measured recitation, so that it would be longer than previous ones.** In Sahih al-Bukhari, it is narrated on the authority of Anas that he was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and he said: **It was prolonged, then he would recite 'In the name of God, the Most Gracious, the Most Merciful,' lengthening 'In the name of God,' lengthening 'Al-Rahman,' and lengthening 'Al-Raheem.'** Ibn Jurayj narrated on the authority of Ibn Abi Malekah on the authority of Umm Salamah **may God be pleased with her** that she was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and she said: "He would pause his recitation, verse by verse, 'In the name of God, the Most Gracious, the Most Merciful. Praise be to God, Lord of the worlds. The Most Gracious, the Most Merciful. Master of the Day of Judgment.'" Narrated by Ahmad, Abu Dawud, and al-Tirmidhi. Imam Ahmad said: Abd al-Rahman told us, on the authority of Sufyan, on the authority of Asim, on the authority of Dhiri, on the authority of Abdullah ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: It will be said to the reciter of the Qur'an: Recite, ascend, and recite as you used to recite in the world, for your status will be at the last verse you recite. Abu Dawud, al-Tirmidhi, and al-Nasa'i narrated it on the authority of Sufyan al-Thawri, and al-Tirmidhi said: Hasan Sahih.

We have already presented at the beginning of the interpretation the hadiths that indicate the desirability of chanting and beautifying the voice when reciting, as it came in the hadith: **Adorn the Qur'an with your voices, and He is not one of us who does not chant the Qur'an, and This man has been given a flute from the flutes of the family of David**, meaning Abu Musa. Abu

Surat al-Muzzammil 73:3
Half of it or reduce it a little.

Musa said: **If I had known that you were hearing my recitation, I would have recited it beautifully for you.** And on the authority of Ibn Mas'ud, who said: "Do not scatter it like scattering sand, nor recite it like the recitation of poetry. Stop at its wonders and move hearts with it, and let none of you be concerned with the end of the surah." Narrated by al-Baghawi. Al-Bukhari said: Adam told us, Shu'bah told us, Amr ibn Murrah told us: I heard Abu Wa'il say: A man came to Ibn Mas'ud and said: **I recited al-Mufasssal last night in one rak'ah.** He said: "This is like the recitation of poetry. I have recognized the pairings that the Messenger of God (blessings and peace of God be upon him) used to combine." So he mentioned twenty surahs of al-Mufasssal, two surahs in one rak'ah. And the Almighty's saying: **Indeed, We will cast upon you a weighty word.** Al-Hasan and Qatadah said: meaning, acting upon it. And it was said: It was heavy at the time of its revelation because of its greatness, as Zayd ibn Thabit, may God be pleased with him, said: It was revealed to the Messenger of God, may God bless him and grant him peace, while his thigh was on my thigh, and it almost crushed my thigh.

Imam Ahmad said: Qutaybah narrated to us, Ibn Lahi'ah narrated to us, on the authority of Yazid ibn Abi Habib, on the authority of Amr ibn al-Walid, on the authority of Abdullah ibn Amr, who said: I asked the Prophet, peace and blessings be upon him, **O Messenger of God, do you sense the revelation?** The Messenger of God, peace and blessings be upon him, said: "I hear a clanging sound, then I fall silent. Every time revelation is sent to me, I feel that my soul is being taken." Ahmad alone narrated it. At the beginning of Sahih al-Bukhari, on the authority of Abdullah ibn Yusuf, on the authority of Malik, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, that al-Harith ibn Hisham asked the Messenger of God, peace and blessings be upon him, **How does the revelation come to you?** He said: "Sometimes it comes like the ringing of a bell, and that is the hardest for me, then it leaves me while I have retained what it says. Sometimes the angel appears to me as a man and speaks to me, and I retain what he says." Aisha said: "I saw the revelation come down to him, peace and blessings be upon him, on an extremely cold day, then it leaves him and his forehead is dripping with sweat." This is the wording of the hadith. Imam Ahmad said: Sulayman ibn Dawud told us, Abd al-Rahman told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: "Revelation would come to the Messenger of God, may God bless him and grant him peace, while he was on his mount, and it would strike its humps." Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Mu'ammal, on the authority of Hisham ibn Urwah, on the authority of his father, "Whenever revelation came to the Prophet, may God bless him and grant him peace, while he was on his camel, it would lower its humps and could not move until he was relieved." This is a mursil hadith. The hump is the inside of the neck. Ibn Jarir preferred that it is heavy from both aspects, as Abd al-Rahman ibn Zayd ibn Aslam said, just as it is heavy in this world

as it will be heavy on the Day of Resurrection in the scales.

And the Almighty said: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** Abu Ishaq said, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: *Nasha'a* means to stand up in Abyssinian. Umar, Ibn Abbas, and Ibn al-Zubayr said: The whole night is a rising, and this is what Mujahid and others said. It is said that he rose when he got up at night, and in a narration on the authority of Mujahid: after the evening meal. And this is what Abu Majlaz, Qatadah, Salim, Abu Hazim, and Muhammad bin al-Munkadir said: The purpose is that the rising of the night is its hours and times, and every hour of it is called a rising, which is the sighs. The intended meaning is that standing at night is more in agreement between the heart and the tongue and more comprehensive for recitation. For this reason, the Almighty said: **It is more effective for concurrence and more suitable for speech,** meaning more comprehensive for the mind in performing the recitation and understanding it than standing during the day, because it is the time when people spread out, the noise of voices, and the times of livelihood. Al-Hafiz Abu Ya'la al-Mawsili said: Ibrahim bin Saeed al-Jawhari told us, Abu Usamah told us, al-A'mash told us that Anas bin Malik recited this verse: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** And I said to him: We only read it and I say it. So he said to him: The most correct, the most upright, the most prepared, and the like are all one.

That is why God the Almighty said: **Indeed, for you during the day is much exertion.** Ibn Abbas, Ikrimah, and Ata' ibn Abi Muslim said: It means free time and sleep. Abu Al-Aaliyah, Mujahid, Abu Malik, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' ibn Anas, and Sufyan Ath-Thawri said: It means a much voluntary act. Qatadah said: It means free time, desire, and turning over. As-Suddi said: **A much prolonged exertion** means much voluntary worship. Abdur Rahman bin Zaid bin Aslam said about the words of God the Almighty: **Indeed, for you during the day is much exertion,** he said: For your needs, so devote the night to your religion. He said: This was when the night prayer was obligatory, then God the Blessed and Exalted bestowed a favor upon His servants, shortened it, and placed it there, and he recited: **Stand [in prayer] during the night, except for a little,** to the end of the verse. Then he recited: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it and [so do] a party of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that among you will be sick and others traveling throughout the land seeking of the bounty of God and others fighting in the cause of God. So recite what is easy for you of it." And God the Almighty said: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." This is what he said as he said.

The evidence for this is what Imam Ahmad narrated in his Musnad, where he said: Yahya told us, Saeed ibn Abi Arubah told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Saeed ibn Hisham, that he divorced his wife and then traveled to Madinah to sell a property he owned there and use it for mounts and weapons, then fight the Romans until he died. He met a group of his people, and they told him that six of his people wanted to do that during the time of the Messenger of God (blessings and peace of God be upon him). He said: **Is there not a good example for you in that?** He forbade them from doing that and made them witness to her return. Then he came back to us and told us that he came to Ibn Abbas and asked him about the witr prayer. He said: "Shall I not tell you of the most knowledgeable person on earth about the witr prayer of the Messenger of God (blessings and peace of God be upon him)?" He said: *Yes.* He said: **Go to Aisha and ask her, then come back to me and tell me about her response to you.** He said: So I came upon Hakim ibn Afrah and asked him to join her, but he said: I will not come near her. I forbade her from saying anything about these two sects, but she refused to do so. So I made him swear, and he came with me. We entered upon her, and she said: Hakim, and I recognized him. He said: *Yes.* She said: Who is this with you? He said: Saeed ibn Hisham. She said: Who is Hisham? He said: Ibn Amir. She said: So I asked for mercy for him and said: What a good man Amir was. I said: O Mother of the Believers, tell me about the character of the Messenger of God (peace and blessings be upon him). She said: Do you not read the Quran? I said: *Yes.* She said: The character of the Messenger of God (peace and blessings be upon him) was the Quran. I was about to stand up, but the Messenger of God (peace and blessings be upon him) stood up. I said: O Mother of the Believers, tell me about the standing of the Messenger of God (peace and blessings be upon him). She said: Do you not read this Surah **O you who is wrapped up in a cloak?** I said: *Yes.* She said: God made the night prayer obligatory at the beginning of this surah, so the Messenger of God, may God bless him and grant him peace, and his companions stood for a year until their feet swelled, and God held the end of it in the sky for twelve months, then God revealed the alleviation at the end of this surah, so the night prayer became voluntary after it was obligatory.

I intended to get up, but then the witr of the Messenger of God (peace and blessings of God be upon him) occurred to me, so I said: O Mother of the Believers, tell me about the witr of the Messenger of God (peace and blessings of God be upon him). She said: We used to prepare his siwak and his ablution for him, and God would send him out at whatever time He wished to send him out at night, and he would use a siwak, then perform ablution, then pray eight rak'ahs, and he would not sit during them except at the eighth. He would sit and remember his Lord, the Most High, and supplicate, then he would stand up without saying the salutation. Then he would say, **Let's pray the ninth.** Then he would sit and remember God alone, then supplicate to Him, then say the salutation in a way that we could hear. Then he would pray two rak'ahs while sitting after saying the salutation. That is eleven rak'ahs, my son. When the Messenger of God (peace

and blessings of God be upon him) grew old and his flesh had taken over, he prayed seven witr prayers, then prayed two rak'ahs while sitting after saying the salutation. That is nine, my son. When the Messenger of God (peace and blessings of God be upon him) prayed a prayer, he liked to continue with it. And if sleep, pain, or illness distracted him from praying at night, he would pray twelve rak'ahs during the day. I do not know that the Prophet of God (peace and blessings of God be upon him) recited the entire Qur'an in one night until morning, nor did he fast. A whole month other than Ramadan. So I went to Ibn Abbas and told him her story. He said: You have spoken the truth. If I were to visit her, I would have come to her so that she could speak to me face to face. This is how Imam Ahmad narrated it in full. Muslim included it in his Sahih from the hadith of Qatadah with a similar wording.

Another chain of transmission on the authority of Aisha, may God be pleased with her, in this meaning Ibn Jarir said: Ibn Wakee' told us, Zaid bin Al-Hubab told us, and Ibn Hamid told us, Mihran told us, they both said, and the wording is from Ibn Wakee', on the authority of Musa bin Ubaidah, Muhammad bin Tahla' told me, on the authority of Abu Salamah, on the authority of Aisha, may God be pleased with her, she said: I used to make a mat for the Messenger of God, may God bless him and grant him peace, to pray on at night, and the people heard about it and gathered, so he went out looking angry, and he was merciful to them, and he feared that the night prayer would be prescribed for them, so he said: **O people, be assigned as much work as you can bear, for God does not tire of reward until you tire of work, and the best of deeds are those that are done consistently.** And the Qur'an was revealed: **O you who are wrapped up in garments, stand [in prayer] during the night, except for a little, half of it, or subtract a little from it, or add to it,** until a man would tie a rope and hang on. They remained like that for eight months, and God saw what they sought of His pleasure, so He had mercy on them, so He returned them to the obligatory prayer and abandoned the night prayer. It was narrated by Ibn Abi Hatim on the authority of Musa bin Ubaidah al-Rabdhī, who is weak. The hadith is in Sahih without the addition of the revelation of this surah. This context may give the impression that this surah was revealed in Medina, but that is not the case. Rather, it is Meccan. His statement in this context that there were eight months between the revelation of its beginning and end is strange, as it was mentioned previously in Ahmad's narration that there was a year between them.

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Misa'ar, on the authority of Samak Al-Hanafi, who said: I heard Ibn Abbas say: When the first part of Al-Muzzammil was first revealed, they would stand for a time similar to the time they stand in Ramadan, and the period between the beginning and the end of it was close to a year. This is how Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Abu Usamah, on his authority. Al-Thawri and Muhammad ibn Bishr Al-Abdi said, both of them on the authority of Misa'ar, on the authority of Samak, on the authority of Ibn Abbas, that there was a year between them. Ibn Jarir narrated something similar on the authority of Abu Kurayb, on

Surat al-Muzzammil 73:3

Half of it or reduce it a little.

the authority of Waki', on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas.

Ibn Jarir said: Ibn Humayd told us, Mihran told us, on the authority of Sufyan, on the authority of Qays ibn Wahb, on the authority of Abu Abd al-Rahman, who said: When the verse, **O you wrapped in a cloak**, was revealed, they stood for a year until their feet and legs swelled, until the verse, **Then recite as much of it as is easy for you**, was revealed. He said: Then the people rested. And this is what al-Hasan al-Basri and al-Suddi said. Ibn Abi Hatim said: Abu Zur'ah told us, Ubayd God ibn Umar al-Qawariri told us, Muadh ibn Hisham told us, my father told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'id ibn Hisham, who said: So I said, meaning to Aisha, "Tell us about the standing of the Messenger of God, may God bless him and grant him peace." She said: Do you not read **O you who is wrapped in a garment?** I said: Yes. She said: It was the standing of the Messenger of God, may God bless him and grant him peace, and his companions until their feet swelled, and the last of it was held in the sky for sixteen months, then it was revealed. Muammar said on the authority of Qatada: **Perform the night prayer, except for a little** means they stood for a year or two until their shins and feet swelled, and God revealed the easing of it later at the end of the surah. Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id, who is Ibn Jubayr, who said: When God, the Most High, revealed to His Prophet, peace and blessings be upon him, **O you wrapped in a garment**, he said: The Prophet, peace and blessings be upon him, remained in this state for ten years, standing in prayer at night as He had commanded him, and a group of his companions would stand with him. Then God, the Most High, revealed to him after ten years: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it, and [so do] a group of those with you. And God measures the night and the day. He knows that you cannot count it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you sick and others traveling throughout the land seeking of the bounty of God and others fighting in the way of God. So recite what is easy for you of it and establish prayer." So God, the Most High, lightened their burden after ten years. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Amr ibn Rafi', on the authority of Yaqub al-Qummi, with it.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the words of God the Almighty: **Stand [in prayer] during the night, except for a little, half of it or a little less**, that this was difficult for the believers, then God the Almighty made it easier for them and had mercy on them, so He revealed after this: "He knows that among you will be ill and others traveling throughout the land seeking from the bounty of God and others fighting in the cause of God. So recite what is easy of it." So God the Almighty made it easy, and to Him be praise, and did not make it difficult. And His words the Almighty: **And remember the name of your Lord and devote yourself to Him with a complete**

devotion, meaning, remember Him often, devote yourself to Him and devote yourself to His worship when you are free from your occupations and what you need of your worldly affairs, as God the Almighty said: **Then when you are free, then strive**, meaning when you are free from your occupations, devote yourself to His obedience and worship so that your mind will be free. Ibn Zayd said it with the same meaning or something close to it. Ibn Abbas, Mujahid, Abu Salih, Atiyyah, Ad-Dahhak, and As-Suddi said: **And devote yourself to Him with a complete devotion**, meaning, devote your worship to Him sincerely. Al-Hasan said: Strive and devote yourself to Him. Ibn Jarir said: "It is said of the worshipper that he is a devotee, and from this comes the narrated hadith: He forbade devotion, meaning devotion to worship and abandoning marriage. And the Almighty's saying: "Lord of the East and the West, there is no god but Him, so take Him as Disposer of affairs," meaning He is the Owner who controls the East and the West, there is no god but Him. And just as You singled Him out for worship, then single Him out for reliance, so take Him as a Disposer of affairs, as the Almighty said in another verse: **So worship Him and put your trust in Him**, and as He said: **You alone do we worship, and You alone do we ask for help**, and there are many verses with this meaning in which there is the command to single out worship and obedience to God and to single Him out for reliance.

Fath al-Qadir

And we have been relieved from this difference by his saying: 3- **Half of it** etc., and the accusative of half of it as a substitute for the night. Al-Zajjaj said: Half of it is a substitute for the night, and except a little is an exception from half, and the pronoun in from it and upon it refers to half. The meaning is: Get up half of the night or subtract a little from half to a third, or add a little to two-thirds, so it is as if he said: Get up two-thirds of the night, or half of it or a third of it. It was said that half of it is a substitute for his saying a little. So the meaning is: Get up all night except half of it or less than half of it or more than half of it. Al-Akhfash said: Half of it means or half of it as one says: Give him a dirham, two dirhams, three, meaning or two dirhams or three. Al-Wahidi said: The commentators said: Or reduce from half a little to a third, or increase from half to two-thirds, giving him ample time for his standing at night and giving him the choice of these hours for standing. So the Prophet, may God bless him and grant him peace, and a group with him would stand according to these amounts, and that was difficult for them, so a man would not know how much he had prayed or how much of the night remained, so he would stand all night until God made it easier for them. And it was said that the two pronouns in **from it** and **upon it** refer to less than half, as if he said: Stand for less than half of it or stand for less than that less, or increase it a little, and that is very far-fetched. What appears is that half of it is a substitute for a little, and the two pronouns refer to the half that was substituted for a little.

There is a difference of opinion about what abrogated

this command. Some say it is His statement: **Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it** to the end of the surah. Some say it is His statement: **He knows that you cannot enumerate it** and some say it is His statement: **He knows that there will be among you ill** and some say it was abrogated by the five daily prayers. This is what Muqatil, Al-Shafi'i and Ibn Kaysan said. Some say it is His statement: **So recite what is easy for you thereof** and Al-Hasan and Ibn Sirin said that the night prayer is obligatory upon every Muslim, even if it is enough to milk a sheep.

Tafsir al-Baghawi

And he explained his value and said:

3- **Half of it or less than a little**, up to a third.

Tafsir al-Baidawi

3- **Half of it or less than a little**.

Surat al-Muzzammil 73:4

Or add to it and recite the Qur'an with measured recitation.

Surat al-Muzzammil 73:4

Or add to it and recite the Qur'an with measured recitation.

Tafsir al-Jalalayn

4 - **or add to it** to two-thirds and the *or* is for choice **and recite the Qur'an** be established in its recitation *tartī'*

Tafsir al-Suyuti

Tafsir al-Tabari

Or add to it. He says: Or add to it. God Almighty gave him the choice when He imposed on him the night prayer between these stations. Whichever of them he wanted, he did. So the Messenger of God, may God bless him and grant him peace, and his companions, as mentioned, would perform the night prayer, similar to their prayer in the month of Ramadan, as mentioned, until it became easier for them.

Who said that?

Abu Kurayb told us, he said: Abu Usama told us, on the authority of Misa'ar, he said: Samak al-Hanafi told us, he said: I heard Ibn Abbas say: When the beginning of al-Muzzammil was revealed, they would stand for approximately the same amount of time as they stand in Ramadan, and there was nearly a year between its beginning and its end.

Abu Kuraib told us, he said: Muhammad bin Bishr told us, on the authority of Mas'ad, he said: Samak told us, that he heard Ibn Abbas say, and he mentioned something similar, except that he said something similar to their standing in the month of Ramadan.

Ibn Wakee' narrated to us, saying: Yazid ibn Hayyan, on the authority of Musa ibn Ubaydah, who said: Muhammad ibn Tahlal, the freed slave of Umm Salamah, narrated to me, on the authority of Abu Salamah ibn Abd al-Rahman, on the authority of Aisha, who said: I used to make a mat for the Messenger of God, may God bless him and grant him peace, to pray on at night. The people heard about it and gathered around him. He went out looking angry, but he was merciful to them. He feared that the night prayer would be prescribed for them, so he said: "O people, undertake as much work as you can bear, for God does not tire of reward until you tire of work. The best of deeds are those that you continue to do." And the Qur'an was revealed: "O you who are wrapped up in a cloak, stand [in prayer] during the night, except for a little. Half of it, or subtract a little from it, or add to it." So a man would tie a rope and hang on. They were able to do that for eight months. Then God saw what they sought of His pleasure, so He had mercy on them, so He returned them to the obligatory prayers and abandoned the night prayer."

"Ibn Humayd narrated to us: Mihran narrated to us, on

the authority of Musa ibn Ubaydah al-Himyari, on the authority of Muhammad ibn Tahlal, on the authority of Abu Salamah ibn Abd al-Rahman, on the authority of Aishah, who said: I used to buy a mat for the Messenger of God, may God bless him and grant him peace, and he would stand on it at the beginning of the night, so the people would hear his prayer. A group of people gathered, and when he saw their gathering, he disliked it and feared that it would be written down for them. So he entered the house looking angry, and they began to clear their throats and cough until he came out to them and said: O people, God does not get tired until you get tired, meaning of the reward. So do as much work as you can, for the best work is that which is done consistently, even if it is little. And the verse, 'O you who are wrapped up in a cloak, stand [in prayer] during the night, except for a little...' was revealed to him. He said: So it was written down for them, and it was revealed as an obligation, so that one of them would tie a rope and cling to it. But when God saw what they were required to do, seeking thereby God's face and His pleasure, God relieved them, and said: 'Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it...' to 'He knows that you will not...' He counted them, so He repented to you. **He returned them to the obligatory prayers, and removed from them the voluntary prayers, except for what they volunteered.**

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, "Stand [in prayer] during the night, except for a little. Half of it, or subtract from it a little, or add to it, and recite the Qur'an with measured recitation." So God commanded His Prophet and the believers to stand during the night, except for a little. This was difficult for the believers, then He made it easier for them and had mercy on them. And after this, God revealed, **He knows that among you will be sick and others traveling throughout the land**, to His statement, **So recite what is easy for you from it.** (al-Muzzammil 73:20) So God expanded, and to Him be praise, and did not make it difficult.

Ibn Hamid told us: Ya'qub told us, on the authority of Ja'far, on the authority of Sa'id, who said: When God revealed to His Prophet, **O you who is wrapped in garments**, he said: The Prophet, may God bless him and grant him peace, remained in this state for ten years, saying, **The night**, as God commanded him, and a group of his companions would stand with him. Then God revealed to him after ten years, **Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night, or half of it, or a third of it, and [so do] a group of those with you...** until His saying, **And establish prayer.** So God lightened their burden after ten years.

Ibn Hamid told us: Yahya bin Wadh told us on the authority of Al-Hussein, on the authority of Yazid, on the authority of Ikrimah and Al-Hasan, they said: He said in Surat Al-Muzzammil, "Stand [in prayer] during the night, except for a little. Half of it, or subtract from it a little, or add to it, and recite the Qur'an with measured recitation." This was abrogated by the verse

in which it says, "He knew that you could not count it, so He turned to you in forgiveness. So recite what is easy for you of the Qur'an." (al-Muzzammil 73:20)

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Stand during the night, except for a little.** They stood for a year or two until their shins and feet were swollen. Then God revealed a simplification later at the end of the surah.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Qais bin Wahb, on the authority of Abu Abd al-Rahman, who said: When the verse, **O you wrapped in a cloak,** was revealed, they stood reciting it for a year until their feet and legs swelled, until the verse, **Then recite what is easy for you of it,** was revealed, and the people were relieved.

He said: Mahran told us, on the authority of Sufyan, on the authority of Jarir, the seller of silk, on the authority of Al-Hasan, who said: Praise be to God, it is a voluntary act after an obligatory act.

Abu Kurayb told us: We were told by Wakee', on the authority of Mubarak, on the authority of Al-Hasan, who said: When the verse **O you who are wrapped up** was revealed, the Muslims stood for a year, some of them able to bear it and some of them not, until the permission was revealed.

He said: We were told by Wakee', on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the beginning of Al-Muzzammil was revealed, they used to stand for approximately the same amount of time as they stand in the month of Ramadan, and there was approximately a year between its beginning and its end.

And His saying, **And recite the Qur'an with measured recitation,** God Almighty says: And explain the Qur'an clearly when you recite it, and recite it slowly.

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

Who said that?

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Abu Raja' told us, on the authority of Al-Hasan, regarding his statement, **And recite the Qur'an with measured recitation,** he said: Recite it with clear recitation.

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 Mujahid, **And recite the Qur'an with measured recitation,** so he said: Some of it following some of it.

Muhammad bin Abdullah Al-Makhzumi told us: Jaafar bin Awn told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **And recite the Qur'an with measured recitation.** He said: Some of it following some of it, slowly.

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 recite the Qur'an with measured recitation,** he said: Recite it slowly.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **And recite the Qur'an with measured recitation.** He said: Some of it following some of it.

Zakariya bin Yahya bin Abi Zaida told me, he said: Hajjaj bin Muhammad told us, he said: Ibn Jurayj said, on the authority of Ata', **And recite the Qur'an with measured recitation.** He said: Recitation means throwing away, casting away.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And recite the Qur'an with measured recitation.** He said: Explain it clearly.

Abu Kurayb told us: Waki' told us, on the authority of Ibn Abi Layla, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas: **And recite the Qur'an with measured recitation.** He said: Explain it clearly.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **And recite the Qur'an with measured recitation.** He said: Some of it after some.

Tafsir al-Qurtubi

Eighth - The Almighty said: **And recite the Qur'an with measured recitation.** That is, do not rush in reciting the Qur'an, but recite it slowly and clearly, while pondering the meanings. Ad-Dahhak said: Recite it letter by letter. Mujahid said: The people most beloved to God in recitation are the most intelligent about it. And measured recitation means arrangement, coordination, and good organization. From this comes the word *rattal* and *rattal*, with a kasra or fatha on the 'ayn: if it is well-arranged. Its explanation was presented in the introduction to the book. "Al-Hasan narrated that the Prophet, may God's prayers and peace be upon him, passed by a man who was reciting a verse and crying, so he said: ((Have you not heard the saying of God, the Almighty: "And recite the Qur'an with measured recitation," this measured recitation. And Alqamah heard a man reciting beautifully and said: He has recited the Qur'an with measured recitation, may my father and mother be sacrificed for him. Abu Bakr ibn Tahir said: Ponder over the subtleties of its speech, and demand of yourself to fulfill its rulings, your heart to understand its meanings, and your secret to turn to it. And Abdullah ibn Amr narrated that he said:

The Prophet, may God bless him and grant him peace, said: "The reciter of the Qur'an will be brought on the Day of Resurrection and will be stopped at the first step of Paradise and it will be said to him: 'Read, ascend, and recite as you used to recite in the world, for your station will be at the last verse you recite.'" Narrated by Abu Dawud and mentioned earlier in the book. Anas narrated that the Prophet, may God bless him and grant him peace, would prolong his voice while reciting.

Tafsir Ibn Kathir

God the Almighty commands His Messenger, may God bless him and grant him peace, to abandon covering himself at night and to rise to stand for the sake of his Lord, the Almighty, as He says: **Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them.** Likewise, the Messenger, may God bless him and grant him peace, was obedient to what God the Almighty commanded him to do regarding standing at night, as it was obligatory upon him alone, as God the Almighty says: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." Here, He explained to him the amount of time he should stand, as God the Almighty said: **O you who is wrapped up in garments, * Arise (O Muhammad SAW) during the night, except for a little.** Ibn Abbas, Ad-Dahhak, and As-Suddi said: **O you who is wrapped up in garments** means O you who sleeps. Qatada said: The one who is wrapped up in garments is in his garments. Ibrahim Al-Nakha'i said: It was revealed while he was wrapped in a blanket. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: **O you who is wrapped in a blanket,** he said: O Muhammad, you have wrapped yourself in the Qur'an. And the Almighty's saying: **Half of it** is a substitute for the night, **or subtract from it a little * or add to it,** meaning we have commanded you to stand in prayer half the night with a little more or a little less, there is no blame on you for that.

God the Almighty said: **And recite the Qur'an with measured recitation.** This means recite it slowly, as this will help in understanding and contemplating the Qur'an. This is how the Prophet (peace and blessings of God be upon him) used to recite. Aisha **may God be pleased with her** said: **He used to recite a surah with measured recitation, so that it would be longer than previous ones.** In Sahih al-Bukhari, it is narrated on the authority of Anas that he was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and he said: **It was prolonged, then he would recite 'In the name of God, the Most Gracious, the Most Merciful,' lengthening 'In the name of God,' lengthening 'Al-Rahman,' and lengthening 'Al-Raheem.'** Ibn Jurayj narrated on the authority of Ibn Abi Malekah on the authority of Umm Salamah **may God be pleased with her** that she was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and she said: "He would pause his recitation, verse by verse, 'In the name of God, the Most Gracious, the Most Merciful. Praise be to God, Lord of the worlds. The Most Gracious, the Most Merciful. Master of the Day of Judgment.'" Narrated by Ahmad, Abu Dawud, and al-Tirmidhi. Imam Ahmad said: Abd al-Rahman told us, on the authority of Sufyan, on the authority of Asim, on the authority of Dhir, on the authority of Abdullah ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: It will be said to the reciter of the Qur'an: Recite, ascend, and recite as

you used to recite in the world, for your status will be at the last verse you recite. Abu Dawud, al-Tirmidhi, and al-Nasa'i narrated it on the authority of Sufyan al-Thawri, and al-Tirmidhi said: Hasan Sahih.

We have already presented at the beginning of the interpretation the hadiths that indicate the desirability of chanting and beautifying the voice when reciting, as it came in the hadith: **Adorn the Qur'an with your voices,** and **He is not one of us who does not chant the Qur'an,** and **This man has been given a flute from the flutes of the family of David,** meaning Abu Musa. Abu Musa said: **If I had known that you were hearing my recitation, I would have recited it beautifully for you.** And on the authority of Ibn Mas'ud, who said: "Do not scatter it like scattering sand, nor recite it like the recitation of poetry. Stop at its wonders and move hearts with it, and let none of you be concerned with the end of the surah." Narrated by al-Baghawi. Al-Bukhari said: Adam told us, Shu'bah told us, Amr ibn Murrah told us: I heard Abu Wa'il say: A man came to Ibn Mas'ud and said: **I recited al-Mufasssal last night in one rak'ah.** He said: "This is like the recitation of poetry. I have recognized the pairings that the Messenger of God (blessings and peace of God be upon him) used to combine." So he mentioned twenty surahs of al-Mufasssal, two surahs in one rak'ah. And the Almighty's saying: **Indeed, We will cast upon you a weighty word.** Al-Hasan and Qatadah said: meaning, acting upon it. And it was said: It was heavy at the time of its revelation because of its greatness, as Zayd ibn Thabit, may God be pleased with him, said: It was revealed to the Messenger of God, may God bless him and grant him peace, while his thigh was on my thigh, and it almost crushed my thigh.

Imam Ahmad said: Qutaybah narrated to us, Ibn Lahi'ah narrated to us, on the authority of Yazid ibn Abi Habib, on the authority of Amr ibn al-Walid, on the authority of Abdullah ibn Amr, who said: I asked the Prophet, peace and blessings be upon him, **O Messenger of God, do you sense the revelation?** The Messenger of God, peace and blessings be upon him, said: "I hear a clanging sound, then I fall silent. Every time revelation is sent to me, I feel that my soul is being taken." Ahmad alone narrated it. At the beginning of Sahih al-Bukhari, on the authority of Abdullah ibn Yusuf, on the authority of Malik, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, that al-Harith ibn Hisham asked the Messenger of God, peace and blessings be upon him, **How does the revelation come to you?** He said: "Sometimes it comes like the ringing of a bell, and that is the hardest for me, then it leaves me while I have retained what it says. Sometimes the angel appears to me as a man and speaks to me, and I retain what he says." Aisha said: "I saw the revelation come down to him, peace and blessings be upon him, on an extremely cold day, then it leaves him and his forehead is dripping with sweat." This is the wording of the hadith. Imam Ahmad said: Sulayman ibn Dawud told us, Abd al-Rahman told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: "Revelation would come to the Messenger of God, may God bless him and grant

him peace, while he was on his mount, and it would strike its humps." Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of Hisham ibn Urwah, on the authority of his father, "Whenever revelation came to the Prophet, may God bless him and grant him peace, while he was on his camel, it would lower its humps and could not move until he was relieved." This is a mursial hadith. The hump is the inside of the neck. Ibn Jarir preferred that it is heavy from both aspects, as Abd al-Rahman ibn Zayd ibn Aslam said, just as it is heavy in this world as it will be heavy on the Day of Resurrection in the scales.

And the Almighty said: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** Abu Ishaq said, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: *Nasha'a* means to stand up in Abyssinian. Umar, Ibn Abbas, and Ibn al-Zubayr said: The whole night is a rising, and this is what Mujahid and others said. It is said that he rose when he got up at night, and in a narration on the authority of Mujahid: after the evening meal. And this is what Abu Majlaz, Qatadah, Salim, Abu Hazim, and Muhammad bin al-Munkadir said: The purpose is that the rising of the night is its hours and times, and every hour of it is called a rising, which is the sighs. The intended meaning is that standing at night is more in agreement between the heart and the tongue and more comprehensive for recitation. For this reason, the Almighty said: **It is more effective for concurrence and more suitable for speech,** meaning more comprehensive for the mind in performing the recitation and understanding it than standing during the day, because it is the time when people spread out, the noise of voices, and the times of livelihood. Al-Hafiz Abu Ya'la al-Mawasil said: Ibrahim bin Saeed al-Jawhari told us, Abu Usamah told us, al-A'mash told us that Anas bin Malik recited this verse: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** And I said to him: We only read it and I say it. So he said to him: The most correct, the most upright, the most prepared, and the like are all one.

That is why God the Almighty said: **Indeed, for you during the day is much exertion.** Ibn Abbas, Ikrimah, and Ata' ibn Abi Muslim said: It means free time and sleep. Abu Al-Aaliyah, Mujahid, Abu Malik, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' ibn Anas, and Sufyan Ath-Thawri said: It means a much voluntary act. Qatadah said: It means free time, desire, and turning over. As-Suddi said: **A much prolonged exertion** means much voluntary worship. Abdur Rahman bin Zaid bin Aslam said about the words of God the Almighty: **Indeed, for you during the day is much exertion,** he said: For your needs, so devote the night to your religion. He said: This was when the night prayer was obligatory, then God the Blessed and Exalted bestowed a favor upon His servants, shortened it, and placed it there, and he recited: **Stand [in prayer] during the night, except for a little,** to the end of the verse. Then he recited: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it and [so do] a party of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is

easy for you of the Qur'an. He knows that among you will be sick and others traveling throughout the land seeking of the bounty of God and others fighting in the cause of God. So recite what is easy for you of it." And God the Almighty said: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." This is what he said as he said.

The evidence for this is what Imam Ahmad narrated in his Musnad, where he said: Yahya told us, Saeed ibn Abi Arubah told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Saeed ibn Hisham, that he divorced his wife and then traveled to Madinah to sell a property he owned there and use it for mounts and weapons, then fight the Romans until he died. He met a group of his people, and they told him that six of his people wanted to do that during the time of the Messenger of God (blessings and peace of God be upon him). He said: **Is there not a good example for you in that?** He forbade them from doing that and made them witness to her return. Then he came back to us and told us that he came to Ibn Abbas and asked him about the witr prayer. He said: "Shall I not tell you of the most knowledgeable person on earth about the witr prayer of the Messenger of God (blessings and peace of God be upon him)?" He said: Yes. He said: **Go to Aisha and ask her, then come back to me and tell me about her response to you.** He said: So I came upon Hakim ibn Aflah and asked him to join her, but he said: I will not come near her. I forbade her from saying anything about these two sects, but she refused to do so. So I made him swear, and he came with me. We entered upon her, and she said: Hakim, and I recognized him. He said: Yes. She said: Who is this with you? He said: Saeed ibn Hisham. She said: Who is Hisham? He said: Ibn Amir. She said: So I asked for mercy for him and said: What a good man Amir was. I said: O Mother of the Believers, tell me about the character of the Messenger of God (peace and blessings be upon him). She said: Do you not read the Quran? I said: Yes. She said: The character of the Messenger of God (peace and blessings be upon him) was the Quran. I was about to stand up, but the Messenger of God (peace and blessings be upon him) stood up. I said: O Mother of the Believers, tell me about the standing of the Messenger of God (peace and blessings be upon him). She said: Do you not read this Surah **O you who is wrapped up in a cloak?** I said: Yes. She said: God made the night prayer obligatory at the beginning of this surah, so the Messenger of God, may God bless him and grant him peace, and his companions stood for a year until their feet swelled, and God held the end of it in the sky for twelve months, then God revealed the alleviation at the end of this surah, so the night prayer became voluntary after it was obligatory.

I intended to get up, but then the witr of the Messenger of God (peace and blessings of God be upon him) occurred to me, so I said: O Mother of the Believers, tell me about the witr of the Messenger of God (peace and blessings of God be upon him). She said: We used to prepare his siwak and his ablution for him, and God would send him out at whatever time He wished to send him out at night, and he would use a siwak, then perform ablution, then pray eight rak'ahs, and he would not sit during them except at the eighth. He

would sit and remember his Lord, the Most High, and supplicate, then he would stand up without saying the salutation. Then he would say, **Let's pray the ninth.** Then he would sit and remember God alone, then supplicate to Him, then say the salutation in a way that we could hear. Then he would pray two rak'ahs while sitting after saying the salutation. That is eleven rak'ahs, my son. When the Messenger of God (peace and blessings of God be upon him) grew old and his flesh had taken over, he prayed seven with prayers, then prayed two rak'ahs while sitting after saying the salutation. That is nine, my son. When the Messenger of God (peace and blessings of God be upon him) prayed a prayer, he liked to continue with it. And if sleep, pain, or illness distracted him from praying at night, he would pray twelve rak'ahs during the day. I do not know that the Prophet of God (peace and blessings of God be upon him) recited the entire Qur'an in one night until morning, nor did he fast. A whole month other than Ramadan. So I went to Ibn Abbas and told him her story. He said: You have spoken the truth. If I were to visit her, I would have come to her so that she could speak to me face to face. This is how Imam Ahmad narrated it in full. Muslim included it in his Sahih from the hadith of Qatadah with a similar wording.

Another chain of transmission on the authority of Aisha, may God be pleased with her, in this meaning Ibn Jarir said: Ibn Wakee' told us, Zaid bin Al-Hubab told us, and Ibn Hamid told us, Mihran told us, they both said, and the wording is from Ibn Wakee', on the authority of Musa bin Ubaidah, Muhammad bin Tahla' told me, on the authority of Abu Salamah, on the authority of Aisha, may God be pleased with her, she said: I used to make a mat for the Messenger of God, may God bless him and grant him peace, to pray on at night, and the people heard about it and gathered, so he went out looking angry, and he was merciful to them, and he feared that the night prayer would be prescribed for them, so he said: **O people, be assigned as much work as you can bear, for God does not tire of reward until you tire of work, and the best of deeds are those that are done consistently.** And the Qur'an was revealed: **O you who are wrapped up in garments, stand [in prayer] during the night, except for a little, half of it, or subtract a little from it, or add to it,** until a man would tie a rope and hang on. They remained like that for eight months, and God saw what they sought of His pleasure, so He had mercy on them, so He returned them to the obligatory prayer and abandoned the night prayer. It was narrated by Ibn Abi Hatim on the authority of Musa bin Ubaidah al-Rabdhī, who is weak. The hadith is in Sahih without the addition of the revelation of this surah. This context may give the impression that this surah was revealed in Medina, but that is not the case. Rather, it is Meccan. His statement in this context that there were eight months between the revelation of its beginning and end is strange, as it was mentioned previously in Ahmad's narration that there was a year between them.

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Misa'ar, on the authority of Samak Al-Hanafi, who said: I heard Ibn Abbas say: When the first part of Al-Muzzammil was

first revealed, they would stand for a time similar to the time they stand in Ramadan, and the period between the beginning and the end of it was close to a year. This is how Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Abu Usamah, on his authority. Al-Thawri and Muhammad ibn Bishr Al-Abdi said, both of them on the authority of Misa'ar, on the authority of Samak, on the authority of Ibn Abbas, that there was a year between them. Ibn Jarir narrated something similar on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas.

Ibn Jarir said: Ibn Humayd told us, Mihran told us, on the authority of Sufyan, on the authority of Qays ibn Wahb, on the authority of Abu Abd al-Rahman, who said: When the verse, **O you wrapped in a cloak,** was revealed, they stood for a year until their feet and legs swelled, until the verse, **Then recite as much of it as is easy for you,** was revealed. He said: Then the people rested. And this is what al-Hasan al-Basri and al-Suddi said. Ibn Abi Hatim said: Abu Zur'ah told us, Ubayd God ibn Umar al-Qawariri told us, Muadh ibn Hisham told us, my father told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'id ibn Hisham, who said: So I said, meaning to Aisha, "Tell us about the standing of the Messenger of God, may God bless him and grant him peace." She said: Do you not read **O you who is wrapped in a garment?** I said: Yes. She said: It was the standing of the Messenger of God, may God bless him and grant him peace, and his companions until their feet swelled, and the last of it was held in the sky for sixteen months, then it was revealed. Muammar said on the authority of Qatada: **Perform the night prayer, except for a little** means they stood for a year or two until their shins and feet swelled, and God revealed the easing of it later at the end of the surah. Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id, who is Ibn Jubayr, who said: When God, the Most High, revealed to His Prophet, peace and blessings be upon him, **O you wrapped in a garment,** he said: The Prophet, peace and blessings be upon him, remained in this state for ten years, standing in prayer at night as He had commanded him, and a group of his companions would stand with him. Then God, the Most High, revealed to him after ten years: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it, and [so do] a group of those with you. And God measures the night and the day. He knows that you cannot count it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you sick and others traveling throughout the land seeking of the bounty of God and others fighting in the way of God. So recite what is easy for you of it and establish prayer." So God, the Most High, lightened their burden after ten years. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Amr ibn Rafi', on the authority of Yaqub al-Qummi, with it.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the words of God the Almighty: **Stand [in prayer] during the night, except for a little, half of it or a**

little less, that this was difficult for the believers, then God the Almighty made it easier for them and had mercy on them, so He revealed after this: "He knows that among you will be ill and others traveling throughout the land seeking from the bounty of God and others fighting in the cause of God. So recite what is easy of it." So God the Almighty made it easy, and to Him be praise, and did not make it difficult. And His words the Almighty: **And remember the name of your Lord and devote yourself to Him with a complete devotion**, meaning, remember Him often, devote yourself to Him and devote yourself to His worship when you are free from your occupations and what you need of your worldly affairs, as God the Almighty said: **Then when you are free, then strive**, meaning when you are free from your occupations, devote yourself to His obedience and worship so that your mind will be free. Ibn Zayd said it with the same meaning or something close to it. Ibn Abbas, Mujahid, Abu Salih, Atiyah, Ad-Dahhak, and As-Suddi said: **And devote yourself to Him with a complete devotion**, meaning, devote your worship to Him sincerely. Al-Hasan said: Strive and devote yourself to Him. Ibn Jarir said: "It is said of the worshipper that he is a devotee, and from this comes the narrated hadith: He forbade devotion, meaning devotion to worship and abandoning marriage. And the Almighty's saying: "Lord of the East and the West, there is no god but Him, so take Him as Disposer of affairs," meaning He is the Owner who controls the East and the West, there is no god but Him. And just as You singled Him out for worship, then single Him out for reliance, so take Him as a Disposer of affairs, as the Almighty said in another verse: **So worship Him and put your trust in Him**, and as He said: **You alone do we worship, and You alone do we ask for help**, and there are many verses with this meaning in which there is the command to single out worship and obedience to God and to single Him out for reliance.

Fath al-Qadir

4- And recite the Qur'an with measured recitation meaning recite it slowly and contemplatively. Ad-Dahhak said: Recite it letter by letter. Az-Zajaj said: It means to clearly pronounce all the letters and to give them their due pronunciation. The origin of measured recitation is arrangement, coordination and good organization. Emphasizing the verb with the infinitive indicates exaggeration in a way that does not confuse some letters with others, and does not diminish the pronunciation of the letter from its known point of articulation while fulfilling its proper vowel.

Tafsir al-Baghawi

4- Or add to it, from half to two-thirds, he was given the choice between these stages, and the Prophet (peace and blessings of God be upon him) and his companions used to stand up according to these amounts, and a man would not know when it was one-third of the night, when it was half of the night, and when it was two-thirds, so a man would stand up until morning for fear that he would not memorize the required amount, and this was so severe for them that

their feet would swell, so God Almighty had mercy on them and made it easier for them and abrogated it by saying: "So recite as much of the Qur'an as is easy for you. He knows that there will be among you ill" [the verse]. So there was a year between the beginning of the surah and its end.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu Na'im Abd al-Malik ibn al-Hasan al-Isfarayini told us, Abu 'Awana Ya'qub ibn Ishaq al-Hafiz told us, al-Hasan ibn 'Ali ibn 'Affan told us, Yahya ibn Bashir told us, Sa'id - meaning Ibn Abi 'Aruba - told us, Qatada told us, on the authority of Zurarah ibn Abi Awfa, on the authority of Sa'id ibn Hisham, who said: "I went to Aisha, may God be pleased with her, and said: O Mother of the Believers, tell me about the character of the Messenger of God, may God bless him and grant him peace. She said: Do you not recite the Qur'an? I said: Yes. She said: The character of the Prophet of God, may God bless him and grant him peace, was the Qur'an. I said: And the standing of the Messenger of God, may God bless him and grant him peace, O Mother of the Believers? She said: Do you not recite 'O you wrapped in a cloak'? I said: Yes. She said: God made standing obligatory at the beginning of this surah, so the Messenger of God, may God bless him and grant him peace, and his companions stood for a year until their feet swelled, and God held back its conclusion for twelve months in the heavens, then God revealed the alleviation at the end of this surah, so the night standing became voluntary." After the obligatory prayer.

Muqatil bin Kaysan said: This was in Mecca before the five daily prayers were made obligatory, then it was abrogated by the five daily prayers.

And recite the Qur'an with measured recitation. Ibn Abbas said: **Clearly recite it.** Al-Hasan said: **Recite it clearly.** Mujahid said: **Recite it slowly.** Qatada said: **Stand firm in it.** Ibn Abbas also said: **Recite it at your own pace, three verses, four, or five.**

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 Asim told us, Hammam told us on the authority of Qatada who said: "Anas was asked how the Prophet (peace and blessings of God be upon him) used to recite, so he said: It was extended, extended. Then he recited: In the name of God, the Most Gracious, the Most Merciful, extending 'In the name of God', extending 'The Most Gracious' and extending 'The Most Merciful'."

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, Shu'bah told us, Amr bin Murrath told us: I heard Abu Wa'il say: "A man came to Ibn Mas'ud and said: I recited Al-Mufasssal last night in one rak'ah. He said: Is this like this poetry? I know the pairs that the Prophet, may God bless him and grant him peace, used to pair together. So he mentioned twenty surahs from Al-Mufasssal, two surahs from Al Ha Mim in each rak'ah."

Abu Ja'far Ahmad ibn Abi Ahmad ibn Mathwaih told us, Ash-Sharif Abu Al-Qasim Ali ibn Muhammad ibn Ali Al-Husayn Al-Harrani told us in what he wrote to me,

Surat al-Muzzammil 73:4

Or add to it and recite the Qur'an with measured recitation.

Abu Bakr Muhammad ibn Al-Husayn Al-Ajurri told us, Abu Bakr Abdullah ibn Muhammad ibn Hamid Al-Wasiti told us, Zayd ibn Akhzam told us, Muhammad ibn Al-Fadl told us, Sa'id ibn Zayd told us, on the authority of Abu Hamza, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah - meaning Ibn Mas'ud - who said: Do not scatter it like scattering dates, nor recite it like poetry. Stop at its wonders and move hearts with it, and let none of you be concerned with the end of the surah.

Abu Ja'far Ahmad ibn Abi Ahmad ibn Mathwaih told us, Ash-Sharif Abu al-Qasim 'Ali ibn Muhammad ibn 'Ali al-Husayn al-Harrani told us in what he wrote to me, Abu Bakr Muhammad ibn al-Husayn al-Ajurri told us, Abu Muhammad ibn Yahya ibn Muhammad ibn Sa'id told us, al-Husayn ibn al-Hasan al-Marwazin told us, Ibn al-Mubarak told us, H, Abu Muhammad ibn Ya'qub al-Kisa'i told us, 'Abdullah ibn Muhammad told us, Ibrahim ibn 'Abdullah al-Khalal told us, 'Abdullah ibn al-Mubarak told us, on the authority of Musa ibn 'Ubaydah, on the authority of 'Abdullah ibn 'Ubaydah, who was his brother, on the authority of Sahl ibn Sa'd al-Sa'idi, who said: "While we were reciting, the Messenger of God, may God bless him and grant him peace, came out and said: 'Praise be to God. The Book of God is one. Among you are the good, among you are the red and the black. Recite the Qur'an before there come a people who recite it, setting up its letters as an arrow is set up, but it does not go beyond their collarbones. They hasten its end and do not postpone it.'"

Abu Uthman al-Dhabi told us, Abu Muhammad al-Jarrah told us, Abu al-Abbas al-Mahboubi told us, Abu Isa al-Tirmidhi told us, Abu Bakr Muhammad ibn Nafi' al-Basri told us, Abd al-Samad ibn Abd al-Warith told us, on the authority of Ismail ibn Muslim al-Abdi, on the authority of Abu al-Mutawakkil al-Naji, on the authority of Aisha, may God be pleased with her, who said: "The Prophet, may God bless him and grant him peace, stood up one night to recite a verse from the Qur'an."

Narrated by Abu Dharr, who said: The Prophet, may God bless him and grant him peace, stood up one night until morning reciting a verse from the Qur'an, and the verse is: **If You punish them, they are Your servants; but if You forgive them, You are the Exalted in Might, the Wise** (al-Ma'idah 5:118).

it is general and the choice between standing for half and less than it and more than it. **And recite the Qur'an with measured recitation** I recite it slowly and clearly with letters such that the listener can count them from his saying **a gap, recite and recite** if he is paralyzed.

Tafsir al-Baidawi

4- Or add to it the exception of the night and half of it instead of **a little** and its little in relation to the whole, and the choice between standing for half and what is more than it like two-thirds and less than it like a third, or **half of it** instead of **the night** and the exception from it and the pronoun in **of it** and **upon it** for less than half like a third so the choice is between it and less than it like a quarter, and more than it like half or for half and the choice between standing for less than it on the spot and choosing one of the two matters from the less and more, or the exception from preparing the night as

Surat al-Muzzammil 73:5

Indeed, We will cast upon you a weighty word.

Tafsir al-Jalalayn

5 - **Indeed, We will cast upon you a word** a Qur'an **that is heavy** awe-inspiring or severe because of the obligations it contains.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in their interpretation of His statement: **Indeed, We will cast upon you a weighty word**. Some of them said: What he meant by it is that We will cast upon you a weighty word that must be acted upon.

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, **Indeed, We will cast upon you a weighty word**, he said: Acting upon it. He said: A man may recite the surah, but acting upon it is heavy.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **Indeed, We will cast upon you a weighty word**. God's obligations and limits are heavy.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: *Heavy*, he said: God's obligations and limits are heavy.

Others said: Rather, he meant by that that the statement itself is heavy to bear.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Hisham ibn Urwah, on the authority of his father, that when revelation came to the Prophet, may God bless him and grant him peace, while he was on his camel, it would lower its hump and would not be able to move until it was removed from him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding the statement of God: **Indeed, We will cast upon you a weighty word**, he said: By God, it is a heavy and blessed Qur'an, just as it was heavy in this world, it will be heavy on the scales on the Day of Resurrection.

The most correct statement on this matter is to say: God described it as a heavy statement, so just as Muhammad described it as heavy, he is heavy in working with its limits and obligations.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, We will cast upon you a weighty word** is connected to the obligation of standing in the night, meaning, We will cast upon you, by imposing the night prayer, a weighty word that is difficult to bear, because the night is for sleeping, and whoever is commanded to stand for most of it will not be able to do that except by a great effort on the soul and striving against Satan, so it is a heavy matter for the servant. It was said: We will reveal the Quran to you, and it is a weighty word that makes acting according to its laws difficult. Qatada said: Its obligations and limits are heavy, by God. Mujahid: Its lawful and unlawful. Al-Hasan: Acting according to it. Abu Al-Aliyah: Heavy with the promise and threat, and the lawful and unlawful. Muhammad ibn Ka'b: Heavy on the hypocrites. It was said: On the disbelievers, because it contains an argument against them, a clarification of their misguidance, a cursing of their gods, and an exposition of what the People of the Book have distorted. Al-Suddi: Heavy in the sense of generous, taken from their saying: So-and-so is heavy on me, meaning he is generous to me. Al-Farraa': (*Heavy*) is firm, not light and vulgar, because it is the speech of our Lord. Al-Husayn ibn al-Fadl said: Heavy, and only a heart supported by success and a soul adorned with monotheism can bear it. Ibn Zayd said: By God, it is heavy and blessed, just as it was heavy in this world, it will be heavy on the scales on the Day of Resurrection. It was said: (*Heavy*) means firm, as heavy is firm in its place, and its meaning is that it is firm in its miracle, its miracle will never disappear. It was said: It is the Qur'an itself, as came in the hadith:

"Whenever revelation came to the Prophet, may God bless him and grant him peace, while he was on his camel, it would place its forearms - meaning its chest - on the ground, and it would not be able to move until it was relieved." In Al-Muwatta' and elsewhere:

"He, peace be upon him, was asked: How does revelation come to you? He said: ((Sometimes it comes to me like the ringing of a bell, and that is the hardest for me, then it leaves me while I have understood what it says. And sometimes the angel appears to me as a man and speaks to me, and I understand what he says.)) Aisha, may God be pleased with her, said: I saw revelation coming down to him on an extremely cold day, then it leaves him and his forehead is dripping with sweat. Ibn al-Arabi said: This is more appropriate, because it is the truth, and it says: "And He has not placed upon you in religion any difficulty" (al-Hajj 22:78).

(**I was sent with the easy, tolerant religion.**) It was said that the statement in this surah is: the statement **There is no god but God**, as the statement is light on the tongue but heavy on the scales. This was mentioned by Al-Qushayri.

Tafsir Ibn Kathir

God the Almighty commands His Messenger, may God bless him and grant him peace, to abandon covering himself at night and to rise to stand for the

Indeed, We will cast upon you a weighty word.

sake of his Lord, the Almighty, as He says: **Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them.** Likewise, the Messenger, may God bless him and grant him peace, was obedient to what God the Almighty commanded him to do regarding standing at night, as it was obligatory upon him alone, as God the Almighty says: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." Here, He explained to him the amount of time he should stand, as God the Almighty said: **O you who is wrapped up in garments, * Arise O Muhammad SAW during the night, except for a little.** Ibn Abbas, Ad-Dahhak, and As-Suddi said: **O you who is wrapped up in garments** means O you who sleeps. Qatada said: The one who is wrapped up in garments is in his garments. Ibrahim Al-Nakha'i said: It was revealed while he was wrapped in a blanket. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: **O you who is wrapped in a blanket**, he said: O Muhammad, you have wrapped yourself in the Qur'an. And the Almighty's saying: **Half of it** is a substitute for the night, **or subtract from it a little * or add to it**, meaning we have commanded you to stand in prayer half the night with a little more or a little less, there is no blame on you for that.

God the Almighty said: **And recite the Qur'an with measured recitation.** This means recite it slowly, as this will help in understanding and contemplating the Qur'an. This is how the Prophet (peace and blessings of God be upon him) used to recite. Aisha **may God be pleased with her** said: **He used to recite a surah with measured recitation, so that it would be longer than previous ones.** In Sahih al-Bukhari, it is narrated on the authority of Anas that he was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and he said: **It was prolonged, then he would recite 'In the name of God, the Most Gracious, the Most Merciful,' lengthening 'In the name of God,' lengthening 'Al-Rahman,' and lengthening 'Al-Raheem.'** Ibn Jurayj narrated on the authority of Ibn Abi Malekah on the authority of Umm Salamah **may God be pleased with her** that she was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and she said: "He would pause his recitation, verse by verse, 'In the name of God, the Most Gracious, the Most Merciful. Praise be to God, Lord of the worlds. The Most Gracious, the Most Merciful. Master of the Day of Judgment.'" Narrated by Ahmad, Abu Dawud, and al-Tirmidhi. Imam Ahmad said: Abd al-Rahman told us, on the authority of Sufyan, on the authority of Asim, on the authority of Dhir, on the authority of Abdullah ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: It will be said to the reciter of the Qur'an: Recite, ascend, and recite as you used to recite in the world, for your status will be at the last verse you recite. Abu Dawud, al-Tirmidhi, and al-Nasa'i narrated it on the authority of Sufyan al-Thawri, and al-Tirmidhi said: Hasan Sahih.

We have already presented at the beginning of the interpretation the hadiths that indicate the desirability of chanting and beautifying the voice when reciting, as

it came in the hadith: **Adorn the Qur'an with your voices**, and **He is not one of us who does not chant the Qur'an**, and **This man has been given a flute from the flutes of the family of David**, meaning Abu Musa. Abu Musa said: **If I had known that you were hearing my recitation, I would have recited it beautifully for you.** And on the authority of Ibn Mas'ud, who said: "Do not scatter it like scattering sand, nor recite it like the recitation of poetry. Stop at its wonders and move hearts with it, and let none of you be concerned with the end of the surah." Narrated by al-Baghawi. Al-Bukhari said: Adam told us, Shu'bah told us, Amr ibn Murrah told us: I heard Abu Wa'il say: A man came to Ibn Mas'ud and said: **I recited al-Mufassal last night in one rak'ah.** He said: "This is like the recitation of poetry. I have recognized the pairings that the Messenger of God (blessings and peace of God be upon him) used to combine." So he mentioned twenty surahs of al-Mufassal, two surahs in one rak'ah. And the Almighty's saying: **Indeed, We will cast upon you a weighty word.** Al-Hasan and Qatadah said: meaning, acting upon it. And it was said: It was heavy at the time of its revelation because of its greatness, as Zayd ibn Thabit, may God be pleased with him, said: It was revealed to the Messenger of God, may God bless him and grant him peace, while his thigh was on my thigh, and it almost crushed my thigh.

Imam Ahmad said: Qutaybah narrated to us, Ibn Lahiah narrated to us, on the authority of Yazid ibn Abi Habib, on the authority of Amr ibn al-Walid, on the authority of Abdullah ibn Amr, who said: I asked the Prophet, peace and blessings be upon him, **O Messenger of God, do you sense the revelation?** The Messenger of God, peace and blessings be upon him, said: "I hear a clanging sound, then I fall silent. Every time revelation is sent to me, I feel that my soul is being taken." Ahmad alone narrated it. At the beginning of Sahih al-Bukhari, on the authority of Abdullah ibn Yusuf, on the authority of Malik, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, that al-Harith ibn Hisham asked the Messenger of God, peace and blessings be upon him, **How does the revelation come to you?** He said: "Sometimes it comes like the ringing of a bell, and that is the hardest for me, then it leaves me while I have retained what it says. Sometimes the angel appears to me as a man and speaks to me, and I retain what he says." Aisha said: "I saw the revelation come down to him, peace and blessings be upon him, on an extremely cold day, then it leaves him and his forehead is dripping with sweat." This is the wording of the hadith. Imam Ahmad said: Sulayman ibn Dawud told us, Abd al-Rahman told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: "Revelation would come to the Messenger of God, may God bless him and grant him peace, while he was on his mount, and it would strike its humps." Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of Hisham ibn Urwah, on the authority of his father, "Whenever revelation came to the Prophet, may God bless him and grant him peace, while he was on his camel, it would lower its humps and could not

move until he was relieved.” This is a mursal hadith. The hump is the inside of the neck. Ibn Jarir preferred that it is heavy from both aspects, as Abd al-Rahman ibn Zayd ibn Aslam said, just as it is heavy in this world as it will be heavy on the Day of Resurrection in the scales.

And the Almighty said: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** Abu Ishaq said, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: *Nasha'a* means to stand up in Abyssinian. Umar, Ibn Abbas, and Ibn al-Zubayr said: The whole night is a rising, and this is what Mujahid and others said. It is said that he rose when he got up at night, and in a narration on the authority of Mujahid: after the evening meal. And this is what Abu Majlaz, Qatadah, Salim, Abu Hazim, and Muhammad bin al-Munkadir said: The purpose is that the rising of the night is its hours and times, and every hour of it is called a rising, which is the sighs. The intended meaning is that standing at night is more in agreement between the heart and the tongue and more comprehensive for recitation. For this reason, the Almighty said: **It is more effective for concurrence and more suitable for speech,** meaning more comprehensive for the mind in performing the recitation and understanding it than standing during the day, because it is the time when people spread out, the noise of voices, and the times of livelihood. Al-Hafiz Abu Ya'la al-Mawsili said: Ibrahim bin Saeed al-Jawhari told us, Abu Usamah told us, al-A'mash told us that Anas bin Malik recited this verse: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** And I said to him: We only read it and I say it. So he said to him: The most correct, the most upright, the most prepared, and the like are all one.

That is why God the Almighty said: **Indeed, for you during the day is much exertion.** Ibn Abbas, Ikrimah, and Ata' ibn Abi Muslim said: It means free time and sleep. Abu Al-Aaliyah, Mujahid, Abu Malik, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' ibn Anas, and Sufyan Ath-Thawri said: It means a much voluntary act. Qatadah said: It means free time, desire, and turning over. As-Suddi said: **A much prolonged exertion** means much voluntary worship. Abdur Rahman bin Zaid bin Aslam said about the words of God the Almighty: **Indeed, for you during the day is much exertion,** he said: For your needs, so devote the night to your religion. He said: This was when the night prayer was obligatory, then God the Blessed and Exalted bestowed a favor upon His servants, shortened it, and placed it there, and he recited: **Stand [in prayer] during the night, except for a little,** to the end of the verse. Then he recited: “Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it and [so do] a party of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that among you will be sick and others traveling throughout the land seeking of the bounty of God and others fighting in the cause of God. So recite what is easy for you of it.” And God the Almighty said: “And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise.” This is

what he said as he said.

The evidence for this is what Imam Ahmad narrated in his Musnad, where he said: Yahya told us, Saeed ibn Abi Arubah told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Saeed ibn Hisham, that he divorced his wife and then traveled to Madinah to sell a property he owned there and use it for mounts and weapons, then fight the Romans until he died. He met a group of his people, and they told him that six of his people wanted to do that during the time of the Messenger of God (blessings and peace of God be upon him). He said: **Is there not a good example for you in that?** He forbade them from doing that and made them witness to her return. Then he came back to us and told us that he came to Ibn Abbas and asked him about the witr prayer. He said: “Shall I not tell you of the most knowledgeable person on earth about the witr prayer of the Messenger of God (blessings and peace of God be upon him)?” He said: Yes. He said: **Go to Aisha and ask her, then come back to me and tell me about her response to you.** He said: So I came upon Hakim ibn Aflah and asked him to join her, but he said: I will not come near her. I forbade her from saying anything about these two sects, but she refused to do so. So I made him swear, and he came with me. We entered upon her, and she said: Hakim, and I recognized him. He said: Yes. She said: Who is this with you? He said: Saeed ibn Hisham. She said: Who is Hisham? He said: Ibn Amir. She said: So I asked for mercy for him and said: What a good man Amir was. I said: O Mother of the Believers, tell me about the character of the Messenger of God (peace and blessings be upon him). She said: Do you not read the Quran? I said: Yes. She said: The character of the Messenger of God (peace and blessings be upon him) was the Quran. I was about to stand up, but the Messenger of God (peace and blessings be upon him) stood up. I said: O Mother of the Believers, tell me about the standing of the Messenger of God (peace and blessings be upon him). She said: Do you not read this Surah **O you who is wrapped up in a cloak?** I said: Yes. She said: God made the night prayer obligatory at the beginning of this surah, so the Messenger of God, may God bless him and grant him peace, and his companions stood for a year until their feet swelled, and God held the end of it in the sky for twelve months, then God revealed the alleviation at the end of this surah, so the night prayer became voluntary after it was obligatory.

I intended to get up, but then the witr of the Messenger of God (peace and blessings of God be upon him) occurred to me, so I said: O Mother of the Believers, tell me about the witr of the Messenger of God (peace and blessings of God be upon him). She said: We used to prepare his siwak and his ablution for him, and God would send him out at whatever time He wished to send him out at night, and he would use a siwak, then perform ablution, then pray eight rak'ahs, and he would not sit during them except at the eighth. He would sit and remember his Lord, the Most High, and supplicate, then he would stand up without saying the salutation. Then he would say, **Let's pray the ninth.** Then he would sit and remember God alone, then supplicate to Him, then say the salutation in a way that we could hear. Then he would pray two rak'ahs while sitting after saying the salutation. That is eleven

rak'ahs, my son. When the Messenger of God (peace and blessings of God be upon him) grew old and his flesh had taken over, he prayed seven with prayers, then prayed two rak'ahs while sitting after saying the salutation. That is nine, my son. When the Messenger of God (peace and blessings of God be upon him) prayed a prayer, he liked to continue with it. And if sleep, pain, or illness distracted him from praying at night, he would pray twelve rak'ahs during the day. I do not know that the Prophet of God (peace and blessings of God be upon him) recited the entire Qur'an in one night until morning, nor did he fast. A whole month other than Ramadan. So I went to Ibn Abbas and told him her story. He said: You have spoken the truth. If I were to visit her, I would have come to her so that she could speak to me face to face. This is how Imam Ahmad narrated it in full. Muslim included it in his Sahih from the hadith of Qatadah with a similar wording.

Another chain of transmission on the authority of Aisha, may God be pleased with her, in this meaning Ibn Jarir said: Ibn Wakee' told us, Zaid bin Al-Hubbab told us, and Ibn Hamid told us, Mihran told us, they both said, and the wording is from Ibn Wakee', on the authority of Musa bin Ubaidah, Muhammad bin Tahla' told me, on the authority of Abu Salamah, on the authority of Aisha, may God be pleased with her, she said: I used to make a mat for the Messenger of God, may God bless him and grant him peace, to pray on at night, and the people heard about it and gathered, so he went out looking angry, and he was merciful to them, and he feared that the night prayer would be prescribed for them, so he said: **O people, be assigned as much work as you can bear, for God does not tire of reward until you tire of work, and the best of deeds are those that are done consistently.** And the Qur'an was revealed: **O you who are wrapped up in garments, stand [in prayer] during the night, except for a little, half of it, or subtract a little from it, or add to it,** until a man would tie a rope and hang on. They remained like that for eight months, and God saw what they sought of His pleasure, so He had mercy on them, so He returned them to the obligatory prayer and abandoned the night prayer. It was narrated by Ibn Abi Hatim on the authority of Musa bin Ubaidah al-Rabdhī, who is weak. The hadith is in Sahih without the addition of the revelation of this surah. This context may give the impression that this surah was revealed in Medina, but that is not the case. Rather, it is Meccan. His statement in this context that there were eight months between the revelation of its beginning and end is strange, as it was mentioned previously in Ahmad's narration that there was a year between them.

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Misa'ar, on the authority of Samak Al-Hanafi, who said: I heard Ibn Abbas say: When the first part of Al-Muzzammil was first revealed, they would stand for a time similar to the time they stand in Ramadan, and the period between the beginning and the end of it was close to a year. This is how Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Abu Usamah, on his authority. Al-Thawri and Muhammad ibn Bishr Al-Abdi said, both of them on the authority of Misa'ar, on the

authority of Samak, on the authority of Ibn Abbas, that there was a year between them. Ibn Jarir narrated something similar on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas.

Ibn Jarir said: Ibn Humayd told us, Mihran told us, on the authority of Sufyan, on the authority of Qays ibn Wahb, on the authority of Abu Abd al-Rahman, who said: When the verse, **O you wrapped in a cloak,** was revealed, they stood for a year until their feet and legs swelled, until the verse, **Then recite as much of it as is easy for you,** was revealed. He said: Then the people rested. And this is what al-Hasan al-Basri and al-Suddi said. Ibn Abi Hatim said: Abu Zur'ah told us, Ubayd God ibn Umar al-Qawariri told us, Muadh ibn Hisham told us, my father told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'id ibn Hisham, who said: So I said, meaning to Aisha, "Tell us about the standing of the Messenger of God, may God bless him and grant him peace." She said: Do you not read **O you who is wrapped in a garment?** I said: Yes. She said: It was the standing of the Messenger of God, may God bless him and grant him peace, and his companions until their feet swelled, and the last of it was held in the sky for sixteen months, then it was revealed. Muammar said on the authority of Qatada: **Perform the night prayer, except for a little** means they stood for a year or two until their shins and feet swelled, and God revealed the easing of it later at the end of the surah. Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id, who is Ibn Jubayr, who said: When God, the Most High, revealed to His Prophet, peace and blessings be upon him, **O you wrapped in a garment,** he said: The Prophet, peace and blessings be upon him, remained in this state for ten years, standing in prayer at night as He had commanded him, and a group of his companions would stand with him. Then God, the Most High, revealed to him after ten years: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it, and [so do] a group of those with you. And God measures the night and the day. He knows that you cannot count it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you sick and others traveling throughout the land seeking of the bounty of God and others fighting in the way of God. So recite what is easy for you of it and establish prayer." So God, the Most High, lightened their burden after ten years. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Amr ibn Rafi', on the authority of Yaqub al-Qummi, with it.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the words of God the Almighty: **Stand [in prayer] during the night, except for a little, half of it or a little less,** that this was difficult for the believers, then God the Almighty made it easier for them and had mercy on them, so He revealed after this: "He knows that among you will be ill and others traveling throughout the land seeking from the bounty of God and others fighting in the cause of God. So recite what is easy of it." So God the Almighty made it easy, and to

Him be praise, and did not make it difficult. And His words the Almighty: **And remember the name of your Lord and devote yourself to Him with a complete devotion**, meaning, remember Him often, devote yourself to Him and devote yourself to His worship when you are free from your occupations and what you need of your worldly affairs, as God the Almighty said: **Then when you are free, then strive**, meaning when you are free from your occupations, devote yourself to His obedience and worship so that your mind will be free. Ibn Zayd said it with the same meaning or something close to it. Ibn Abbas, Mujahid, Abu Salih, Atiyyah, Ad-Dahhak, and As-Suddi said: **And devote yourself to Him with a complete devotion**, meaning, devote your worship to Him sincerely. Al-Hasan said: Strive and devote yourself to Him. Ibn Jarir said: "It is said of the worshipper that he is a devotee, and from this comes the narrated hadith: He forbade devotion, meaning devotion to worship and abandoning marriage. And the Almighty's saying: "Lord of the East and the West, there is no god but Him, so take Him as Disposer of affairs," meaning He is the Owner who controls the East and the West, there is no god but Him. And just as You singled Him out for worship, then single Him out for reliance, so take Him as a Disposer of affairs, as the Almighty said in another verse: **So worship Him and put your trust in Him**, and as He said: **You alone do we worship, and You alone do we ask for help**, and there are many verses with this meaning in which there is the command to single out worship and obedience to God and to single Him out for reliance.

Fath al-Qadir

5- Indeed, We will cast upon you a weighty word meaning, We will reveal the Quran to you, and it is a weighty word. Qatada said: By God, His obligations and limits are heavy. Mujahid said: What He has made lawful and unlawful. Al-Hasan said: Acting upon it. Abu Al-Aaliyah said: Heavy in promise and threat, and what He has made lawful and unlawful. Muhammad bin Ka'b said: Heavy in the sense of generous, from their saying, **So-and-so is heavy upon me**, meaning, he is generous to me. Al-Farra' said: Heavy and dignified, not light and trivial, because it is the speech of our Lord. Al-Husayn bin Al-Fadl said: Heavy, and only a heart supported by success and a soul adorned with Tawheed can bear it. It was said that it was described as being truly heavy because it was proven that when revelation came to the Prophet (peace and blessings of God be upon him) while he was on his camel, it would place its udders on the ground and it would not be able to move until He had relieved it.

Tafsir al-Baghawi

5- Indeed, We will cast upon you a weighty word. Ibn Abbas, may God be pleased with him, said: *Severe*. Al-Hasan said: **A man may recite the surah, but acting upon it is heavy.**

Qatada said: God's obligations and limits are heavy. Muqatil said: It is heavy because of what it contains of commands, prohibitions, and limits.

Abu Al-Aaliyah said: It is heavy with promises and threats, and what is lawful and what is unlawful. Muhammad bin Ka'b said: It is heavy on the hypocrites.

Al-Hussein bin Al-Fadl said: A word that is light on the tongue, but heavy on the scale.

Al-Farra' said: It is heavy, not light, because it is the speech of our Lord.

Ibn Zayd said: By God, it is heavy and blessed. Just as it was heavy in this world, it will be heavy on the scales on the Day of Resurrection.

Abu al-Hasan al-Sarkhasi 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 Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, the wife of the Prophet, may God bless him and grant him peace, that al-Harith ibn Hisham asked the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, how does the revelation come to you? The Messenger of God, may God bless him and grant him peace, said: Sometimes it comes to me like the ringing of a bell, and that is the hardest for me, and then it leaves me while I have retained what it says. And sometimes the angel appears to me as a man and speaks to me, and I retain what he says. Aisha said: I saw the revelation come down to him on an extremely cold winter day, and then it leaves him while his forehead is dripping with sweat.

Tafsir al-Baidawi

5- Indeed, We will cast upon you a weighty word meaning the Qur'an, for because of the arduous duties it contains, it is heavy for those charged with performing it, especially for the Messenger (peace and blessings of God be upon him), as he had to bear them and make his nation bear them. The sentence is an interjection to make the duty of performing night prayers easier for him, and indicates that it is a hardship that goes against nature and contradicts the soul, or it is weighty due to the weighty wording and solid meaning, or it is heavy for the one who contemplates it due to its need for further purification of the secret and detachment of consideration, or it is heavy on the scales or on the disbelievers and the wicked, or it is heavy to receive, according to the statement of Aisha **may God be pleased with her**: "I saw the Prophet (peace and blessings of God be upon him) when the revelation was coming down to him on an extremely cold day, and it would leave him with sweat dripping from his forehead." Based on this, it is permissible for it to be an attribute of the source, and the sentence, in these ways, is a new explanation, because performing night prayers prepares for the soul what it can deal with its weight.

Surat al-Muzzammil 73:6

Indeed, the hours of the night are most effective for concurrence and most suitable for statement.

Surat al-Muzzammil 73:6

Indeed, the hours of the night are most effective for concurrence and most suitable for statement.

Tafsir al-Jalalayn

6 - **Indeed, the rising of the night** getting up after sleeping **is most effective for concurrence** the agreement of the hearing with the heart in understanding the Qur'an **and most correct in speech** the clearest in speech

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Indeed, the rising of the night is most severe in its impact.** The Almighty and Majestic means by His saying: **Indeed, the rising of al-Layl 92:**that the hours of the night, and every hour of the hours of the night is rising from the night.

The interpreters differed on this:

Yaqub ibn Ibrahim told me, he said: Ibn Ulayyah told us, he said: Hatim ibn Abi Saghira told us, he said: I said to Abdullah ibn Abi Malekah: Will you not tell me which part of the night is the rising? He said: It has been omitted from the verse. I asked Ibn Abbas about it, and he claimed that the whole night is the rising. I asked Ibn al-Zubayr about it, and he told me the same.

Ibn Hamid told us, he said: Hakam told us, he said: Anbasa told us, on the authority of Abu Ishaq, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **Indeed, the one who rises at night** he said: In the language of the Abyssinians, when a man rises at night, they say: he rose.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Israel told us, on the authority of Abu Ishaq, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Indeed, the one who rises at night** rises means he rises.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Israel told us, on the authority of Abu Maysarah, **Indeed, the rising of the night**, he said: rising means getting up.

He said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, he said: If a man gets up at night, then he is the one who rises at night.

Hanad bin Al-Sarri told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement, **Indeed, the rising of the night**, he said: It is the entire night.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **The rising of the night** means: If you get up at night, then it is the rising of the night.

He said: Mahran told us, on the authority of Sufyan, on the authority of Laith, on the authority of Mujahid: Everything after the evening meal is considered a rising meal.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, the rising of the night**, he said: The standing of the night. He said: And at whatever hour of the night he rises, he has risen.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: Whatever night you get up for, it is a rising.

He said: Mihran told us, on the authority of Kharijah, on the authority of Abu Yunus Hatim bin Abi Saghira, on the authority of Ibn Abi Malekah, who said: I asked Ibn Abbas and Ibn al-Zubayr about the rising of the night, and they said: The whole night is a rising, but if you rise while standing, then that is a rising.

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: **Indeed, the hours of the night** he said: meaning the hour in which one prays at night.

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: **Indeed, the rising of the night** meaning the entire night.

Abu Kurayb told us: Waki' told us, on the authority of Abu Amir Al-Khazzaz, and Nafi' told us, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas, regarding his statement: **Indeed, the rising of the night** he said: The entire night.

He said: We were told by Wakee', on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: The whole night, if he stands to pray, is a period of rising.

Others said: Rather, that is what happened after dinner, but what happened before dinner is not a new event.

Who said that?

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Sulayman al-Taymi, on the authority of Abu Majlaz, regarding his statement: **Indeed, the rising of the night**he said: What comes after the evening prayer is the rising.

He said: Ibn Ulayyah told us, he said: Abu Raja' told us, regarding his statement: **Indeed, the night prayer**he said: What comes after the last evening prayer.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **Indeed, the rising of the night**he said: The rising of al-Layl 92:what comes after the evening prayer is the rising of the night.

Ibn Bashar told us, he said: Sulayman told us, he said: Abu Hilal told us, he said: Qatada said regarding His statement: **Indeed, the rising of the night** he said: Everything after the evening prayer is a rising.

And his saying: **It is more severe in its recitation.** The reciters of the regions differed in their recitation of that. The majority of the reciters of Mecca, Medina, and Kufa recited it as **more severe in its recitation** with a fat-ha on the waw and a sukoon on the ta'. Some of the reciters of Basra, Mecca, and Syria recited it as *wata'* with a kasra on the waw and a long alif, as a source from the saying of the speaker: The tongue fell into a covenant with the heart, a covenant and a covenant.

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

What he means by his saying: **It is more intense** is that the night is more steadfast than the day and more firmly established in the heart, because work at night is more firmly established than during the day. It was narrated from the Arabs that they walked at night, meaning they travelled during it.

And in a similar manner to what we said about that, the people of interpretation said that whoever reads it with the opening of the waw and the sukoon of the ta' said, even though their expressions differed in that regard.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **It is more firm in its adherence:** meaning it is more steadfast in goodness and more retentive in memory.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **It is more severe.** He said: Standing at night is more severe. He said: It is more steadfast in goodness.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Indeed, the rising of the night is most effective in concurrence** meaning: The rising of the night was their prayer at the beginning of the night. **It is most effective in concurrence** meaning: It is more likely that you will count what God has enjoined upon you of standing, because when a person sleeps, he does not know when he will wake up.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement: **Indeed, the rising of the night is most effective for concurrence,** he said: Indeed, the one who prays at night and stands in prayer at night is most effective for concurrence: tranquility that frees his heart for it, and that is because he is not confronted by needs or anything.

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: **It is more effective,** that is, reciting the Qur'an at night is more firmly established than during the day, and

more effective at night than during the day.

As for those who read *wata'* with a kasra on the waw and a long alif, I have mentioned what they meant by their reading as well.

Who said that?

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 Mujahid: **More severe** he said: That you are in agreement with your heart, your hearing, and your sight.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Mujahid: **Indeed, the rising of the night is most effective.** He said: Your hearing, sight, and heart agree.

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: **more severe** he said: in agreement with the speech, and freeing the heart.

Yaqub told me, he said: Ibn Ulayyah told us, he said: I heard Ibn Abi Nujayh say about His statement: **Indeed, the rising of the night is most effective for concurrence and most suitable for speech,** he said: It is more likely to be in agreement with your hearing, to be in agreement with your sight.

Ibn Hamid told us: Waki' told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **More severe** he said: More likely to be in agreement with your hearing and heart.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement: **Indeed, the rising of the night is most effective for concurrence and most suitable for speech.** He said: Your hearing, sight, and speech are in agreement with one another.

And his saying: **And the most correct reading.** He says: And the most correct reading.

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

Who said that?

Yahya bin Dawud Al-Wasiti told us: Abu Usamah told us, on the authority of Al-A'mash, who said: Anas recited this verse: **Indeed, the rising of the night is most effective for concurrence and most correct for words.** Some of the people said to him: O Abu Hamza, it is **most correct for words.** He said: **More correct,** "more correct," and **more prepared** are one and the same.

Musa bin Abdul Rahman Al-Masruqi told me: Abdul Hamid Al-Hammani told us, on the authority of Al-A'mash, who said: Anas read **and I stand upright and I prepare myself properly.** It was said to him, **O Abu Hamza, it is actually 'and I stand upright.'** Anas said: **I prepare myself properly, I stand upright, and I prepare myself properly are one and the same.**

Ibn Bashar told us, he said: Abd al-Rahman told us, he

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said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, the same.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, the same.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **And I speak the most upright words** means: closer to understanding the Qur'an.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And I am more upright in speech** is better at remembering the recitation.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And I stand up straight**, he said: I stand up straight reading for his being free from the world.

Tafsir al-Qurtubi

The Almighty says: **Indeed, the rising of the night** The scholars said: The rising of the night means its times and hours, because its times arise first and foremost. It is said: the thing originated, originates: if it began and came one thing after another, so it is emerging. And God originated, so it originated. And from this the cloud originated if it began and God created it, with an active participle from the verb to originate, originates, so it is an emerging. And from this the Almighty says: **Or he who grows up in adornment while, in dispute, is not clear?** (al-Zukhruf 43:18) What is meant are the emerging hours of the night, so the description was sufficient instead of the noun, so the word hour was feminized, because every hour occurs. And it was said: the rising is a source meaning the false and lying night prayer, meaning that the rising of the night is more intense. And it was said: the rising of the night is the night prayer. Ibn Masoud The Abyssinians say: he grew up meaning he stood up. Perhaps he meant that the word is Arabic, but it is common and prevalent in the speech of the Abyssinians. Otherwise, there is nothing in the Qur'an that is not in the Arabic language. This has been fully explained in the introduction to the book.

Second: In this verse, God Almighty has explained the superiority of night prayer over daytime prayer, and that increasing the night prayer by reciting as much as possible brings greater reward and brings more recompense.

Scholars differed about what is meant by **the beginning of the night**. Ibn Amr and Anas ibn Malik said: It is what is between sunset and evening prayers, based on the fact that the word **the beginning** indicates the beginning, so it was more deserving of priority. From this is the saying of the poet:

If it were not for the saying **You are a young man**, I would have said to myself, **You are a young man**

Ali ibn al-Husayn used to pray between Maghrib and Isha' and would say: **This is the rising of the night**. Ata' and Ikrimah said: It is the beginning of the night. Ibn Abbas, Mujahid and others said: It is the entire night because it begins after the day. This is the view favoured by Malik ibn Anas. Ibn al-Arabi said: This is what the wording suggests and the language requires. Aisha, Ibn Abbas and Mujahid also said: The rising is standing at night after sleeping. Whoever stands at the beginning of the night before sleeping has not stood up as a rising. Yaman and Ibn Kaysan said: It is standing at the end of the night. Ibn Abbas said: Their prayer was at the beginning of the night because when a person sleeps, he does not know when he will wake up. In al-Sahah: The rising of the night is the first hours of the night. Al-Qutbi said: They are the hours of the night because they begin hour after hour. Al-Hasan and Mujahid said: It is what comes after the last Isha' prayer until dawn. Al-Hasan also said: Whatever comes after Isha' is a rising. It is also said: What comes after the Isha' of acts of worship, as narrated by al-Jawhari.

Third - The Almighty's saying: **It is more severe in constraint**. Abu Al-Aaliyah, Abu Amr, Ibn Ishaq, Mujahid, Hamid, Ibn Muhaisin, Ibn Amir, Al-Mughirah, and Abu Haywah read: *Wa-ta'* with a kasra on the waw, a fatha on the ta', and a long vowel. Abu Ubaid chose this. The rest read: *Wa-ta'* with a fatha on the waw, a sukoon on the ta', and a shortened vowel. Abu Hatim chose this, from your saying: The burden of their sultan weighed heavily on the people. That is, the provisions they carried were heavy on them. From this is the saying of the Prophet, may God's prayers and peace be upon him:

(O God, intensify Your punishment on Mudar) The meaning is that it is heavier on the worshipper than the daytime hours. This is because the night is a time for sleeping, bidding farewells and gatherings. So whoever is occupied with worship has endured great hardship. The verb *maddi* is a noun meaning **I agreed with him**, meaning I agreed with him. Ibn Zayd said: **I agreed with him on the matter** means I agreed with him in agreement. So-and-so's name agrees with my name, and they agreed on it, meaning they agreed. The meaning is a stronger agreement between the heart, sight, hearing and tongue, due to the cessation of sounds and movements. This was said by Mujahid, Ibn Abi Malekah and others. Ibn Abbas said the same meaning, meaning that the hearing agrees with the heart. God the Almighty said: **That they may comply with the number which God has forbidden** (al-Tawbah 9:37), meaning that they may agree. It was also said that the meaning is a more comfortable place to conduct thought and reflection. And *wata'* is the opposite of *cover*. It was said: **(more steadfast than the day**, with a sukoon on the ta and a fatha on the waw, meaning more steadfast than the day, because at night a person is alone with what he is doing, so he is more steadfast in work and removes distractions and occupies the heart. And steadfastness is firmness, you say: I trod the ground with my feet. Al-Akhfash said: more steadfast in standing. Al-Farra': He established recitation and standing. And from him: **more steadfast in wati'an** meaning more steadfast in work and more

lasting for whoever wants to increase his worship, and the night is a time of leisure from being occupied with earning a living, so his worship is lasting and does not stop. Al-Kalbi said: **more steadfast in wati'an** meaning more energetic for the one who prays, because it is a time of rest. Ubadah said: **(more energetic for the one who prays, lighter and more steadfast in recitation.**

Fourth - The Almighty said: **And I stand upright in saying** meaning, reading at night is more upright than during the day, meaning more upright and consistent in what is correct, because the sounds are quiet and the world is still, so the worshipper is not disturbed by what he is reading. Qatada and Mujahid said: meaning more correct in reading and more steadfast in speech, because it is the time for understanding. Abu Ali said: **(I stand upright in saying)** meaning more upright because the mind is at ease at night. It was also said: meaning more quickly the supplication is answered. Narrated by Ibn Shajarah. Ikrimah said: Worship at night is more energetic, more sincere, and more blessed. Zaid bin Aslam said: It is more likely to be understood in the Quran. Al-A'mash said: Anas bin Malik recited: **(Indeed, the hours of the night are more effective for concurrence and more correct for saying)**, so it was said to him: **(And I stand upright in saying)**, so he said: I stand up, correct, and prepare all the same. Abu Bakr al-Anbari said: Some of these deviants went so far as to say: Whoever recites a letter that matches the meaning of a letter of the Qur'an is correct, if it does not contradict the meaning and does not come with anything other than what God wanted and intended. They cited as evidence the statement of Anas. This is a statement that should not be taken into consideration and its speaker should not be paid attention to, because if he recited with words that differed from the words of the Qur'an, if their meanings were similar and included their generality, then it would be permissible to recite in place of **Praise be to God, Lord of the Worlds** (al-Fatihah 1:2): **Thanks to the Creator, King of the creation.** The matter expands in this to the point that the wording of the entire Qur'an would be invalidated, and the one who recites it would be slandering God Almighty and lying about His Messenger, may God bless him and grant him peace. They have no proof in the statement of Ibn Mas'ud: "The Qur'an was revealed in seven letters. It is rather like one of you saying: 'Come, come, and approach.'" Because this hadith requires the authentic readings transmitted with authentic chains of transmission from the Prophet, may God bless him and grant him peace, if they differ, it requires that the authentic readings transmitted with authentic chains of transmission from the Prophet, may God bless him and grant him peace, if their wording differed and their meanings agreed, then that would be in them like a disagreement in *come*, "come," and *approach*. As for what the Prophet, may God bless him and grant him peace, his companions, and those who followed them, may God be pleased with them, did not recite, then whoever included a letter of it in the Qur'an is a slanderer. He deviated from the correct path. Abu Bakr said: The hadith that they made their basis for misguidance is a hadith that is not authenticated from any of the people of knowledge, because it is based on the narration of Al-A'mash from Anas, so it is disconnected and not connected, so it cannot be taken into account,

because Al-A'mash saw Anas but did not hear from him.

Tafsir Ibn Kathir

God the Almighty commands His Messenger, may God bless him and grant him peace, to abandon covering himself at night and to rise to stand for the sake of his Lord, the Almighty, as He says: **Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them.** Likewise, the Messenger, may God bless him and grant him peace, was obedient to what God the Almighty commanded him to do regarding standing at night, as it was obligatory upon him alone, as God the Almighty says: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." Here, He explained to him the amount of time he should stand, as God the Almighty said: **O you who is wrapped up in garments, * Arise O Muhammad SAW during the night, except for a little.** Ibn Abbas, Ad-Dahhak, and As-Suddi said: **O you who is wrapped up in garments** means O you who sleeps. Qatada said: The one who is wrapped up in garments is in his garments. Ibrahim Al-Nakha'i said: It was revealed while he was wrapped in a blanket. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: **O you who is wrapped in a blanket**, he said: O Muhammad, you have wrapped yourself in the Qur'an. And the Almighty's saying: **Half of it** is a substitute for the night, **or subtract from it a little * or add to it**, meaning we have commanded you to stand in prayer half the night with a little more or a little less, there is no blame on you for that.

God the Almighty said: **And recite the Qur'an with measured recitation.** This means recite it slowly, as this will help in understanding and contemplating the Qur'an. This is how the Prophet (peace and blessings of God be upon him) used to recite. Aisha **may God be pleased with her** said: **He used to recite a surah with measured recitation, so that it would be longer than previous ones.** In Sahih al-Bukhari, it is narrated on the authority of Anas that he was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and he said: **It was prolonged, then he would recite 'In the name of God, the Most Gracious, the Most Merciful,' lengthening 'In the name of God,' lengthening 'Al-Rahman,' and lengthening 'Al-Raheem.'** Ibn Jurayj narrated on the authority of Ibn Abi Malekah on the authority of Umm Salamah **may God be pleased with her** that she was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and she said: "He would pause his recitation, verse by verse, 'In the name of God, the Most Gracious, the Most Merciful. Praise be to God, Lord of the worlds. The Most Gracious, the Most Merciful. Master of the Day of Judgment.'" Narrated by Ahmad, Abu Dawud, and al-Tirmidhi. Imam Ahmad said: Abd al-Rahman told us, on the authority of Sufyan, on the authority of Asim, on the authority of Dhir, on the authority of Abdullah ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: It will be said to

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the reciter of the Qur'an: Recite, ascend, and recite as you used to recite in the world, for your status will be at the last verse you recite. Abu Dawud, al-Tirmidhi, and al-Nasa'i narrated it on the authority of Sufyan al-Thawri, and al-Tirmidhi said: Hasan Sahih.

We have already presented at the beginning of the interpretation the hadiths that indicate the desirability of chanting and beautifying the voice when reciting, as it came in the hadith: **Adom the Qur'an with your voices, and He is not one of us who does not chant the Qur'an, and This man has been given a flute from the flutes of the family of David**, meaning Abu Musa. Abu Musa said: **If I had known that you were hearing my recitation, I would have recited it beautifully for you.** And on the authority of Ibn Mas'ud, who said: "Do not scatter it like scattering sand, nor recite it like the recitation of poetry. Stop at its wonders and move hearts with it, and let none of you be concerned with the end of the surah." Narrated by al-Baghawi. Al-Bukhari said: Adam told us, Shu'bah told us, Amr ibn Murrah told us: I heard Abu Wa'il say: A man came to Ibn Mas'ud and said: **I recited al-Mufasssal last night in one rak'ah.** He said: "This is like the recitation of poetry. I have recognized the pairings that the Messenger of God (blessings and peace of God be upon him) used to combine." So he mentioned twenty surahs of al-Mufasssal, two surahs in one rak'ah. And the Almighty's saying: **Indeed, We will cast upon you a weighty word.** Al-Hasan and Qatadah said: meaning, acting upon it. And it was said: It was heavy at the time of its revelation because of its greatness, as Zayd ibn Thabit, may God be pleased with him, said: It was revealed to the Messenger of God, may God bless him and grant him peace, while his thigh was on my thigh, and it almost crushed my thigh.

Imam Ahmad said: Qutaybah narrated to us, Ibn Lahi'ah narrated to us, on the authority of Yazid ibn Abi Habib, on the authority of Amr ibn al-Walid, on the authority of Abdullah ibn Amr, who said: I asked the Prophet, peace and blessings be upon him, **O Messenger of God, do you sense the revelation?** The Messenger of God, peace and blessings be upon him, said: "I hear a clanging sound, then I fall silent. Every time revelation is sent to me, I feel that my soul is being taken." Ahmad alone narrated it. At the beginning of Sahih al-Bukhari, on the authority of Abdullah ibn Yusuf, on the authority of Malik, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, that al-Harith ibn Hisham asked the Messenger of God, peace and blessings be upon him, **How does the revelation come to you?** He said: "Sometimes it comes like the ringing of a bell, and that is the hardest for me, then it leaves me while I have retained what it says. Sometimes the angel appears to me as a man and speaks to me, and I retain what he says." Aisha said: "I saw the revelation come down to him, peace and blessings be upon him, on an extremely cold day, then it leaves him and his forehead is dripping with sweat." This is the wording of the hadith. Imam Ahmad said: Sulayman ibn Dawud told us, Abd al-Rahman told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: "Revelation would come to

the Messenger of God, may God bless him and grant him peace, while he was on his mount, and it would strike its humps." Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of Hisham ibn Urwah, on the authority of his father, "Whenever revelation came to the Prophet, may God bless him and grant him peace, while he was on his camel, it would lower its humps and could not move until he was relieved." This is a mursal hadith. The hump is the inside of the neck. Ibn Jarir preferred that it is heavy from both aspects, as Abd al-Rahman ibn Zayd ibn Aslam said, just as it is heavy in this world as it will be heavy on the Day of Resurrection in the scales.

And the Almighty said: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** Abu Ishaq said, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: *Nasha'a* means to stand up in Abyssinian. Umar, Ibn Abbas, and Ibn al-Zubayr said: The whole night is a rising, and this is what Mujahid and others said. It is said that he rose when he got up at night, and in a narration on the authority of Mujahid: after the evening meal. And this is what Abu Majlaz, Qatadah, Salim, Abu Hazim, and Muhammad bin al-Munkadir said: The purpose is that the rising of the night is its hours and times, and every hour of it is called a rising, which is the sighs. The intended meaning is that standing at night is more in agreement between the heart and the tongue and more comprehensive for recitation. For this reason, the Almighty said: **It is more effective for concurrence and more suitable for speech**, meaning more comprehensive for the mind in performing the recitation and understanding it than standing during the day, because it is the time when people spread out, the noise of voices, and the times of livelihood. Al-Hafiz Abu Ya'la al-Mawsili said: Ibrahim bin Saeed al-Jawhari told us, Abu Usamah told us, al-A'mash told us that Anas bin Malik recited this verse: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** And I said to him: We only read it and I say it. So he said to him: The most correct, the most upright, the most prepared, and the like are all one.

That is why God the Almighty said: **Indeed, for you during the day is much exertion.** Ibn Abbas, Ikrimah, and Ata' ibn Abi Muslim said: It means free time and sleep. Abu Al-Aaliyah, Mujahid, Abu Malik, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' ibn Anas, and Sufyan Ath-Thawri said: It means a much voluntary act. Qatadah said: It means free time, desire, and turning over. As-Suddi said: **A much prolonged exertion** means much voluntary worship. Abdur Rahman bin Zaid bin Aslam said about the words of God the Almighty: **Indeed, for you during the day is much exertion**, he said: For your needs, so devote the night to your religion. He said: This was when the night prayer was obligatory, then God the Blessed and Exalted bestowed a favor upon His servants, shortened it, and placed it there, and he recited: **Stand [in prayer] during the night, except for a little**, to the end of the verse. Then he recited: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it and [so do] a party

of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that among you will be sick and others traveling throughout the land seeking of the bounty of God and others fighting in the cause of God. So recite what is easy for you of it." And God the Almighty said: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." This is what he said as he said.

The evidence for this is what Imam Ahmad narrated in his Musnad, where he said: Yahya told us, Saeed ibn Abi Arubah told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Saeed ibn Hisham, that he divorced his wife and then traveled to Madinah to sell a property he owned there and use it for mounts and weapons, then fight the Romans until he died. He met a group of his people, and they told him that six of his people wanted to do that during the time of the Messenger of God (blessings and peace of God be upon him). He said: **Is there not a good example for you in that?** He forbade them from doing that and made them witness to her return. Then he came back to us and told us that he came to Ibn Abbas and asked him about the witr prayer. He said: "Shall I not tell you of the most knowledgeable person on earth about the witr prayer of the Messenger of God (blessings and peace of God be upon him)?" He said: Yes. He said: **Go to Aisha and ask her, then come back to me and tell me about her response to you.** He said: So I came upon Hakim ibn Aflah and asked him to join her, but he said: I will not come near her. I forbade her from saying anything about these two sects, but she refused to do so. So I made him swear, and he came with me. We entered upon her, and she said: Hakim, and I recognized him. He said: Yes. She said: Who is this with you? He said: Saeed ibn Hisham. She said: Who is Hisham? He said: Ibn Amir. She said: So I asked for mercy for him and said: What a good man Amir was. I said: O Mother of the Believers, tell me about the character of the Messenger of God (peace and blessings be upon him). She said: Do you not read the Quran? I said: Yes. She said: The character of the Messenger of God (peace and blessings be upon him) was the Quran. I was about to stand up, but the Messenger of God (peace and blessings be upon him) stood up. I said: O Mother of the Believers, tell me about the standing of the Messenger of God (peace and blessings be upon him). She said: Do you not read this Surah **O you who is wrapped up in a cloak?** I said: Yes. She said: God made the night prayer obligatory at the beginning of this surah, so the Messenger of God, may God bless him and grant him peace, and his companions stood for a year until their feet swelled, and God held the end of it in the sky for twelve months, then God revealed the alleviation at the end of this surah, so the night prayer became voluntary after it was obligatory.

I intended to get up, but then the witr of the Messenger of God (peace and blessings of God be upon him) occurred to me, so I said: O Mother of the Believers, tell me about the witr of the Messenger of God (peace and blessings of God be upon him). She said: We used to prepare his siwak and his ablution for him, and God would send him out at whatever time He wished

to send him out at night, and he would use a siwak, then perform ablution, then pray eight rak'ahs, and he would not sit during them except at the eighth. He would sit and remember his Lord, the Most High, and supplicate, then he would stand up without saying the salutation. Then he would say, **Let's pray the ninth.** Then he would sit and remember God alone, then supplicate to Him, then say the salutation in a way that we could hear. Then he would pray two rak'ahs while sitting after saying the salutation. That is eleven rak'ahs, my son. When the Messenger of God (peace and blessings of God be upon him) grew old and his flesh had taken over, he prayed seven witr prayers, then prayed two rak'ahs while sitting after saying the salutation. That is nine, my son. When the Messenger of God (peace and blessings of God be upon him) prayed a prayer, he liked to continue with it. And if sleep, pain, or illness distracted him from praying at night, he would pray twelve rak'ahs during the day. I do not know that the Prophet of God (peace and blessings of God be upon him) recited the entire Qur'an in one night until morning, nor did he fast. A whole month other than Ramadan. So I went to Ibn Abbas and told him her story. He said: You have spoken the truth. If I were to visit her, I would have come to her so that she could speak to me face to face. This is how Imam Ahmad narrated it in full. Muslim included it in his Sahih from the hadith of Qatadah with a similar wording.

Another chain of transmission on the authority of Aisha, may God be pleased with her, in this meaning Ibn Jarir said: Ibn Wakee' told us, Zaid bin Al-Hubab told us, and Ibn Hamid told us, Mihran told us, they both said, and the wording is from Ibn Wakee', on the authority of Musa bin Ubaidah, Muhammad bin Tahla' told me, on the authority of Abu Salamah, on the authority of Aisha, may God be pleased with her, she said: I used to make a mat for the Messenger of God, may God bless him and grant him peace, to pray on at night, and the people heard about it and gathered, so he went out looking angry, and he was merciful to them, and he feared that the night prayer would be prescribed for them, so he said: **O people, be assigned as much work as you can bear, for God does not tire of reward until you tire of work, and the best of deeds are those that are done consistently.** And the Qur'an was revealed: **O you who are wrapped up in garments, stand [in prayer] during the night, except for a little, half of it, or subtract a little from it, or add to it,** until a man would tie a rope and hang on. They remained like that for eight months, and God saw what they sought of His pleasure, so He had mercy on them, so He returned them to the obligatory prayer and abandoned the night prayer. It was narrated by Ibn Abi Hatim on the authority of Musa bin Ubaidah al-Rabdhī, who is weak. The hadith is in Sahih without the addition of the revelation of this surah. This context may give the impression that this surah was revealed in Medina, but that is not the case. Rather, it is Meccan. His statement in this context that there were eight months between the revelation of its beginning and end is strange, as it was mentioned previously in Ahmad's narration that there was a year between them.

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Misa'ar, on the authority of Samak Al-Hanafī, who said: I heard Ibn

Indeed, the hours of the night are most effective for concurrence and most suitable for statement.

Abbas say: When the first part of Al-Muzzammil was first revealed, they would stand for a time similar to the time they stand in Ramadan, and the period between the beginning and the end of it was close to a year. This is how Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Abu Usamah, on his authority. Al-Thawri and Muhammad ibn Bishr Al-Abdi said, both of them on the authority of Misa'ar, on the authority of Samak, on the authority of Ibn Abbas, that there was a year between them. Ibn Jarir narrated something similar on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas.

Ibn Jarir said: Ibn Humayd told us, Mihran told us, on the authority of Sufyan, on the authority of Qays ibn Wahb, on the authority of Abu Abd al-Rahman, who said: When the verse, **O you wrapped in a cloak**, was revealed, they stood for a year until their feet and legs swelled, until the verse, **Then recite as much of it as is easy for you**, was revealed. He said: Then the people rested. And this is what al-Hasan al-Basri and al-Suddi said. Ibn Abi Hatim said: Abu Zur'ah told us, Ubayd God ibn Umar al-Qawariri told us, Muadh ibn Hisham told us, my father told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'id ibn Hisham, who said: So I said, meaning to Aisha, "Tell us about the standing of the Messenger of God, may God bless him and grant him peace." She said: Do you not read **O you who is wrapped in a garment?** I said: Yes. She said: It was the standing of the Messenger of God, may God bless him and grant him peace, and his companions until their feet swelled, and the last of it was held in the sky for sixteen months, then it was revealed. Muammar said on the authority of Qatada: **Perform the night prayer, except for a little** means they stood for a year or two until their shins and feet swelled, and God revealed the easing of it later at the end of the surah. Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id, who is Ibn Jubayr, who said: When God, the Most High, revealed to His Prophet, peace and blessings be upon him, **O you wrapped in a garment**, he said: The Prophet, peace and blessings be upon him, remained in this state for ten years, standing in prayer at night as He had commanded him, and a group of his companions would stand with him. Then God, the Most High, revealed to him after ten years: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it, and [so do] a group of those with you. And God measures the night and the day. He knows that you cannot count it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you sick and others traveling throughout the land seeking of the bounty of God and others fighting in the way of God. So recite what is easy for you of it and establish prayer." So God, the Most High, lightened their burden after ten years. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Amr ibn Rafi', on the authority of Yaqub al-Qummi, with it.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the words of God the Almighty: **Stand [in**

prayer] during the night, except for a little, half of it or a little less, that this was difficult for the believers, then God the Almighty made it easier for them and had mercy on them, so He revealed after this: "He knows that among you will be ill and others traveling throughout the land seeking from the bounty of God and others fighting in the cause of God. So recite what is easy of it." So God the Almighty made it easy, and to Him be praise, and did not make it difficult. And His words the Almighty: **And remember the name of your Lord and devote yourself to Him with a complete devotion**, meaning, remember Him often, devote yourself to Him and devote yourself to His worship when you are free from your occupations and what you need of your worldly affairs, as God the Almighty said: **Then when you are free, then strive**, meaning when you are free from your occupations, devote yourself to His obedience and worship so that your mind will be free. Ibn Zayd said it with the same meaning or something close to it. Ibn Abbas, Mujahid, Abu Salih, Atiyah, Ad-Dahhak, and As-Suddi said: **And devote yourself to Him with a complete devotion**, meaning, devote your worship to Him sincerely. Al-Hasan said: Strive and devote yourself to Him. Ibn Jarir said: "It is said of the worshipper that he is a devotee, and from this comes the narrated hadith: He forbade devotion, meaning devotion to worship and abandoning marriage. And the Almighty's saying: "Lord of the East and the West, there is no god but Him, so take Him as Disposer of affairs," meaning He is the Owner who controls the East and the West, there is no god but Him. And just as You singled Him out for worship, then single Him out for reliance, so take Him as a Disposer of affairs, as the Almighty said in another verse: **So worship Him and put your trust in Him**, and as He said: **You alone do we worship, and You alone do we ask for help**, and there are many verses with this meaning in which there is the command to single out worship and obedience to God and to single Him out for reliance.

Fath al-Qadiri

6- **The rising of the night** means its hours and times, because it arises first and foremost. It is said that something originated, originates: if it began and came one thing after another, then it is emerging. And God originated it, so it arose. From this comes the word **the clouds originated**: if it began, so *nashay'ah* is the active participle of *nashaa yansha'*, so it is *nashay'ah*. Al-Zajaj said: The rising of the night is everything that originates from it: i.e. occurs, so it is *nashay'ah*. Al-Wahidi said: The commentators said: The whole night is *nashay'ah*, meaning that the rising hours of the night, so the description was sufficient for the described noun. It was said that the rising of the night is the soul that arises from its bed for worship: i.e. rises, from *nashaa* from his place: if he gets up. It was said that *nashaa* in Abyssinian means standing up at night. It was also said that standing up at night is called *na'isha* if it is after sleeping. Ibn al-A'rabi said: If you sleep at the beginning of the night then you get up, then that is the establishment and emergence, and from it comes **nashaa'ah al-layl**. It was said that the early morning is the time between sunset and evening,

because the meaning of *nasha* is *began*. From this comes the saying of Naseeb:

If it were not for the saying **Naseeb is a young girl**, I would have said to myself **The young ones**

Ikrimah and Ata' said: The early part of the night is the beginning of the night. Mujahid and others said: It is the entire night, because it begins after the day. This is the preferred view of Malik. Ibn Kaysan said: It is getting up at the end of the night. It is stated in As-Sahah: The early part of the night is its first hours. Al-Hasan said: It is what comes after the last 'Isha' prayer until dawn. **It is more intense in constancy.** The majority of scholars read *constancy* with a fatha on the waw and a sukoon on the ta', shortened. Abu Hatim preferred this reading. Abu Al-Aliyah, Ibn Abi Ishaq, Mujahid, Abu Amr, Ibn Amir, Hamid, Ibn Muhaisin, Al-Mughirah, and Abu Haywah read it with a kasra on the waw and a fatha on the ta', longened. Abu Ubaid preferred this reading. So the meaning according to the first reading is that prayer in the early part of the night is more difficult for the worshipper than prayer during the day, because the night is for sleeping. Ibn Qutaybah said: The meaning is that it is heavier on the worshipper than the other hours of the day, from the Arab saying: **The sultan's pressure became heavy on the people**, meaning what they were required to do under him was heavy for them. And from this is the saying of the Prophet (peace and blessings of God be upon him): **O God, make Your pressure severe on Mudar.** The meaning according to the second reading is that it is more in agreement, meaning in compliance, from their saying: **I agreed with so-and-so on such-and-such**, meaning in agreement with him. Mujahid and Ibn Abi Malekah said: Meaning, more in agreement between the hearing and sight, the heart and the tongue, because the sounds and movements are cut off during it. And from this: **So that they may agree with the number of what God has forbidden**, meaning that they may agree. Al-Akhfash said: More intense standing. Al-Farra' said: It means more steadfast for work and more lasting for whoever wants to increase his worship. The night is the time when one is free from being occupied with earning a living, so his worship is lasting and does not stop. Al-Kalbi said: More energetic **and more upright in speech** meaning more intense in speech and more steadfast in recitation due to the presence of the heart and calm voices, and more upright and continuous in what is correct, because the voices are quiet and the world is still, so the worshipper is not disturbed by what he is reciting. Qatadah and Mujahid said: It means more correct for recitation and more steadfast in speech, because it is the time for understanding. Abu Ali Al-Farisi said: I stand a little: It means more upright because the mind is free at night. Al-Kalbi said: It means I speak clearly about the Quran. Ikrimah said: It means I am more energetic and sincere and more blessed. Ibn Zayd said: It is more likely to understand the Quran, and it was said that supplications are answered more quickly.

Tafsir al-Baghawi

God Almighty says: 6- **The rising of the night**, meaning:

all of its hours, and every hour of it is rising. It is called that because it rises, meaning: appears, and from this: the cloud rises if it appears, so everything that happens at night and appears has arisen and is rising, and the plural is rising.

Ibn Abi Maleka said: I asked Ibn Abbas and Ibn Al-Zubayr about it, and they said: The whole night is spent in prayer.

Saeed bin Jubair and Ibn Zaid said: That is, the hour when he got up at night, he arose. In the Abyssinian dialect, it means standing. It is said: So-and-so arose, meaning he got up.

Aisha said: The rising is after sleeping.

Ibn Kaysan said: It is getting up at the end of the night.

Akrima said: It is getting up from the beginning of the night.

It was narrated on the authority of Ali ibn al-Husayn that he used to pray between the sunset and evening prayers, and he would say: This is the prayer of the night. Al-Hasan said: Every prayer after the last evening prayer is a prayer of the night.

Al-Azhari said: **Nash'at al-Layl** means the night prayer. It is a verbal noun that comes in the form fa'ila like *afiya* meaning forgiveness.

It is more severe in its impact. Ibn Amir and Abu Amr read: *wata'a* with a kasra on the waw and an extension, meaning agreement and consent. It is said: **I agreed with someone** if you agreed with him. This is because the agreement of the heart, hearing, sight, and tongue at night is greater than during the day.

Others read: *wa-ta'i'an* with a fat-ha on the waw and a sukoon on the ta', meaning: more difficult and burdensome for the worshipper than the daytime prayer, because the night is for sleeping and resting. From this is the saying of the Prophet, may God bless him and grant him peace: **O God, make your punishment severe on Mudar.**

Ibn Abbas said: Their prayer at the beginning of the night was the most intense. He said: It is more likely that you will be able to count what God has enjoined upon you in terms of standing, because when a person sleeps, he does not know when he will wake up.

Qatada said: Be steadfast in goodness and remember to read.

Al-Farra' said: It is more steadfast in standing, meaning: it is easier for standing and more comfortable for the worshipper than during the daytime, because the day was created for the worshippers to do their work, and the night was created for seclusion, so worship is easier during it. It was also said: it is more energetic.

Ibn Zayd said: He freed his heart for him during the day because he had no needs.

Al-Hassan said: It is more effective in achieving good and more protective of Satan.

And I stand up straight, and this is the most correct reading and most correct saying due to the calmness

Surat al-Muzzammil 73:6

Indeed, the hours of the night are most effective for concurrence and most suitable for statement.

of the people and the stillness of the voices.

Al-Kalbi said: I explain the statement / in the Qur'an.

In short: Night worship is more active, more sincere, more blessed, and more rewarding than day worship.

Tafsir al-Baidawi

6- **The one who rises at night** The soul that rises from its bed to worship is the one who rises from his place when he gets up and stands up and says:

We grew up with the palm fronds of its secret exterior and the stickiest of its curtains

Or standing on the basis that the *nashy* is for him or the worship that arises at night, meaning it occurs, or the hours of the night because they occur one after the other, or its first hours from *nashy* if it began. **It is more severe in its severity** meaning difficulty or steadfastness of footing, and Abu Amr and Ibn Amir read *wata'* with a kasra on the waw and an extended alif, meaning the heart's agreement with the tongue for it, or in it, or in agreement with what is intended from it of submission and sincerity. **And I stand upright in speech** meaning and I speak the most eloquently, or I read it with the presence of the heart and the calmness of the voices.

Surat al-Muzzammil 73:7

Indeed, for you during the day is prolonged swimming.

Tafsir al-Jalalayn

7 - **Indeed, you have during the day a long period of prayer** to distract yourself from your preoccupations, so that you do not have time to recite the Qur'an.

Tafsir al-Suyuti

Tafsir al-Tabari

His saying: **Indeed, you have a long period of time during the day.** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, you have a long period of time during the day in which you can relax and move about.

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: **A long sleep** means a long period of time, meaning sleep.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan, on the authority of Mansur, on the authority of Mujahid, his statement: **Indeed, for you during the day is a prolonged enjoyment.** He said: A prolonged enjoyment.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **for a long time**, he said: for a long time.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Indeed, for you during the day is much exertion**, he said: For your needs, so devote the night to your religion. They said: This was when the night prayer was obligatory, then God bestowed His favor upon the servants and made it lighter and abolished it, and He recited: **Stand [in prayer] during the night, except for a little...** to the end of the verse. Then He said: **Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night** (al-Muzzammil 73:20), until He reached His statement: **So recite what is easy of it** (al-Muzzammil 73:20), the night being half or a third of it. Then a more comprehensive and more expansive command came, abolishing the obligation from Him and his nation, and He said: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise" [al-Isra' 79].

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say about His statement: **Indeed, for you during the day is a prolonged period of time**, that it is a long period of time. Yahya bin Ya'mar used to read it with a kha'.

Ibn Hamid told us: Yahya bin Wadh told us: Abdul-Mumin told us, on the authority of Ghalib Al-Laithi, on the authority of Yahya bin Ya'mar **from the tribe of Jadhila Qais** that he used to recite **a long salt marsh**. He said: It is sleep.

Abu Jaafar said: *Tasbikh* means spreading out and fluffing up cotton and wool. It is said to a woman: **Sabkhi qutnak** meaning, **spread it out and fluff it up**. From this comes the saying of Al-Akhtal:

So send them to scatter the dust as one scatters the fluffy cotton strings.

What he meant by his saying: **Indeed, you have plenty of time during the day** is that you have plenty of time during the day to take care of your needs and those of your people. The meaning of swimming and salt water is close in this context.

Tafsir al-Qurtubi

Fifth - The Almighty's saying: **Indeed, for you during the day is much exertion.** The general reading is with an unvoiced ha, meaning to manage your needs, coming and going, coming and going. And sabih means running and turning, and from it comes the word sabeeh in the water, for turning over with its hands and feet. And a sabih horse: is a fast-running horse. Imru' al-Qays said:

Wipe if the swimmers on the light have affected the dust with the kicked iron

It was said: **Sabh is free time**, meaning that you have free time for your needs during the day. It was also said: **You have free time during the day**, meaning sleep, and tasabih is stretching out, mentioned by Al-Khalil. On the authority of Ibn Abbas and Ata': **A long sabh** means a long time for your sleep and rest, so make the night a time for your worship. Al-Zajjaj said: If you miss something at night, then you have free time during the day to make up for it.

Yahya bin Ya'mar and Abu Wa'il read *sabkha* with the voiced kha. Al-Mahdawi said: It means sleep, and it was narrated from the reciters with this reading. It was said: It means lightness, spaciousness, and rest. "From this is the saying of the Prophet, may God bless him and grant him peace, to Aisha when she cursed the thief of her cloak: **(Do not lighten his sin with your curse)**" meaning do not lighten his sin. The poet said:

So worry will overwhelm you, and know that if the Most Gracious has decreed something, it will be.

Al-Asma'i: It is said that **May God relieve you of fever**, meaning that He eased it. And the heat became lighter and lighter. Tasbikh is a deep sleep. Tasbikh is also the spreading and fluffing of cotton, linen, and wool. It is said to a woman: **Sabkhi qutnak**. Tasbikh of cotton is what is fluffed after fluffing, meaning it is rolled up for the woman to spin. A piece of it is a sabikh, and the same is true of wool and fur. Pieces of cotton are called sabaikh. Al-Akhtal said, describing hunters and dogs:

So send them to scatter the dust as one scatters the

Indeed, for you during the day is prolonged swimming.

fluffy cotton strings.

Al-Tha'lab said: **Fever is from the heat of Hell, so they made it submerge in water**, meaning they made it submerge. Abu Amr said: Submerging means sleep and idleness.

I said: Therefore, it is one of the opposites, and it means rosary, with the unvoiced ha.

Tafsir Ibn Kathir

God the Almighty commands His Messenger, may God bless him and grant him peace, to abandon covering himself at night and to rise to stand for the sake of his Lord, the Almighty, as He says: **Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them.** Likewise, the Messenger, may God bless him and grant him peace, was obedient to what God the Almighty commanded him to do regarding standing at night, as it was obligatory upon him alone, as God the Almighty says: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." Here, He explained to him the amount of time he should stand, as God the Almighty said: **O you who is wrapped up in garments, * Arise O Muhammad SAW during the night, except for a little.** Ibn Abbas, Ad-Dahhak, and As-Suddi said: **O you who is wrapped up in garments** means O you who sleeps. Qatadah said: The one who is wrapped up in garments is in his garments. Ibrahim Al-Nakha'i said: It was revealed while he was wrapped in a blanket. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: **O you who is wrapped in a blanket**, he said: O Muhammad, you have wrapped yourself in the Qur'an. And the Almighty's saying: **Half of it** is a substitute for the night, **or subtract from it a little * or add to it**, meaning we have commanded you to stand in prayer half the night with a little more or a little less, there is no blame on you for that.

God the Almighty said: **And recite the Qur'an with measured recitation.** This means recite it slowly, as this will help in understanding and contemplating the Qur'an. This is how the Prophet (peace and blessings of God be upon him) used to recite. Aisha may God be pleased with her said: **He used to recite a surah with measured recitation, so that it would be longer than previous ones.** In Sahih al-Bukhari, it is narrated on the authority of Anas that he was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and he said: **It was prolonged, then he would recite 'In the name of God, the Most Gracious, the Most Merciful,' lengthening 'In the name of God,' lengthening 'Al-Rahman,' and lengthening 'Al-Raheem.'** Ibn Jurayj narrated on the authority of Ibn Abi Malekah on the authority of Umm Salamah may God be pleased with her that she was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and she said: "He would pause his recitation, verse by verse, 'In the name of God, the Most Gracious, the Most

Merciful. Praise be to God, Lord of the worlds. The Most Gracious, the Most Merciful. Master of the Day of Judgment.'" Narrated by Ahmad, Abu Dawud, and al-Tirmidhi. Imam Ahmad said: Abd al-Rahman told us, on the authority of Sufyan, on the authority of Asim, on the authority of Dhir, on the authority of Abdullah ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: It will be said to the reciter of the Qur'an: Recite, ascend, and recite as you used to recite in the world, for your status will be at the last verse you recite. Abu Dawud, al-Tirmidhi, and al-Nasa'i narrated it on the authority of Sufyan al-Thawri, and al-Tirmidhi said: Hasan Sahih.

We have already presented at the beginning of the interpretation the hadiths that indicate the desirability of chanting and beautifying the voice when reciting, as it came in the hadith: **Adorn the Qur'an with your voices**, and **He is not one of us who does not chant the Qur'an**, and **This man has been given a flute from the flutes of the family of David**, meaning Abu Musa. Abu Musa said: **If I had known that you were hearing my recitation, I would have recited it beautifully for you.** And on the authority of Ibn Mas'ud, who said: "Do not scatter it like scattering sand, nor recite it like the recitation of poetry. Stop at its wonders and move hearts with it, and let none of you be concerned with the end of the surah." Narrated by al-Baghawi. Al-Bukhari said: Adam told us, Shu'bah told us, Amr ibn Murrah told us: I heard Abu Wa'il say: A man came to Ibn Mas'ud and said: **I recited al-Mufassal last night in one rak'ah.** He said: "This is like the recitation of poetry. I have recognized the pairings that the Messenger of God (blessings and peace of God be upon him) used to combine." So he mentioned twenty surahs of al-Mufassal, two surahs in one rak'ah. And the Almighty's saying: **Indeed, We will cast upon you a weighty word.** Al-Hasan and Qatadah said: meaning, acting upon it. And it was said: It was heavy at the time of its revelation because of its greatness, as Zayd ibn Thabit, may God be pleased with him, said: It was revealed to the Messenger of God, may God bless him and grant him peace, while his thigh was on my thigh, and it almost crushed my thigh.

Imam Ahmad said: Qutaybah narrated to us, Ibn Lahi'ah narrated to us, on the authority of Yazid ibn Abi Habib, on the authority of Amr ibn al-Walid, on the authority of Abdullah ibn Amr, who said: I asked the Prophet, peace and blessings be upon him, **O Messenger of God, do you sense the revelation?** The Messenger of God, peace and blessings be upon him, said: "I hear a clanging sound, then I fall silent. Every time revelation is sent to me, I feel that my soul is being taken." Ahmad alone narrated it. At the beginning of Sahih al-Bukhari, on the authority of Abdullah ibn Yusuf, on the authority of Malik, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, that al-Harith ibn Hisham asked the Messenger of God, peace and blessings be upon him, **How does the revelation come to you?** He said: "Sometimes it comes like the ringing of a bell, and that is the hardest for me, then it leaves me while I have retained what it says. Sometimes the angel appears to me as a man and speaks to me, and I retain what he says." Aisha said: "I

saw the revelation come down to him, peace and blessings be upon him, on an extremely cold day, then it leaves him and his forehead is dripping with sweat." This is the wording of the hadith. Imam Ahmad said: Sulayman ibn Dawud told us, Abd al-Rahman told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: "Revelation would come to the Messenger of God, may God bless him and grant him peace, while he was on his mount, and it would strike its humps." Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Mu'ammār, on the authority of Hisham ibn Urwah, on the authority of his father, "Whenever revelation came to the Prophet, may God bless him and grant him peace, while he was on his camel, it would lower its humps and could not move until he was relieved." This is a *mursal* hadith. The hump is the inside of the neck. Ibn Jarir preferred that it is heavy from both aspects, as Abd al-Rahman ibn Zayd ibn Aslam said, just as it is heavy in this world as it will be heavy on the Day of Resurrection in the scales.

And the Almighty said: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** Abu Ishaq said, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: *Nasha'a* means to stand up in Abyssinian. Umar, Ibn Abbas, and Ibn al-Zubayr said: The whole night is a rising, and this is what Mujahid and others said. It is said that he rose when he got up at night, and in a narration on the authority of Mujahid: after the evening meal. And this is what Abu Majlaz, Qatadah, Salim, Abu Hazim, and Muhammad bin al-Munkadir said: The purpose is that the rising of the night is its hours and times, and every hour of it is called a rising, which is the sighs. The intended meaning is that standing at night is more in agreement between the heart and the tongue and more comprehensive for recitation. For this reason, the Almighty said: **It is more effective for concurrence and more suitable for speech,** meaning more comprehensive for the mind in performing the recitation and understanding it than standing during the day, because it is the time when people spread out, the noise of voices, and the times of livelihood. Al-Hafiz Abu Ya'la al-Mawsi'i said: Ibrahim bin Saeed al-Jawhari told us, Abu Usamah told us, al-A'mash told us that Anas bin Malik recited this verse: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** And I said to him: We only read it and I say it. So he said to him: The most correct, the most upright, the most prepared, and the like are all one.

That is why God the Almighty said: **Indeed, for you during the day is much exertion.** Ibn Abbas, Ikrimah, and Ata' ibn Abi Muslim said: It means free time and sleep. Abu Al-Aaliyah, Mujahid, Abu Malik, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' ibn Anas, and Sufyan Ath-Thawri said: It means a much voluntary act. Qatadah said: It means free time, desire, and turning over. As-Suddi said: **A much prolonged exertion** means much voluntary worship. Abdur Rahman bin Zaid bin Aslam said about the words of God the Almighty: **Indeed, for you during the day is much exertion,** he said: For your needs, so devote the night to your religion. He said: This was when the night prayer was obligatory, then God the Blessed and

Exalted bestowed a favor upon His servants, shortened it, and placed it there, and he recited: **Stand [in prayer] during the night, except for a little,** to the end of the verse. Then he recited: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it and [so do] a party of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that among you will be sick and others traveling throughout the land seeking of the bounty of God and others fighting in the cause of God. So recite what is easy for you of it." And God the Almighty said: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." This is what he said as he said.

The evidence for this is what Imam Ahmad narrated in his Musnad, where he said: Yahya told us, Saeed ibn Abi Arubah told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Saeed ibn Hisham, that he divorced his wife and then traveled to Madinah to sell a property he owned there and use it for mounts and weapons, then fight the Romans until he died. He met a group of his people, and they told him that six of his people wanted to do that during the time of the Messenger of God (blessings and peace of God be upon him). He said: **Is there not a good example for you in that?** He forbade them from doing that and made them witness to her return. Then he came back to us and told us that he came to Ibn Abbas and asked him about the *witr* prayer. He said: "Shall I not tell you of the most knowledgeable person on earth about the *witr* prayer of the Messenger of God (blessings and peace of God be upon him)?" He said: Yes. He said: **Go to Aisha and ask her, then come back to me and tell me about her response to you.** He said: So I came upon Hakim ibn Aflah and asked him to join her, but he said: I will not come near her. I forbade her from saying anything about these two sects, but she refused to do so. So I made him swear, and he came with me. We entered upon her, and she said: Hakim, and I recognized him. He said: Yes. She said: Who is this with you? He said: Saeed ibn Hisham. She said: Who is Hisham? He said: Ibn Amir. She said: So I asked for mercy for him and said: What a good man Amir was. I said: O Mother of the Believers, tell me about the character of the Messenger of God (peace and blessings be upon him). She said: Do you not read the Quran? I said: Yes. She said: The character of the Messenger of God (peace and blessings be upon him) was the Quran. I was about to stand up, but the Messenger of God (peace and blessings be upon him) stood up. I said: O Mother of the Believers, tell me about the standing of the Messenger of God (peace and blessings be upon him). She said: Do you not read this Surah **O you who is wrapped up in a cloak?** I said: Yes. She said: God made the night prayer obligatory at the beginning of this surah, so the Messenger of God, may God bless him and grant him peace, and his companions stood for a year until their feet swelled, and God held the end of it in the sky for twelve months, then God revealed the alleviation at the end of this surah, so the night prayer became voluntary after it was obligatory.

I intended to get up, but then the *witr* of the Messenger

Indeed, for you during the day is prolonged swimming.

of God (peace and blessings of God be upon him) occurred to me, so I said: O Mother of the Believers, tell me about the witr of the Messenger of God (peace and blessings of God be upon him). She said: We used to prepare his siwak and his ablution for him, and God would send him out at whatever time He wished to send him out at night, and he would use a siwak, then perform ablution, then pray eight rak'ahs, and he would not sit during them except at the eighth. He would sit and remember his Lord, the Most High, and supplicate, then he would stand up without saying the salutation. Then he would say, **Let's pray the ninth.** Then he would sit and remember God alone, then supplicate to Him, then say the salutation in a way that we could hear. Then he would pray two rak'ahs while sitting after saying the salutation. That is eleven rak'ahs, my son. When the Messenger of God (peace and blessings of God be upon him) grew old and his flesh had taken over, he prayed seven witr prayers, then prayed two rak'ahs while sitting after saying the salutation. That is nine, my son. When the Messenger of God (peace and blessings of God be upon him) prayed a prayer, he liked to continue with it. And if sleep, pain, or illness distracted him from praying at night, he would pray twelve rak'ahs during the day. I do not know that the Prophet of God (peace and blessings of God be upon him) recited the entire Qur'an in one night until morning, nor did he fast. A whole month other than Ramadan. So I went to Ibn Abbas and told him her story. He said: You have spoken the truth. If I were to visit her, I would have come to her so that she could speak to me face to face. This is how Imam Ahmad narrated it in full. Muslim included it in his Sahih from the hadith of Qatadah with a similar wording.

Another chain of transmission on the authority of Aisha, may God be pleased with her, in this meaning Ibn Jarir said: Ibn Wakee' told us, Zaid bin Al-Hubab told us, and Ibn Hamid told us, Mihran told us, they both said, and the wording is from Ibn Wakee', on the authority of Musa bin Ubaidah, Muhammad bin Tahla' told me, on the authority of Abu Salamah, on the authority of Aisha, may God be pleased with her, she said: I used to make a mat for the Messenger of God, may God bless him and grant him peace, to pray on at night, and the people heard about it and gathered, so he went out looking angry, and he was merciful to them, and he feared that the night prayer would be prescribed for them, so he said: **O people, be assigned as much work as you can bear, for God does not tire of reward until you tire of work, and the best of deeds are those that are done consistently.** And the Qur'an was revealed: **O you who are wrapped up in garments, stand [in prayer] during the night, except for a little, half of it, or subtract a little from it, or add to it,** until a man would tie a rope and hang on. They remained like that for eight months, and God saw what they sought of His pleasure, so He had mercy on them, so He returned them to the obligatory prayer and abandoned the night prayer. It was narrated by Ibn Abi Hatim on the authority of Musa bin Ubaidah al-Rabdhī, who is weak. The hadith is in Sahih without the addition of the revelation of this surah. This context may give the impression that this surah was revealed in Medina, but that is not the case.

Rather, it is Meccan. His statement in this context that there were eight months between the revelation of its beginning and end is strange, as it was mentioned previously in Ahmad's narration that there was a year between them.

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Misa'ar, on the authority of Samak Al-Hanafi, who said: I heard Ibn Abbas say: When the first part of Al-Muzzammil was first revealed, they would stand for a time similar to the time they stand in Ramadan, and the period between the beginning and the end of it was close to a year. This is how Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Abu Usamah, on his authority. Al-Thawri and Muhammad ibn Bishr Al-Abdi said, both of them on the authority of Misa'ar, on the authority of Samak, on the authority of Ibn Abbas, that there was a year between them. Ibn Jarir narrated something similar on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas.

Ibn Jarir said: Ibn Humayd told us, Mihran told us, on the authority of Sufyan, on the authority of Qays ibn Wahb, on the authority of Abu Abd al-Rahman, who said: When the verse, **O you wrapped in a cloak,** was revealed, they stood for a year until their feet and legs swelled, until the verse, **Then recite as much of it as is easy for you,** was revealed. He said: Then the people rested. And this is what al-Hasan al-Basri and al-Suddi said. Ibn Abi Hatim said: Abu Zur'ah told us, Ubayd God ibn Umar al-Qawariri told us, Muadh ibn Hisham told us, my father told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'id ibn Hisham, who said: So I said, meaning to Aisha, "Tell us about the standing of the Messenger of God, may God bless him and grant him peace." She said: Do you not read **O you who is wrapped in a garment?** I said: Yes. She said: It was the standing of the Messenger of God, may God bless him and grant him peace, and his companions until their feet swelled, and the last of it was held in the sky for sixteen months, then it was revealed. Muammar said on the authority of Qatada: **Perform the night prayer, except for a little** means they stood for a year or two until their shins and feet swelled, and God revealed the easing of it later at the end of the surah. Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id, who is Ibn Jubayr, who said: When God, the Most High, revealed to His Prophet, peace and blessings be upon him, **O you wrapped in a garment,** he said: The Prophet, peace and blessings be upon him, remained in this state for ten years, standing in prayer at night as He had commanded him, and a group of his companions would stand with him. Then God, the Most High, revealed to him after ten years: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it, and [so do] a group of those with you. And God measures the night and the day. He knows that you cannot count it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you sick and others traveling throughout the land seeking of the

bounty of God and others fighting in the way of God. So recite what is easy for you of it and establish prayer." So God, the Most High, lightened their burden after ten years. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Amr ibn Rafi', on the authority of Yaqub al-Qummi, with it.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the words of God the Almighty: **Stand [in prayer] during the night, except for a little, half of it or a little less**, that this was difficult for the believers, then God the Almighty made it easier for them and had mercy on them, so He revealed after this: "He knows that among you will be ill and others traveling throughout the land seeking from the bounty of God and others fighting in the cause of God. So recite what is easy of it." So God the Almighty made it easy, and to Him be praise, and did not make it difficult. And His words the Almighty: **And remember the name of your Lord and devote yourself to Him with a complete devotion**, meaning, remember Him often, devote yourself to Him and devote yourself to His worship when you are free from your occupations and what you need of your worldly affairs, as God the Almighty said: **Then when you are free, then strive**, meaning when you are free from your occupations, devote yourself to His obedience and worship so that your mind will be free. Ibn Zayd said it with the same meaning or something close to it. Ibn Abbas, Mujahid, Abu Salih, Atiyyah, Ad-Dahhak, and As-Suddi said: **And devote yourself to Him with a complete devotion**, meaning, devote your worship to Him sincerely. Al-Hasan said: Strive and devote yourself to Him. Ibn Jarir said: "It is said of the worshipper that he is a devotee, and from this comes the narrated hadith: He forbade devotion, meaning devotion to worship and abandoning marriage. And the Almighty's saying: "Lord of the East and the West, there is no god but Him, so take Him as Disposer of affairs," meaning He is the Owner who controls the East and the West, there is no god but Him. And just as You singled Him out for worship, then single Him out for reliance, so take Him as a Disposer of affairs, as the Almighty said in another verse: **So worship Him and put your trust in Him**, and as He said: **You alone do we worship, and You alone do we ask for help**, and there are many verses with this meaning in which there is the command to single out worship and obedience to God and to single Him out for reliance.

Fath al-Qadir

7- **Indeed, for you during the day is much swimming.** The majority read *sabhan* with a silent ha': meaning, managing your needs, coming and going, and going and coming. And *sabhan* means running and turning, and from it swimming in water by turning over its body and legs, and a horse *sabikh*: meaning fast running. And it was said that *sabhan* is free time: meaning, you have free time during the day for needs, so pray at night. Ibn Qutaybah said: meaning, managing, coming and going in your needs and chores. Al-Khalil said: You have *sabhan* during the day: meaning, sleep, and *tasabbah* means stretching out. Al-Zajaj said: The meaning is, if you miss something at night, you have free time during the day to make up for it. Yahya bin Ya'mar, Abu Wa'il, and Ibn Abi Ubla read *sabkha* with

a voiced kha'. It was said that the meaning of this reading is: concealment, spaciousness, and rest. Al-Asma'i said: It is said that God relieved you of the fever, meaning He eased it. The heat became lighter and lessened. From this comes the poet's saying:

So, worry has overwhelmed you, and know that if the Most Gracious has decreed something, it will happen.

That is, may your worries be relieved. And *tasbikh* is the type of cotton that is woven after carding. From this comes the saying of Al-Akhtal:

So send them to scatter the dust as you scatter the fluffy cotton strings.

Tha'lab said: *Sabkh* with the voiced kha' means hesitation and disturbance, and *sabkh* means stillness. Abu Amr said: *Sabkh* means sleep and idleness.

Tafsir al-Baghawi

7- **You have a long day**, meaning: you can move around, change, advance and retreat in your needs and occupations. The root of *swim* is to go quickly, and from it comes swimming in water. It was said: **a long day** meaning: free time and space for you to sleep and deal with your needs, a part of the night.

Yahya bin Ya'mar read *sabkha* with the combined *kha*, meaning: rest and relief for the body. This is the saying of the Prophet, may God bless him and grant him peace, to Aisha, when she had cursed a thief: **Do not curse him with your curse against him**, meaning: do not lighten up.

Tafsir al-Baidawi

7- **You have a long day to spare** You are busy with your tasks and occupied with them, so you should perform the night prayer, because communing with God requires free time. It was read as *sabkha* meaning the heart is distracted by preoccupations, borrowed from *sabkha* of wool, which is its patterning and spreading out its parts.

Surat al-Muzzammil 73:8

And mention the name of your Lord and devote yourself to Him with a complete devotion.

Surat al-Muzzammil 73:8

And mention the name of your Lord and devote yourself to Him with a complete devotion.

Tafsir al-Jalalayn

8 - **And mention the name of your Lord** meaning say in the name of God, the Most Gracious, the Most Merciful at the beginning of your recitation **and devote yourself to Him with complete devotion** the source of batal was brought to take care of the pauses and it is required to devote yourself

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And remember O Muhammad the name of your Lord** “and call upon Him by it” **and devote yourself to Him with a complete devotion** meaning: and devote yourself to Him with a complete devotion for your needs and worship, without all other things besides Him. This is from their saying: I devote myself to this matter, and from this the mother of Jesus, son of Mary, was called **the Virgin**, because of her devotion to God. And it is said of the worshipper who is cut off from the world and its causes to the worship of God: He has devoted himself to Him, and from this is the report that was narrated from the Prophet, may God bless him and grant him peace **that he forbade devotion**.

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: **And devote yourself to Him with a complete devotion**, he said: Be sincere to Him with a complete sincerity.

Abu Kuraib told us: Yahya told us, on the authority of Ibn Abi Nujayh, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas: **And devote yourself to Him with a complete devotion**. He said: Be sincere to Him with a complete devotion.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **And devote yourself to Him with a complete devotion**. He said: Be sincere to Him with a complete sincerity.

Ibn Hamid told us, he said: Mihran told us, he said: Mihran told us on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, the same.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Mujahid, the same, except

that he said: I will go to him.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid: **And devote yourself to Him with a complete devotion**. He said: Be sincerely devoted to Him.

Yaqoub told me, he said: Hisham told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Yahya Al-Makki, regarding his statement: **And devote yourself to Him with a complete devotion**, he said: Be sincere to Him with a complete devotion.

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 devote yourself to Him with a complete devotion**, he said: I devote my request and supplication to Him.

Abu Kurayb told us: Ibn Abi Zaydah told us, on the authority of Ash'ath, on the authority of Al-Hasan, regarding His statement: **And devote yourself to Him with a complete devotion**, he said: Devote yourself and strive.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And devote yourself to Him with a complete devotion** means: devote your worship and supplication to Him sincerely.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, in a similar manner.

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 Ad-Dahhak say regarding His statement: **And devote yourself to Him with a complete devotion**, that he said: Be sincere to Him with a complete devotion.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of K, **And devote yourself to Him with a complete devotion**, he said: That is, devote yourself to His worship. He said: Devote yourself, so how desirable is devotion to God. And he recited the statement of God, **So when you have finished, then strive** (al-Sharh 94:7), he said: When you have finished with jihad, then devote yourself to the worship of God, **And to your Lord turn your longing** (al-Sharh 94:8).

Tafsir al-Qurtubi

God Almighty says: **And remember the name of your Lord and devote yourself to Him with a complete devotion**.

There are three evenings:

First - The Almighty's saying: **And remember the name of your Lord** meaning, call upon Him by His beautiful names, so that you will achieve a good outcome through prayer. It was also said: meaning, intend with

your deeds to please your Lord. Sahl said: Recite **In the name of God, the Most Gracious, the Most Merciful** at the beginning of your prayer, so that the blessing of its recitation will connect you to your Lord and cut you off from everything else. It was also said: Remember the name of your Lord in His promise and threat, so that you will be diligent in obeying Him and refrain from disobeying Him. Al-Kalbi said: Pray to your Lord, meaning during the day.

I said: This is good, because when he mentioned the night, he mentioned the day, since it is its counterpart, and God Almighty said: **And it is He who made the night and the day in succession for whoever wishes to remember** (al-Furqan 25:62), as mentioned above.

Second: The Almighty's saying: **And devote yourself to Him with a complete devotion**. Devotion means devoting yourself to the worship of God Almighty, meaning devote yourself to Him in your worship, and do not associate anyone with Him. It is said: *batallat* something, meaning you cut it off, and from this is their saying: **He divorced her completely with batala**. This is a complete charity, meaning irrevocable and cut off from its owner, meaning he cut off his ownership of her completely. From this is Maryam the Virgin, because of her devotion to God Almighty. And the monk is called devotional, because of his devotion to people and his isolation in worship. He said:

It lights up the darkness at night like a beacon of a devout monk's evening

The hadith forbids celibacy, which means seclusion from people and groups. It was said that its origin among the Arabs is isolation, as stated by Ibn Arafah. The first is stronger for what we have mentioned. It is said: How did he say celibacy, and not celibacy? It was said to him: Because the meaning of celibacy is seclusion of oneself, so it was brought with its meaning in order to observe the right separations.

Third - It was mentioned in *Al-Ma'idah* in the interpretation of the Almighty's saying: **O you who have believed, do not prohibit the good things which God has made lawful to you** (al-Ma'idah 5:87) as a dislike for someone who has become celibate and cut himself off and taken the path of monasticism as sufficient. Ibn al-Arabi said: "But today, when people's covenants have been shattered, their misfortunes have diminished, and the forbidden has taken over the spoils, isolation is better than mixing, and celibacy is better than marriage. However, the meaning of the verse is: cut yourself off from idols and artifacts and from the worship of other than God. Mujahid said the same: its meaning is: devote your worship to Him alone, and it does not mean celibacy. So celibacy is commanded in the Qur'an and forbidden in the Sunnah. The object of the command is not the object of the prohibition, so they do not contradict each other. Rather, he was sent to explain to the people what was revealed to them. So the celibacy that is commanded is: cutting yourself off from God with sincere worship, as God Almighty said: "And they were commanded only to worship God, devoting their religion to Him alone" (al-Bayyinah 98:5). The celibacy that is forbidden is following the path of the Christians in abandoning marriage and becoming a monk in monastic monasteries. However, in the face of the

corruption of time, the best wealth of the Muslim is sheep that he follows to the mountain passes and the places where rain falls, fleeing with his religion from tribulations."

Tafsir Ibn Kathir

God the Almighty commands His Messenger, may God bless him and grant him peace, to abandon covering himself at night and to rise to stand for the sake of his Lord, the Almighty, as He says: **Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them**. Likewise, the Messenger, may God bless him and grant him peace, was obedient to what God the Almighty commanded him to do regarding standing at night, as it was obligatory upon him alone, as God the Almighty says: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." Here, He explained to him the amount of time he should stand, as God the Almighty said: **O you who is wrapped up in garments, * Arise O Muhammad SAW during the night, except for a little**. Ibn Abbas, Ad-Dahhak, and As-Suddi said: **O you who is wrapped up in garments** means O you who sleeps. Qatada said: The one who is wrapped up in garments is in his garments. Ibrahim Al-Nakha'i said: It was revealed while he was wrapped in a blanket. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: **O you who is wrapped in a blanket**, he said: O Muhammad, you have wrapped yourself in the Qur'an. And the Almighty's saying: **Half of it** is a substitute for the night, **or subtract from it a little * or add to it**, meaning we have commanded you to stand in prayer half the night with a little more or a little less, there is no blame on you for that.

God the Almighty said: **And recite the Qur'an with measured recitation**. This means recite it slowly, as this will help in understanding and contemplating the Qur'an. This is how the Prophet (peace and blessings of God be upon him) used to recite. Aisha **may God be pleased with her** said: **He used to recite a surah with measured recitation, so that it would be longer than previous ones**. In Sahih al-Bukhari, it is narrated on the authority of Anas that he was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and he said: **It was prolonged, then he would recite 'In the name of God, the Most Gracious, the Most Merciful,' lengthening 'In the name of God,' lengthening 'Al-Rahman,' and lengthening 'Al-Raheem.'** Ibn Jurayj narrated on the authority of Ibn Abi Malekah on the authority of Umm Salamah **may God be pleased with her** that she was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and she said: "He would pause his recitation, verse by verse, 'In the name of God, the Most Gracious, the Most Merciful. Praise be to God, Lord of the worlds. The Most Gracious, the Most Merciful. Master of the Day of Judgment.'" Narrated by Ahmad, Abu Dawud, and al-Tirmidhi. Imam Ahmad said: Abd al-Rahman told us, on the authority of Sufyan, on the authority of Asim, on the authority of Dhir, on the authority of Abdullah ibn

And mention the name of your Lord and devote yourself to Him with a complete devotion.

Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: It will be said to the reciter of the Qur'an: Recite, ascend, and recite as you used to recite in the world, for your status will be at the last verse you recite. Abu Dawud, al-Tirmidhi, and al-Nasa'i narrated it on the authority of Sufyan al-Thawri, and al-Tirmidhi said: Hasan Sahih.

We have already presented at the beginning of the interpretation the hadiths that indicate the desirability of chanting and beautifying the voice when reciting, as it came in the hadith: **Adorn the Qur'an with your voices, and He is not one of us who does not chant the Qur'an, and This man has been given a flute from the flutes of the family of David**, meaning Abu Musa. Abu Musa said: **If I had known that you were hearing my recitation, I would have recited it beautifully for you.** And on the authority of Ibn Mas'ud, who said: "Do not scatter it like scattering sand, nor recite it like the recitation of poetry. Stop at its wonders and move hearts with it, and let none of you be concerned with the end of the surah." Narrated by al-Baghawi. Al-Bukhari said: Adam told us, Shu'bah told us, Amr ibn Murrah told us: I heard Abu Wa'il say: A man came to Ibn Mas'ud and said: **I recited al-Mufasssal last night in one rak'ah.** He said: "This is like the recitation of poetry. I have recognized the pairings that the Messenger of God (blessings and peace of God be upon him) used to combine." So he mentioned twenty surahs of al-Mufasssal, two surahs in one rak'ah. And the Almighty's saying: **Indeed, We will cast upon you a weighty word.** Al-Hasan and Qatadah said: meaning, acting upon it. And it was said: It was heavy at the time of its revelation because of its greatness, as Zayd ibn Thabit, may God be pleased with him, said: It was revealed to the Messenger of God, may God bless him and grant him peace, while his thigh was on my thigh, and it almost crushed my thigh.

Imam Ahmad said: Qutaybah narrated to us, Ibn Lahi'ah narrated to us, on the authority of Yazid ibn Abi Habib, on the authority of Amr ibn al-Walid, on the authority of Abdullah ibn Amr, who said: I asked the Prophet, peace and blessings be upon him, **O Messenger of God, do you sense the revelation?** The Messenger of God, peace and blessings be upon him, said: "I hear a clanging sound, then I fall silent. Every time revelation is sent to me, I feel that my soul is being taken." Ahmad alone narrated it. At the beginning of Sahih al-Bukhari, on the authority of Abdullah ibn Yusuf, on the authority of Malik, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, that al-Harith ibn Hisham asked the Messenger of God, peace and blessings be upon him, **How does the revelation come to you?** He said: "Sometimes it comes like the ringing of a bell, and that is the hardest for me, then it leaves me while I have retained what it says. Sometimes the angel appears to me as a man and speaks to me, and I retain what he says." Aisha said: "I saw the revelation come down to him, peace and blessings be upon him, on an extremely cold day, then it leaves him and his forehead is dripping with sweat." This is the wording of the hadith. Imam Ahmad said: Sulayman ibn Dawud told us, Abd al-Rahman told us, on the authority of Hisham ibn Urwah, on the authority

of his father, on the authority of Aisha, may God be pleased with her, who said: "Revelation would come to the Messenger of God, may God bless him and grant him peace, while he was on his mount, and it would strike its humps." Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Mu'awmar, on the authority of Hisham ibn Urwah, on the authority of his father, "Whenever revelation came to the Prophet, may God bless him and grant him peace, while he was on his camel, it would lower its humps and could not move until he was relieved." This is a mursal hadith. The hump is the inside of the neck. Ibn Jarir preferred that it is heavy from both aspects, as Abd al-Rahman ibn Zayd ibn Aslam said, just as it is heavy in this world as it will be heavy on the Day of Resurrection in the scales.

And the Almighty said: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** Abu Ishaq said, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: *Nasha'a* means to stand up in Abyssinian. Umar, Ibn Abbas, and Ibn al-Zubayr said: The whole night is a rising, and this is what Mujahid and others said. It is said that he rose when he got up at night, and in a narration on the authority of Mujahid: after the evening meal. And this is what Abu Majlaz, Qatadah, Salim, Abu Hazim, and Muhammad bin al-Munkadir said: The purpose is that the rising of the night is its hours and times, and every hour of it is called a rising, which is the sighs. The intended meaning is that standing at night is more in agreement between the heart and the tongue and more comprehensive for recitation. For this reason, the Almighty said: **It is more effective for concurrence and more suitable for speech**, meaning more comprehensive for the mind in performing the recitation and understanding it than standing during the day, because it is the time when people spread out, the noise of voices, and the times of livelihood. Al-Hafiz Abu Ya'la al-Mawsili said: Ibrahim bin Saeed al-Jawhari told us, Abu Usamah told us, al-A'mash told us that Anas bin Malik recited this verse: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** And I said to him: We only read it and I say it. So he said to him: The most correct, the most upright, the most prepared, and the like are all one.

That is why God the Almighty said: **Indeed, for you during the day is much exertion.** Ibn Abbas, Ikrimah, and Ata' ibn Abi Muslim said: It means free time and sleep. Abu Al-Aaliyah, Mujahid, Abu Malik, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' ibn Anas, and Sufyan Ath-Thawri said: It means a much voluntary act. Qatadah said: It means free time, desire, and turning over. As-Suddi said: **A much prolonged exertion** means much voluntary worship. Abdur Rahman bin Zaid bin Aslam said about the words of God the Almighty: **Indeed, for you during the day is much exertion**, he said: For your needs, so devote the night to your religion. He said: This was when the night prayer was obligatory, then God the Blessed and Exalted bestowed a favor upon His servants, shortened it, and placed it there, and he recited: **Stand [in prayer] during the night, except for a little**, to the end of the verse. Then he recited: "Indeed, your Lord

knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it and [so do] a party of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that among you will be sick and others traveling throughout the land seeking of the bounty of God and others fighting in the cause of God. So recite what is easy for you of it." And God the Almighty said: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." This is what he said as he said.

The evidence for this is what Imam Ahmad narrated in his Musnad, where he said: Yahya told us, Saeed ibn Abi Arubah told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Saeed ibn Hisham, that he divorced his wife and then traveled to Madinah to sell a property he owned there and use it for mounts and weapons, then fight the Romans until he died. He met a group of his people, and they told him that six of his people wanted to do that during the time of the Messenger of God (blessings and peace of God be upon him). He said: **Is there not a good example for you in that?** He forbade them from doing that and made them witness to her return. Then he came back to us and told us that he came to Ibn Abbas and asked him about the witr prayer. He said: "Shall I not tell you of the most knowledgeable person on earth about the witr prayer of the Messenger of God (blessings and peace of God be upon him)?" He said: Yes. He said: **Go to Aisha and ask her, then come back to me and tell me about her response to you.** He said: So I came upon Hakim ibn Afrah and asked him to join her, but he said: I will not come near her. I forbade her from saying anything about these two sects, but she refused to do so. So I made him swear, and he came with me. We entered upon her, and she said: Hakim, and I recognized him. He said: Yes. She said: Who is this with you? He said: Saeed ibn Hisham. She said: Who is Hisham? He said: Ibn Amir. She said: So I asked for mercy for him and said: What a good man Amir was. I said: O Mother of the Believers, tell me about the character of the Messenger of God (peace and blessings be upon him). She said: Do you not read the Quran? I said: Yes. She said: The character of the Messenger of God (peace and blessings be upon him) was the Quran. I was about to stand up, but the Messenger of God (peace and blessings be upon him) stood up. I said: O Mother of the Believers, tell me about the standing of the Messenger of God (peace and blessings be upon him). She said: Do you not read this Surah **O you who is wrapped up in a cloak?** I said: Yes. She said: God made the night prayer obligatory at the beginning of this surah, so the Messenger of God, may God bless him and grant him peace, and his companions stood for a year until their feet swelled, and God held the end of it in the sky for twelve months, then God revealed the alleviation at the end of this surah, so the night prayer became voluntary after it was obligatory.

I intended to get up, but then the witr of the Messenger of God (peace and blessings of God be upon him) occurred to me, so I said: O Mother of the Believers, tell me about the witr of the Messenger of God (peace and blessings of God be upon him). She said: We

used to prepare his siwak and his ablution for him, and God would send him out at whatever time He wished to send him out at night, and he would use a siwak, then perform ablution, then pray eight rak'ahs, and he would not sit during them except at the eighth. He would sit and remember his Lord, the Most High, and supplicate, then he would stand up without saying the salutation. Then he would say, **Let's pray the ninth.** Then he would sit and remember God alone, then supplicate to Him, then say the salutation in a way that we could hear. Then he would pray two rak'ahs while sitting after saying the salutation. That is eleven rak'ahs, my son. When the Messenger of God (peace and blessings of God be upon him) grew old and his flesh had taken over, he prayed seven witr prayers, then prayed two rak'ahs while sitting after saying the salutation. That is nine, my son. When the Messenger of God (peace and blessings of God be upon him) prayed a prayer, he liked to continue with it. And if sleep, pain, or illness distracted him from praying at night, he would pray twelve rak'ahs during the day. I do not know that the Prophet of God (peace and blessings of God be upon him) recited the entire Qur'an in one night until morning, nor did he fast. A whole month other than Ramadan. So I went to Ibn Abbas and told him her story. He said: You have spoken the truth. If I were to visit her, I would have come to her so that she could speak to me face to face. This is how Imam Ahmad narrated it in full. Muslim included it in his Sahih from the hadith of Qatadah with a similar wording.

Another chain of transmission on the authority of Aisha, may God be pleased with her, in this meaning Ibn Jarir said: Ibn Wakee' told us, Zaid bin Al-Hubab told us, and Ibn Hamid told us, Mihran told us, they both said, and the wording is from Ibn Wakee', on the authority of Musa bin Ubaidah, Muhammad bin Tahla' told me, on the authority of Abu Salamah, on the authority of Aisha, may God be pleased with her, she said: I used to make a mat for the Messenger of God, may God bless him and grant him peace, to pray on at night, and the people heard about it and gathered, so he went out looking angry, and he was merciful to them, and he feared that the night prayer would be prescribed for them, so he said: **O people, be assigned as much work as you can bear, for God does not tire of reward until you tire of work, and the best of deeds are those that are done consistently.** And the Qur'an was revealed: **O you who are wrapped up in garments, stand [in prayer] during the night, except for a little, half of it, or subtract a little from it, or add to it,** until a man would tie a rope and hang on. They remained like that for eight months, and God saw what they sought of His pleasure, so He had mercy on them, so He returned them to the obligatory prayer and abandoned the night prayer. It was narrated by Ibn Abi Hatim on the authority of Musa bin Ubaidah al-Rabdhī, who is weak. The hadith is in Sahih without the addition of the revelation of this surah. This context may give the impression that this surah was revealed in Medina, but that is not the case. Rather, it is Meccan. His statement in this context that there were eight months between the revelation of its beginning and end is strange, as it was mentioned previously in Ahmad's narration that there was a year between them.

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu

Surat al-Muzzammil 73:8

And mention the name of your Lord and devote yourself to Him with a complete devotion.

Usamah told us, on the authority of Misa'ar, on the authority of Samak Al-Hanafi, who said: I heard Ibn Abbas say: When the first part of Al-Muzzammil was first revealed, they would stand for a time similar to the time they stand in Ramadan, and the period between the beginning and the end of it was close to a year. This is how Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Abu Usamah, on his authority. Al-Thawri and Muhammad ibn Bishr Al-Abdi said, both of them on the authority of Misa'ar, on the authority of Samak, on the authority of Ibn Abbas, that there was a year between them. Ibn Jarir narrated something similar on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas.

Ibn Jarir said: Ibn Humayd told us, Mihran told us, on the authority of Sufyan, on the authority of Qays ibn Wahb, on the authority of Abu Abd al-Rahman, who said: When the verse, **O you wrapped in a cloak**, was revealed, they stood for a year until their feet and legs swelled, until the verse, **Then recite as much of it as is easy for you**, was revealed. He said: Then the people rested. And this is what al-Hasan al-Basri and al-Suddi said. Ibn Abi Hatim said: Abu Zur'ah told us, Ubayd God ibn Umar al-Qawariri told us, Muadh ibn Hisham told us, my father told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'id ibn Hisham, who said: So I said, meaning to Aisha, "Tell us about the standing of the Messenger of God, may God bless him and grant him peace." She said: Do you not read **O you who is wrapped in a garment?** I said: Yes. She said: It was the standing of the Messenger of God, may God bless him and grant him peace, and his companions until their feet swelled, and the last of it was held in the sky for sixteen months, then it was revealed. Muammar said on the authority of Qatada: **Perform the night prayer, except for a little** means they stood for a year or two until their shins and feet swelled, and God revealed the easing of it later at the end of the surah. Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id, who is Ibn Jubayr, who said: When God, the Most High, revealed to His Prophet, peace and blessings be upon him, **O you wrapped in a garment**, he said: The Prophet, peace and blessings be upon him, remained in this state for ten years, standing in prayer at night as He had commanded him, and a group of his companions would stand with him. Then God, the Most High, revealed to him after ten years: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it, and [so do] a group of those with you. And God measures the night and the day. He knows that you cannot count it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you sick and others traveling throughout the land seeking of the bounty of God and others fighting in the way of God. So recite what is easy for you of it and establish prayer." So God, the Most High, lightened their burden after ten years. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Amr ibn Rafi', on the authority of Yaqub al-Qummi, with it.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the words of God the Almighty: **Stand [in prayer] during the night, except for a little, half of it or a little less**, that this was difficult for the believers, then God the Almighty made it easier for them and had mercy on them, so He revealed after this: "He knows that among you will be ill and others traveling throughout the land seeking from the bounty of God and others fighting in the cause of God. So recite what is easy of it." So God the Almighty made it easy, and to Him be praise, and did not make it difficult. And His words the Almighty: **And remember the name of your Lord and devote yourself to Him with a complete devotion**, meaning, remember Him often, devote yourself to Him and devote yourself to His worship when you are free from your occupations and what you need of your worldly affairs, as God the Almighty said: **Then when you are free, then strive**, meaning when you are free from your occupations, devote yourself to His obedience and worship so that your mind will be free. Ibn Zayd said it with the same meaning or something close to it. Ibn Abbas, Mujahid, Abu Salih, Atiyyah, Ad-Dahhak, and As-Suddi said: **And devote yourself to Him with a complete devotion**, meaning, devote your worship to Him sincerely. Al-Hasan said: Strive and devote yourself to Him. Ibn Jarir said: "It is said of the worshipper that he is a devotee, and from this comes the narrated hadith: He forbade devotion, meaning devotion to worship and abandoning marriage. And the Almighty's saying: "Lord of the East and the West, there is no god but Him, so take Him as Disposer of affairs," meaning He is the Owner who controls the East and the West, there is no god but Him. And just as You singled Him out for worship, then single Him out for reliance, so take Him as a Disposer of affairs, as the Almighty said in another verse: **So worship Him and put your trust in Him**, and as He said: **You alone do we worship, and You alone do we ask for help**, and there are many verses with this meaning in which there is the command to single out worship and obedience to God and to single Him out for reliance.

Fath al-Qadir

8- **And remember the name of your Lord** meaning call upon Him by His beautiful names. It was also said that you should recite in the name of your Lord at the beginning of your prayer. It was also said that you should mention the name of your Lord in His promise and threat to increase your obedience to Him and keep away from disobeying Him. It was also said that the meaning is: Continue remembering your Lord day and night and do that often. Al-Kalbi said: The meaning is pray to your Lord **and devote yourself to Him completely** meaning that you devote yourself to Him completely by being occupied with His worship. Devotion is disconnection. It is said that you cut something off and distinguished it from others. A devotional charity means that it is cut off from the owner's money. It is also said that the monk is devotional because he is cut off from people. From this comes the saying of the poet:

It lights up the darkness at night like a beacon of a

devout monk.

He replaced devotion with devoutness to maintain the pauses. Al-Wahidi said: Devotion is the rejection of the world and what is in it and the seeking of what is with God.

Tafsir al-Baghawi

8- **And remember the name of your Lord**, by monotheism and glorification, **and devote yourself to Him with a complete devotion**. Ibn Abbas and others said: Be sincere to Him. Al-Hasan said: Strive. Ibn Zayd said: Devote yourself to His worship. Sufyan said: Put your trust in Him with complete trust. It was also said: Be completely devoted to Him in worship, and this is the root of the word. It is said: **I devoted myself to something**, meaning: I cut it off. And charity is complete: meaning cut off from its owner, with no way to it. Devotion is the act of cutting off, from which it is said: **I devoted myself to Him**, so he said: *Devotion*. Zayd ibn Aslam said: Devotion is rejecting the world and everything in it, and seeking what is with God the Most High.

Tafsir al-Baidawi

8- **And remember the name of your Lord** and persist in remembering Him day and night. Remembering God includes everything that is mentioned in it, glorification, praise, exaltation, prayer, reading the Qur'an, and studying knowledge. **And devote yourself to Him with a complete devotion** and devote yourself to Him in worship and strip yourself of everything other than Him. For this symbolism and consideration of the pauses, it was placed in the place of devotion.

Surat al-Muzzammil 73:9

Lord of the East and the West. There is no god but Him, so take Him as Disposer of affairs.

Surat al-Muzzammil 73:9

Lord of the East and the West. There is no god but Him, so take Him as Disposer of affairs.

Tafsir al-Jalalayn

9 - **Lord of the East and the West, there is no god but Him, so take Him as Disposer of affairs** Entrust your affairs to Him.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Lord of the East and the West**. The reciters differed in their recitation of that. The majority of the reciters of Medina recited it in the nominative case as a beginning, since it was the beginning of a verse after another complete one. The majority of the reciters of Kufa recited it in the genitive case as a description and in response to the ha' in his saying: **And devote yourself to Him**.

The correct thing to say about this, in our view, is that they are two well-known readings, each of which has been recited by scholars among the reciters. So whichever one the reciter recites, he is correct. The meaning of the statement is: Lord of the East and the West and of the world between them.

His saying: **There is no god but Him** means: No god should be worshipped but God, who is the Lord of the East and the West.

His saying: **Then take him as a trustee** in what he commands you and delegate your causes to him.

Tafsir al-Qurtubi

The Almighty's saying: **Lord of the East and the West** The people of the Two Sanctuaries, Ibn Mahisan, Mujahid, Abu Amr, Ibn Abi Ishaq, and Hafs read (*Lord*) in the nominative case as the subject and the predicate is **there is no god but He**. It was also said that it was based on the omission of (*He*). The rest read (*Lord*) in the accusative case as an attribute of the Almighty Lord in His saying: **And remember the name of your Lord (Lord of the East)** and whoever knows that He is the Lord of the East and the West will be devoted to his work and hope in Him. **Then take Him as a Disposer of affairs** meaning one who takes care of your affairs. It was also said that He will be the guarantor of what He promised you.

Tafsir Ibn Kathir

God the Almighty commands His Messenger, may God bless him and grant him peace, to abandon

covering himself at night and to rise to stand for the sake of his Lord, the Almighty, as He says: **Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them**. Likewise, the Messenger, may God bless him and grant him peace, was obedient to what God the Almighty commanded him to do regarding standing at night, as it was obligatory upon him alone, as God the Almighty says: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." Here, He explained to him the amount of time he should stand, as God the Almighty said: **O you who is wrapped up in garments, * Arise O Muhammad SAW during the night, except for a little**. Ibn Abbas, Ad-Dahhak, and As-Suddi said: **O you who is wrapped up in garments** means O you who sleeps. Qatada said: The one who is wrapped up in garments is in his garments. Ibrahim Al-Nakha'i said: It was revealed while he was wrapped in a blanket. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: **O you who is wrapped in a blanket**, he said: O Muhammad, you have wrapped yourself in the Qur'an. And the Almighty's saying: **Half of it** is a substitute for the night, **or subtract from it a little * or add to it**, meaning we have commanded you to stand in prayer half the night with a little more or a little less, there is no blame on you for that.

God the Almighty said: **And recite the Qur'an with measured recitation**. This means recite it slowly, as this will help in understanding and contemplating the Qur'an. This is how the Prophet (peace and blessings of God be upon him) used to recite. Aisha **may God be pleased with her** said: **He used to recite a surah with measured recitation, so that it would be longer than previous ones**. In Sahih al-Bukhari, it is narrated on the authority of Anas that he was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and he said: **It was prolonged, then he would recite 'In the name of God, the Most Gracious, the Most Merciful,' lengthening 'In the name of God,' lengthening 'Al-Rahman,' and lengthening 'Al-Raheem.'** Ibn Jurayj narrated on the authority of Ibn Abi Malekah on the authority of Umm Salamah **may God be pleased with her** that she was asked about the recitation of the Messenger of God (peace and blessings of God be upon him), and she said: "He would pause his recitation, verse by verse, 'In the name of God, the Most Gracious, the Most Merciful. Praise be to God, Lord of the worlds. The Most Gracious, the Most Merciful. Master of the Day of Judgment.'" Narrated by Ahmad, Abu Dawud, and al-Tirmidhi. Imam Ahmad said: Abd al-Rahman told us, on the authority of Sufyan, on the authority of Asim, on the authority of Dhir, on the authority of Abdullah ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: It will be said to the reciter of the Qur'an: Recite, ascend, and recite as you used to recite in the world, for your status will be at the last verse you recite. Abu Dawud, al-Tirmidhi, and al-Nasa'i narrated it on the authority of Sufyan al-Thawri, and al-Tirmidhi said: Hasan Sahih.

We have already presented at the beginning of the interpretation the hadiths that indicate the desirability

of chanting and beautifying the voice when reciting, as it came in the hadith: **Adorn the Qur'an with your voices, and He is not one of us who does not chant the Qur'an, and This man has been given a flute from the flutes of the family of David**, meaning Abu Musa. Abu Musa said: **If I had known that you were hearing my recitation, I would have recited it beautifully for you.** And on the authority of Ibn Mas'ud, who said: "Do not scatter it like scattering sand, nor recite it like the recitation of poetry. Stop at its wonders and move hearts with it, and let none of you be concerned with the end of the surah." Narrated by al-Baghawi. Al-Bukhari said: Adam told us, Shu'bah told us, Amr ibn Murrah told us: I heard Abu Wa'il say: A man came to Ibn Mas'ud and said: **I recited al-Mufasssal last night in one rak'ah.** He said: "This is like the recitation of poetry. I have recognized the pairings that the Messenger of God (blessings and peace of God be upon him) used to combine." So he mentioned twenty surahs of al-Mufasssal, two surahs in one rak'ah. And the Almighty's saying: **Indeed, We will cast upon you a weighty word.** Al-Hasan and Qatadah said: meaning, acting upon it. And it was said: It was heavy at the time of its revelation because of its greatness, as Zayd ibn Thabit, may God be pleased with him, said: It was revealed to the Messenger of God, may God bless him and grant him peace, while his thigh was on my thigh, and it almost crushed my thigh.

Imam Ahmad said: Qutaybah narrated to us, Ibn Lahi'ah narrated to us, on the authority of Yazid ibn Abi Habib, on the authority of Amr ibn al-Walid, on the authority of Abdullah ibn Amr, who said: I asked the Prophet, peace and blessings be upon him, **O Messenger of God, do you sense the revelation?** The Messenger of God, peace and blessings be upon him, said: "I hear a clanging sound, then I fall silent. Every time revelation is sent to me, I feel that my soul is being taken." Ahmad alone narrated it. At the beginning of Sahih al-Bukhari, on the authority of Abdullah ibn Yusuf, on the authority of Malik, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, that al-Harith ibn Hisham asked the Messenger of God, peace and blessings be upon him, **How does the revelation come to you?** He said: "Sometimes it comes like the ringing of a bell, and that is the hardest for me, then it leaves me while I have retained what it says. Sometimes the angel appears to me as a man and speaks to me, and I retain what he says." Aisha said: "I saw the revelation come down to him, peace and blessings be upon him, on an extremely cold day, then it leaves him and his forehead is dripping with sweat." This is the wording of the hadith. Imam Ahmad said: Sulayman ibn Dawud told us, Abd al-Rahman told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: "Revelation would come to the Messenger of God, may God bless him and grant him peace, while he was on his mount, and it would strike its humps." Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Mu'ammir, on the authority of Hisham ibn Urwah, on the authority of his father, "Whenever revelation came to the Prophet, may God bless him and grant him peace, while he was on his camel, it would lower its humps and could not move until he was relieved." This is a mursala hadith.

The hump is the inside of the neck. Ibn Jarir preferred that it is heavy from both aspects, as Abd al-Rahman ibn Zayd ibn Aslam said, just as it is heavy in this world as it will be heavy on the Day of Resurrection in the scales.

And the Almighty said: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** Abu Ishaq said, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: *Nasha'a* means to stand up in Abyssinian. Umar, Ibn Abbas, and Ibn al-Zubayr said: The whole night is a rising, and this is what Mujahid and others said. It is said that he rose when he got up at night, and in a narration on the authority of Mujahid: after the evening meal. And this is what Abu Majlaz, Qatadah, Salim, Abu Hazim, and Muhammad bin al-Munkadir said: The purpose is that the rising of the night is its hours and times, and every hour of it is called a rising, which is the sighs. The intended meaning is that standing at night is more in agreement between the heart and the tongue and more comprehensive for recitation. For this reason, the Almighty said: **It is more effective for concurrence and more suitable for speech**, meaning more comprehensive for the mind in performing the recitation and understanding it than standing during the day, because it is the time when people spread out, the noise of voices, and the times of livelihood. Al-Hafiz Abu Ya'la al-Mawsili said: Ibrahim bin Saeed al-Jawhari told us, Abu Usamah told us, al-A'mash told us that Anas bin Malik recited this verse: **Indeed, the rising of the night is more effective for concurrence and more suitable for speech.** And I said to him: We only read it and I say it. So he said to him: The most correct, the most upright, the most prepared, and the like are all one.

That is why God the Almighty said: **Indeed, for you during the day is much exertion.** Ibn Abbas, Ikrimah, and Ata' ibn Abi Muslim said: It means free time and sleep. Abu Al-Aaliyah, Mujahid, Abu Malik, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' ibn Anas, and Sufyan Ath-Thawri said: It means a much voluntary act. Qatadah said: It means free time, desire, and turning over. As-Suddi said: **A much prolonged exertion** means much voluntary worship. Abdur Rahman bin Zaid bin Aslam said about the words of God the Almighty: **Indeed, for you during the day is much exertion**, he said: For your needs, so devote the night to your religion. He said: This was when the night prayer was obligatory, then God the Blessed and Exalted bestowed a favor upon His servants, shortened it, and placed it there, and he recited: **Stand [in prayer] during the night, except for a little**, to the end of the verse. Then he recited: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it and [so do] a party of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that among you will be sick and others traveling throughout the land seeking of the bounty of God and others fighting in the cause of God. So recite what is easy for you of it." And God the Almighty said: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise." This is what he said as he said.

The evidence for this is what Imam Ahmad narrated in his Musnad, where he said: Yahya told us, Saeed ibn Abi Arubah told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Saeed ibn Hisham, that he divorced his wife and then traveled to Madinah to sell a property he owned there and use it for mounts and weapons, then fight the Romans until he died. He met a group of his people, and they told him that six of his people wanted to do that during the time of the Messenger of God (blessings and peace of God be upon him). He said: **Is there not a good example for you in that?** He forbade them from doing that and made them witness to her return. Then he came back to us and told us that he came to Ibn Abbas and asked him about the witr prayer. He said: "Shall I not tell you of the most knowledgeable person on earth about the witr prayer of the Messenger of God (blessings and peace of God be upon him)?" He said: Yes. He said: **Go to Aisha and ask her, then come back to me and tell me about her response to you.** He said: So I came upon Hakim ibn Aflah and asked him to join her, but he said: I will not come near her. I forbade her from saying anything about these two sects, but she refused to do so. So I made him swear, and he came with me. We entered upon her, and she said: Hakim, and I recognized him. He said: Yes. She said: Who is this with you? He said: Saeed ibn Hisham. She said: Who is Hisham? He said: Ibn Amir. She said: So I asked for mercy for him and said: What a good man Amir was. I said: O Mother of the Believers, tell me about the character of the Messenger of God (peace and blessings be upon him). She said: Do you not read the Quran? I said: Yes. She said: The character of the Messenger of God (peace and blessings be upon him) was the Quran. I was about to stand up, but the Messenger of God (peace and blessings be upon him) stood up. I said: O Mother of the Believers, tell me about the standing of the Messenger of God (peace and blessings be upon him). She said: Do you not read this Surah **O you who is wrapped up in a cloak?** I said: Yes. She said: God made the night prayer obligatory at the beginning of this surah, so the Messenger of God, may God bless him and grant him peace, and his companions stood for a year until their feet swelled, and God held the end of it in the sky for twelve months, then God revealed the alleviation at the end of this surah, so the night prayer became voluntary after it was obligatory.

I intended to get up, but then the witr of the Messenger of God (peace and blessings of God be upon him) occurred to me, so I said: O Mother of the Believers, tell me about the witr of the Messenger of God (peace and blessings of God be upon him). She said: We used to prepare his siwak and his ablution for him, and God would send him out at whatever time He wished to send him out at night, and he would use a siwak, then perform ablution, then pray eight rak'ahs, and he would not sit during them except at the eighth. He would sit and remember his Lord, the Most High, and supplicate, then he would stand up without saying the salutation. Then he would say, **Let's pray the ninth.** Then he would sit and remember God alone, then supplicate to Him, then say the salutation in a way that we could hear. Then he would pray two rak'ahs while

sitting after saying the salutation. That is eleven rak'ahs, my son. When the Messenger of God (peace and blessings of God be upon him) grew old and his flesh had taken over, he prayed seven witr prayers, then prayed two rak'ahs while sitting after saying the salutation. That is nine, my son. When the Messenger of God (peace and blessings of God be upon him) prayed a prayer, he liked to continue with it. And if sleep, pain, or illness distracted him from praying at night, he would pray twelve rak'ahs during the day. I do not know that the Prophet of God (peace and blessings of God be upon him) recited the entire Qur'an in one night until morning, nor did he fast. A whole month other than Ramadan. So I went to Ibn Abbas and told him her story. He said: You have spoken the truth. If I were to visit her, I would have come to her so that she could speak to me face to face. This is how Imam Ahmad narrated it in full. Muslim included it in his Sahih from the hadith of Qatadah with a similar wording.

Another chain of transmission on the authority of Aisha, may God be pleased with her, in this meaning Ibn Jarir said: Ibn Wakee' told us, Zaid bin Al-Hubab told us, and Ibn Hamid told us, Mihran told us, they both said, and the wording is from Ibn Wakee', on the authority of Musa bin Ubaidah, Muhammad bin Tahla' told me, on the authority of Abu Salamah, on the authority of Aisha, may God be pleased with her, she said: I used to make a mat for the Messenger of God, may God bless him and grant him peace, to pray on at night, and the people heard about it and gathered, so he went out looking angry, and he was merciful to them, and he feared that the night prayer would be prescribed for them, so he said: **O people, be assigned as much work as you can bear, for God does not tire of reward until you tire of work, and the best of deeds are those that are done consistently.** And the Qur'an was revealed: **O you who are wrapped up in garments, stand [in prayer] during the night, except for a little, half of it, or subtract a little from it, or add to it,** until a man would tie a rope and hang on. They remained like that for eight months, and God saw what they sought of His pleasure, so He had mercy on them, so He returned them to the obligatory prayer and abandoned the night prayer. It was narrated by Ibn Abi Hatim on the authority of Musa bin Ubaidah al-Rabdhi, who is weak. The hadith is in Sahih without the addition of the revelation of this surah. This context may give the impression that this surah was revealed in Medina, but that is not the case. Rather, it is Meccan. His statement in this context that there were eight months between the revelation of its beginning and end is strange, as it was mentioned previously in Ahmad's narration that there was a year between them.

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Misa'ar, on the authority of Samak Al-Hanafi, who said: I heard Ibn Abbas say: When the first part of Al-Muzzammil was first revealed, they would stand for a time similar to the time they stand in Ramadan, and the period between the beginning and the end of it was close to a year. This is how Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Abu Usamah, on his authority. Al-Thawri and Muhammad ibn Bishr Al-Abdi

said, both of them on the authority of Misa'ar, on the authority of Samak, on the authority of Ibn Abbas, that there was a year between them. Ibn Jarir narrated something similar on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas.

Ibn Jarir said: Ibn Humayd told us, Mihran told us, on the authority of Sufyan, on the authority of Qays ibn Wahb, on the authority of Abu Abd al-Rahman, who said: When the verse, **O you wrapped in a cloak**, was revealed, they stood for a year until their feet and legs swelled, until the verse, **Then recite as much of it as is easy for you**, was revealed. He said: Then the people rested. And this is what al-Hasan al-Basri and al-Suddi said. Ibn Abi Hatim said: Abu Zur'ah told us, Ubayd God ibn Umar al-Qawariri told us, Muadh ibn Hisham told us, my father told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'id ibn Hisham, who said: So I said, meaning to Aisha, "Tell us about the standing of the Messenger of God, may God bless him and grant him peace." She said: Do you not read **O you who is wrapped in a garment?** I said: Yes. She said: It was the standing of the Messenger of God, may God bless him and grant him peace, and his companions until their feet swelled, and the last of it was held in the sky for sixteen months, then it was revealed. Muammar said on the authority of Qatada: **Perform the night prayer, except for a little** means they stood for a year or two until their shins and feet swelled, and God revealed the easing of it later at the end of the surah. Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id, who is Ibn Jubayr, who said: When God, the Most High, revealed to His Prophet, peace and blessings be upon him, **O you wrapped in a garment**, he said: The Prophet, peace and blessings be upon him, remained in this state for ten years, standing in prayer at night as He had commanded him, and a group of his companions would stand with him. Then God, the Most High, revealed to him after ten years: "Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it, and [so do] a group of those with you. And God measures the night and the day. He knows that you cannot count it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you sick and others traveling throughout the land seeking of the bounty of God and others fighting in the way of God. So recite what is easy for you of it and establish prayer." So God, the Most High, lightened their burden after ten years. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Amr ibn Rafi', on the authority of Yaqub al-Qummi, with it.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the words of God the Almighty: **Stand [in prayer] during the night, except for a little, half of it or a little less**, that this was difficult for the believers, then God the Almighty made it easier for them and had mercy on them, so He revealed after this: "He knows that among you will be ill and others traveling throughout the land seeking from the bounty of God and others fighting in the cause of God. So recite what is easy of it." So God the Almighty made it easy, and to Him be praise, and did not make it difficult. And His

words the Almighty: **And remember the name of your Lord and devote yourself to Him with a complete devotion**, meaning, remember Him often, devote yourself to Him and devote yourself to His worship when you are free from your occupations and what you need of your worldly affairs, as God the Almighty said: **Then when you are free, then strive**, meaning when you are free from your occupations, devote yourself to His obedience and worship so that your mind will be free. Ibn Zayd said it with the same meaning or something close to it. Ibn Abbas, Mujahid, Abu Salih, Atiyyah, Ad-Dahhak, and As-Suddi said: **And devote yourself to Him with a complete devotion**, meaning, devote your worship to Him sincerely. Al-Hasan said: Strive and devote yourself to Him. Ibn Jarir said: "It is said of the worshipper that he is a devotee, and from this comes the narrated hadith: He forbade devotion, meaning devotion to worship and abandoning marriage. And the Almighty's saying: "Lord of the East and the West, there is no god but Him, so take Him as Disposer of affairs," meaning He is the Owner who controls the East and the West, there is no god but Him. And just as You singled Him out for worship, then single Him out for reliance, so take Him as a Disposer of affairs, as the Almighty said in another verse: **So worship Him and put your trust in Him**, and as He said: **You alone do we worship, and You alone do we ask for help**, and there are many verses with this meaning in which there is the command to single out worship and obedience to God and to single Him out for reliance.

Fath al-Qadir

9- **Lord of the East and the West** Hamzah, Al-Kisa'i, Abu Bakr and Ibn Amir read *Lord* in the genitive case as an attribute of your Lord, a substitute for it, or an explanation of it. The rest read it in the nominative case as a subject and its predicate is **there is no god but He** or as a predicate of a deleted subject: i.e. He is the Lord of the East. Zayd ibn Ali read it in the accusative case as a praise. The majority read **the East and the West** in the singular, while Ibn Mas'ud and Ibn Abbas read **the Easts and the Wests** in the plural. We have already explained the East and the West, the two Easts and the two Wests, and the Easts and the Wests. **Then take Him as a Disposer of affairs** means if you know that He is the one who is specialized in lordship, then take Him as a Disposer of affairs: i.e., someone who takes care of your affairs and relies on Him in all of them. It was said that He is a guarantor of what He promised you of reward and victory.

Tafsir al-Baghawi

9- **Lord of the East and the West**. The people of Hijaz, Abu Amr, and Hafs read: *Lord* with the Baa' raised as the beginning, while the others read it with the Jarir as an attribute of the Lord in His statement: **And remember the name of your Lord**. "There is no god but He, so take Him as Disposer of affairs," as a guardian over your affairs, so entrust them to Him.

Surat al-Muzzammil 73:9

Lord of the East and the West. There is no god but Him, so take Him as Disposer of affairs.

Tafsir al-Baidawi

9- **Lord of the East and the West** is an omitted predicate or a subject whose predicate is: **There is no god but Him**. Ibn Amir and the Kufians other than Hafs and Yaqub read it in the accusative case as a substitute for **your Lord**. It was also said that the letter of the oath and its answer were omitted. **There is no god but Him**. "So take Him as a Disposer of affairs" is caused by the glorification of God, for His Oneness in divinity requires that matters be entrusted to Him.

Surat al-Muzzammil 73:10

And be patient over what they say and leave them with gracious leave.

Tafsir al-Jalalayn

10 - **And be patient over what they say** meaning the harm they cause the infidels of Mecca **and leave them with gracious leave** without any impatience in it. This was before the command to fight them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And be patient over what they say and leave them with gracious leave.** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Be patient, O Muhammad, over what the polytheists among your people say to you, and over their harm, and leave them for the sake of God with gracious leave. Gracious leave is leaving for the sake of God, as God Almighty says: **And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they engage in another conversation.** (Al-An'am: 68)... the verse. And it was said that this was abrogated.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And be patient over what they say and leave them with gracious leave**, Surah Bara'ah abrogated what was here. He commanded that they be fought until they testify that there is no god but God and that Muhammad is the Messenger of God, and nothing else will be accepted from them.

Tafsir al-Qurtubi

The Almighty said: **And be patient over what they say** meaning the harm, insults, and mockery. Do not be alarmed by what they say, and do not refrain from calling upon them. **And leave them with gracious leave** meaning do not interfere with them, and do not be preoccupied with rewarding them, because that means abandoning calling upon God. This was before the command to fight, then after that the command to fight and kill them was given, so the verse about fighting abrogated what came before it about abandoning it, as stated by Qatada and others. Abu al-Darda' said: We smile in the faces of people and laugh at them, although our hearts may hate them or curse them.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to be patient with

what the fools of his people say of his lies, and to abandon them with a beautiful abandonment, for He is the One with whom there is no reproach. Then He said to him, threatening and warning the infidels of his people, for He is the Great One whose anger cannot be resisted: **And leave Me and the deniers of wealth**, meaning leave Me and the deniers of luxury, the wealthy, for they are more capable of obedience than others, and they demand rights that others do not have. **And grant them respite for a little**, meaning slowly, as God Almighty said: **We will grant them enjoyment for a little; then We will compel them to a severe punishment.** For this reason He said here: **Indeed, with Us are shackles**, which are the chains, as Ibn Abbas, Ikrimah, Tawus, Muhammad ibn Ka'b, Abdullah ibn Buraydah, Abu Imran al-Jawni, Abu Majlaz, al-Dahhak, Hammad ibn Abi Sulayman, Qatadah, al-Suddi, Ibn al-Mubarak, al-Thawri, and more than one, **and a Hellfire**, which is the blazing fire, **and food of a kind.** "A lump in the throat." Ibn Abbas said: **It sticks in the throat, so it neither enters nor exits.** "And a painful torment * On the Day the earth and the mountains shake," meaning they quake, **and the mountains become heaps of sand**, meaning they become like sand dunes after they were solid stones, then they are blown away and nothing remains of them except gone, until the earth becomes a flat, level plain where you will not see any crookedness, meaning no valley, nor any hill, meaning nothing will descend and nothing will rise. Then the Almighty said, addressing the infidels of Quraysh, and what is meant is all al-Nas 114: **Indeed, We have sent to you a Messenger as a witness over you**, meaning over your deeds, "just as We sent to Pharaoh a Messenger. But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment." Ibn Abbas, Mujahid, Qatadah, As-Suddi, and Ath-Thawri said: **A terrible punishment**, meaning severe. So beware of disbelieving in this Messenger, lest what befell Pharaoh befall you, for God seized him with a mighty, powerful seizure, as the Almighty said: **So God seized him as a punishment for the Hereafter and the first time.** And you are more deserving of destruction and devastation if You have lied about your Messenger, because your Messenger is more honorable and greater than Moses, son of Imran. It is narrated on the authority of Ibn Abbas and Mujahid.

God the Almighty said: **Then how can you guard yourself, if you disbelieve, against a Day that will turn the children gray-haired?** It is possible that *day* is the object of **to guard yourself** as Ibn Jarir narrated from the recitation of Ibn Mas'ud. **So how can you, O people, fear a Day that will turn the children gray-haired if you disbelieve in God and do not believe in Him?** Or it is possible that it is the object of **to disbelieve**. Based on the first, how can you be safe from this great terror if you disbelieve? Based on the second, how can you be righteous if you disbelieve in the Day of Resurrection and reject it? Both have good meanings, but the first is better, and God knows best. The meaning of His statement, **A Day that will turn the children gray-haired** is from the severity of its terrors, earthquakes, and trials. That will be when God the Almighty says to Adam, **Send a deputation to Hellfire.** He says, **From how many?** He says, **Out of every thousand, nine hundred and ninety-nine will go to Hellfire and one to Paradise.** Al-Tabarani said: Yahya bin Ayoub Al-Alaaf

Surat al-Muzzammil 73:10

And be patient over what they say and leave them with gracious leave.

told us, Saeed bin Abi Maryam told us, Nafi bin Yazid told us, Uthman bin Ata Al-Khurasani told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, recited: **A Day when children will turn gray**, and said: "That is the Day of Resurrection, and that is the Day when God will say to Adam, 'Arise and send from your descendants a company to the Fire.' He will say, 'How many, O Lord?' He said, 'From every thousand, nine hundred and ninety-nine, and one will be saved.' That was difficult for the Muslims, and the Messenger of God, may God bless him and grant him peace, recognized that. Then he said when he saw that in their faces, 'The children of Adam are many, and Gog and Magog are from the children of Adam, and not a man of them dies until a thousand men spread out to his loins, so among them and among those like them is a paradise for you.'" This is a strange hadith, and we have already mentioned these hadiths at the beginning of Surat Al-Hajj. And the Almighty's saying: **The sky will be split by it**. Al-Hasan and Qatadah said: meaning because of it, due to its severity and horror. Some of them attribute the pronoun to God Almighty. This was narrated on the authority of Ibn Abbas and Mujahid, but it is not strong because it was not mentioned here. And the Almighty's saying: **His promise will be fulfilled**, meaning the promise of this day will be fulfilled, meaning it will inevitably happen and will be present and there is no escape from it.

Fath al-Qadir

10- **And be patient over what they say** of harm, insults, and mockery, and do not be alarmed by that, **and leave them with gracious leave**, meaning do not confront them or be preoccupied with rewarding them. It was said that it should be gracious leave without alarm, and this was before the command to fight.

Tafsir al-Baghawi

10- **And be patient over what they say and leave them with gracious leave**, as the verse on fighting has been abrogated.

Tafsir al-Baidawi

10- **And be patient over what they say** of superstitions. **And leave them with gracious leave** by avoiding them, treating them with kindness, and not rewarding them. Entrust their matter to God, for God will suffice you against them, as He said:

Surat al-Muzzammil 73:11

And leave Me and the deniers of ease, and give them a little respite.

Tafsir al-Jalalayn

11 - **And leave me** leave me **and the deniers** in apposition to the object or an object with it, and the meaning is I will suffice you against them, and they are the leaders of Quraysh **those of ease** in ease **and give them a little respite** of time, so they were killed after a short time at Badr.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His saying: **And leave Me and the deniers**, so leave Me, O Muhammad, and the deniers of My signs, **those of ease**, meaning those who are comfortable in this world, **and give them respite for a little while**, meaning: and delay them with the punishment that I have extended for them for a little while until the Book reaches its term.

He mentioned that the period between the revelation of this verse and the Battle of Badr was short.

Who said that?

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Muhammad ibn Ishaq, on the authority of Ibn Ibad, on the authority of his father, on the authority of Ibad, on the authority of Abdullah ibn al-Zubayr, on the authority of Aisha, who said: When this verse was revealed, "And leave Me and the deniers of wealth and grant them respite for a little. Indeed, with Us are shackles and a blazing Fire"... the verse, he said: It was only a short time before the Battle of Badr occurred.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, God said: **And leave Me and the deniers, those of ease, and grant them respite for a little**. He said: God has a request and a need for them.

Tafsir al-Qurtubi

The Almighty said: **And leave Me and the deniers** meaning, leave Me alone for their punishment. It was revealed about the leaders of Quraysh and the chieftains of Makkah who mocked. Muqatil said: It was revealed about those who were fed on the day of Badr and they were ten. They were mentioned earlier in (*Al-Anfal*). Yahya bin Salam said: They are Banu Al-Mughira. Saeed bin Jubair said: I was told that they were twelve men. **Those of ease** meaning those who have wealth, luxury and pleasure in this world. **And their respite is a little** meaning until the end of their lives. Aisha **may God be pleased with her** said: When this verse was revealed, it was only a short time until Badr happened. It was also said: **And their respite is a**

little means until the end of this world.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to be patient with what the fools of his people say of his lies, and to abandon them with a beautiful abandonment, for He is the One with whom there is no reproach. Then He said to him, threatening and warning the infidels of his people, for He is the Great One whose anger cannot be resisted: **And leave Me and the deniers of wealth**, meaning leave Me and the deniers of luxury, the wealthy, for they are more capable of obedience than others, and they demand rights that others do not have. **And grant them respite for a little**, meaning slowly, as God Almighty said: **We will grant them enjoyment for a little; then We will compel them to a severe punishment**. For this reason He said here: **Indeed, with Us are shackles**, which are the chains, as Ibn Abbas, Ikrimah, Tawus, Muhammad ibn Ka'b, Abdullah ibn Buraydah, Abu Imran al-Jawni, Abu Majlaz, al-Dahhak, Hammad ibn Abi Sulayman, Qatadah, al-Suddi, Ibn al-Mubarak, al-Thawri, and more than one, **and a Hellfire**, which is the blazing fire, **and food of a kind**. "A lump in the throat." Ibn Abbas said: **It sticks in the throat, so it neither enters nor exits**. "And a painful torment * On the Day the earth and the mountains shake," meaning they quake, **and the mountains become heaps of sand**, meaning they become like sand dunes after they were solid stones, then they are blown away and nothing remains of them except gone, until the earth becomes a flat, level plain where you will not see any crookedness, meaning no valley, nor any hill, meaning nothing will descend and nothing will rise. Then the Almighty said, addressing the infidels of Quraysh, and what is meant is all al-Nas 114: **Indeed, We have sent to you a Messenger as a witness over you**, meaning over your deeds, "just as We sent to Pharaoh a Messenger. But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment." Ibn Abbas, Mujahid, Qatadah, As-Suddi, and Ath-Thawri said: **A terrible punishment**, meaning severe. So beware of disbelieving in this Messenger, lest what befell Pharaoh befall you, for God seized him with a mighty, powerful seizure, as the Almighty said: **So God seized him as a punishment for the Hereafter and the first time**. And you are more deserving of destruction and devastation if You have lied about your Messenger, because your Messenger is more honorable and greater than Moses, son of Imran. It is narrated on the authority of Ibn Abbas and Mujahid.

God the Almighty said: **Then how can you guard yourself, if you disbelieve, against a Day that will turn the children gray-haired?** It is possible that *day* is the object of **to guard yourself** as Ibn Jarir narrated from the recitation of Ibn Mas'ud. **So how can you, O people, fear a Day that will turn the children gray-haired if you disbelieve in God and do not believe in Him?** Or it is possible that it is the object of **to disbelieve**. Based on the first, how can you be safe from this great terror if you disbelieve? Based on the second, how can you be righteous if you disbelieve in the Day of Resurrection and reject it? Both have good meanings, but the first is

Surat al-Muzzammil 73:11

And leave Me and the deniers of ease, and give them a little respite.

better, and God knows best. The meaning of His statement, **A Day that will turn the children gray-haired** is from the severity of its terrors, earthquakes, and trials. That will be when God the Almighty says to Adam, **Send a deputation to Hellfire**. He says, **From how many?** He says, **Out of every thousand, nine hundred and ninety-nine will go to Hellfire and one to Paradise**. Al-Tabarani said: Yahya bin Ayoub Al-Alaaf told us, Saeed bin Abi Maryam told us, Nafi bin Yazid told us, Uthman bin Ata Al-Khurasani told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, recited: **A Day when children will turn gray**, and said: "That is the Day of Resurrection, and that is the Day when God will say to Adam, 'Arise and send from your descendants a company to the Fire.' He will say, 'How many, O Lord?' He said, 'From every thousand, nine hundred and ninety-nine, and one will be saved.' That was difficult for the Muslims, and the Messenger of God, may God bless him and grant him peace, recognized that. Then he said when he saw that in their faces, 'The children of Adam are many, and Gog and Magog are from the children of Adam, and not a man of them dies until a thousand men spread out to his loins, so among them and among those like them is a paradise for you.'" This is a strange hadith, and we have already mentioned these hadiths at the beginning of Surat Al-Hajj. And the Almighty's saying: **The sky will be split by it**. Al-Hasan and Qatadah said: meaning because of it, due to its severity and horror. Some of them attribute the pronoun to God Almighty. This was narrated on the authority of Ibn Abbas and Mujahid, but it is not strong because it was not mentioned here. And the Almighty's saying: **His promise will be fulfilled**, meaning the promise of this day will be fulfilled, meaning it will inevitably happen and will be present and there is no escape from it.

Fath al-Qadir

11- **And leave Me and the deniers** meaning leave Me and them and do not worry about them, for I will suffice you in their matter and take revenge on them for you. It was said that it was revealed about those who coveted the Day of Badr, and they were ten and their mention has been mentioned before. Yahya bin Salam said: They are the sons of Mughira. Saeed bin Jubair said: I was informed that they were twelve **of the affluent** meaning the masters of wealth, plenty, luxury and pleasure in this world. **And grant them respite for a little** meaning a little respite as an adjective for a deleted source, or a little time as an adjective for a deleted time, and the meaning is He granted them respite until their appointed times have passed, and it was said that the punishment of this world was sent down upon them as on the Day of Badr.

about the leaders of the Quraysh who mocked. Muqatil ibn Hayyan said: It was revealed about those who were fed at Badr, and they were only pleased until they were killed at Badr.

Tafsir al-Baidawi

11- **And leave Me and the deniers** Leave Me and them and their affair, for I am independent of you in retribution for them. **Those of ease** The masters of luxury, meaning the leaders of Quraysh. **Give them a little respite** A period of time or a respite.

Tafsir al-Baghawi

11- **And leave Me to the deniers, those of wealth, and grant them respite for a little**. This verse was revealed

Surat al-Muzzammil 73:12

Indeed, with Us are shackles and a Hellfire.

Tafsir al-Jalalayn

12 - **Indeed, with Us are shackles** chains and burdens, plural of nakl with a kasra on the noon **and a Hellfire** a burning fire

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, with Us are shackles and a Hellfire**. God Almighty says: Indeed, with Us for those who deny Our signs are shackles, meaning chains, the singular of which is: shackle.

And the people of interpretation said the same as we said about that.

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 Amr, on the authority of Ikrimah: The verse in which he said: **Indeed, with Us are shackles and a blazing Fire** is shackles.

Ubaid bin Asbat bin Muhammad told me: Ibn Yaman told us, on the authority of Abu Amr, on the authority of Ikrimah: **Indeed, with Us are shackles**. He said: Chains.

Ibn Bashar told us, he said: Yahya and Abd al-Rahman told us, they said: Sufyan told us, he said: Abu Amr told us, on the authority of Ikrimah, *Shackles* he said: chains.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Amr, on the authority of Ikrimah, **Indeed, with Us are shackles**. He said: Chains.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, he said: It was reported to me on the authority of Mujahid that he said: Ankaal: chains.

Ibn Hamid told us: Ibn al-Mubarak told us, on the authority of Sufyan, on the authority of Hammad, who said: Ankaal means shackles.

Muhammad bin Isa Al-Damaghani told me: Ibn al-Mubarak told us, on the authority of Sufyan, on the authority of Hammad, the same.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, he said: I heard Hammad say: The shackles are the chains.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, with Us are shackles**: meaning chains.

Abu Kurayb told us: Waki' told us, on the authority of Mubarak, on the authority of Al-Hasan, on the authority

of Sufyan, on the authority of Abu Amr ibn Al-'As, on the authority of 'Ikrimah: **Indeed, with Us are shackles**. He said: Chains.

Abu Ubaid Al-Wasabi Muhammad bin Hafs told us, he said: Ibn Hamir told us, he said: Al-Thawri told us, on the authority of Hammad, regarding his statement, **Indeed, with Us are shackles and a blazing Fire**, he said: The shackles are the chains.

Saeed bin Unbasa Al-Razi told us: I passed by Ibn Al-Sammak while he was narrating and he said: I heard Al-Thawri say: I heard Hammad say about the statement of God, **Indeed, with Us are shackles**, he said: Black chains from the fire of Hell.

And his saying: **And Hellfire** means: And a blazing fire.

Tafsir al-Qurtubi

The Almighty said: **Indeed, with Us are shackles and a blazing Fire**. Ankaal: chains. Narrated by Al-Hasan, Mujahid and others. Its singular is nakal, which is what prevents a person from moving. It was also said that it was called nakl because it is used to punish him. Al-Sha'bi said: Do you think that God Almighty placed shackles on the feet of the people of Hellfire lest they flee? No, by God! But if they want to rise up, it will lift them up. Al-Kalbi said: Ankaal: Ankaal: shackles, and the first is more well-known in the language, and from it is the saying of Al-Khansa:

He called you, so you cut off his shackles, while before you they were not cut off.

It was said: It is the type of severe punishment. Muqatil said: "It was reported that the Prophet, may God bless him and grant him peace, said:

(**God loves to punish after punishing**) with the fat-ha, as stated by Al-Jawhari. It was said: What is "punishment"? He said: (**A strong, experienced man, on a strong, experienced horse**) mentioned by Al-Mawardi.

He said: From this, the chain was called *nakl* due to its strength, as well as the shackles and every strong punishment that becomes intense. And Hell is the blazing fire.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to be patient with what the fools of his people say of his lies, and to abandon them with a beautiful abandonment, for He is the One with whom there is no reproach. Then He said to him, threatening and warning the infidels of his people, for He is the Great One whose anger cannot be resisted: **And leave Me and the deniers of wealth**, meaning leave Me and the deniers of luxury, the wealthy, for they are more capable of obedience than others, and they demand rights that others do not have. **And grant them respite for a little**, meaning slowly, as God Almighty said: **We will grant them enjoyment for a little; then We will compel them to a severe**

Indeed, with Us are shackles and a Hellfire.

punishment. For this reason He said here: **Indeed, with Us are shackles**, which are the chains, as Ibn Abbas, Ikrimah, Tawus, Muhammad ibn Ka'b, Abdullah ibn Buraydah, Abu Imran al-Jawni, Abu Majlaz, al-Dahhak, Hammad ibn Abi Sulayman, Qatadah, al-Suddi, Ibn al-Mubarak, al-Thawri, and more than one, **and a Hellfire**, which is the blazing fire, **and food of a kind**. "A lump in the throat." Ibn Abbas said: **It sticks in the throat, so it neither enters nor exits**. "And a painful torment * On the Day the earth and the mountains shake," meaning they quake, **and the mountains become heaps of sand**, meaning they become like sand dunes after they were solid stones, then they are blown away and nothing remains of them except gone, until the earth becomes a flat, level plain where you will not see any crookedness, meaning no valley, nor any hill, meaning nothing will descend and nothing will rise. Then the Almighty said, addressing the infidels of Quraysh, and what is meant is all al-Nas 114: **Indeed, We have sent to you a Messenger as a witness over you**, meaning over your deeds, "just as We sent to Pharaoh a Messenger. But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment." Ibn Abbas, Mujahid, Qatadah, As-Suddi, and Ath-Thawri said: **A terrible punishment**, meaning severe. So beware of disbelieving in this Messenger, lest what befell Pharaoh befall you, for God seized him with a mighty, powerful seizure, as the Almighty said: **So God seized him as a punishment for the Hereafter and the first time**. And you are more deserving of destruction and devastation if You have lied about your Messenger, because your Messenger is more honorable and greater than Moses, son of Imran. It is narrated on the authority of Ibn Abbas and Mujahid.

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He said, 'From every thousand, nine hundred and ninety-nine, and one will be saved.' That was difficult for the Muslims, and the Messenger of God, may God bless him and grant him peace, recognized that. Then he said when he saw that in their faces, 'The children of Adam are many, and Gog and Magog are from the children of Adam, and not a man of them dies until a thousand men spread out to his loins, so among them and among those like them is a paradise for you.'" This is a strange hadith, and we have already mentioned these hadiths at the beginning of Surat Al-Hajj. And the Almighty's saying: **The sky will be split by it**. Al-Hasan and Qatadah said: meaning because of it, due to its severity and horror. Some of them attribute the pronoun to God Almighty. This was narrated on the authority of Ibn Abbas and Mujahid, but it is not strong because it was not mentioned here. And the Almighty's saying: **His promise will be fulfilled**, meaning the promise of this day will be fulfilled, meaning it will inevitably happen and will be present and there is no escape from it.

Fath al-Qadir

The first is more appropriate, because of his saying: 12- **Indeed, with Us are shackles** and what follows, for it is a threat to them of the torment of the Hereafter. Ankar is the plural of nakl, which is the shackle, as al-Hasan, Mujahid, and others said. Al-Kalbi said: Ankar: shackles, and the first is more well-known in the language, and from it is the saying of al-Khansa':

They came to you and you cut off their shackles, while before you they were not cut off.

Muqatil said: They are types of severe torment. Abu Imran al-Joni said: They are chains that cannot be removed, and *Jahneh* meaning a blazing fire.

Tafsir al-Baghawi

12- **Indeed, with Us**, with Us in the Hereafter, are *shackles*, great chains that will never be broken. The singular is *nakl*. Al-Kalbi said: iron shackles, **and Hellfire**.

Tafsir al-Baidawi

12- **Indeed, with Us are shackles** is an explanation of the matter, and shackles are heavy chains. **And Hellfire**.

Surat al-Muzzammil 73:13

And food that chokes and a painful punishment.

Tafsir al-Jalalayn

13 - **And food that chokes** that chokes the throat, which is Zaqqum, Adh-Dharee', or Ghaslain, or thorns of fire that do not come out or go down **And a painful torment** painful in addition to what was mentioned for those who lied about the Prophet, may God bless him and grant him peace.

Tafsir al-Suyuti

Tafsir al-Tabari

And food that chokes He says: And food that chokes the eater, so it neither goes down his throat nor comes out of it.

As Ishaq bin Wahb and Ibn Sinan Al-Qazzaz told me, they said: Abu Asim told us, he said: Shabib bin Bishr told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **And food that chokes**, he said: A thorn that takes hold of the throat, so it neither enters nor exits.

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 food that chokes**, he said: The tree of Zaqqum.

His saying: **A painful torment** means: A painful, hurtful torment.

Abu Kurayb told us: Waki' told us, on the authority of Hamza al-Zayyat, on the authority of Hamran bin A'yan, that the Prophet, may God bless him and grant him peace, recited, **Indeed, with Us are shackles and a blazing Fire, and food that chokes**. Then he, may God bless him and grant him peace, was struck dumb.

Tafsir al-Qurtubi

The Almighty said: **And food that chokes** meaning, it is not palatable, it sticks to the throat, neither going down nor coming out, and it is the two ghuls, the zaqqum, and the dari'. Ibn Abbas said this and it was also narrated from him: It is a thorn that enters the throat, neither going down nor coming out. Al-Zajaj said: It means their food is the dari', as he said: **They will have no food except from the dari'** (Al-Ghashiyah 80:6) and it is a thorn like the bramble. Mujahid said it is the zaqqum, as he said: **Indeed, the tree of zaqqum, the food of the sinner** (Al-Dukhan 44:43-44). The meaning is the same. Hamran ibn A'yan said:

The Prophet (peace and blessings of God be upon him) recited, **Indeed, with Us are shackles and a Hellfire, and food that chokes**, and he fell unconscious.

Khalid ibn Hassan said: Al-Hasan spent the evening fasting with us, so I brought him food and recited this verse to him: **Indeed, with Us are shackles and a Hellfire, * And food that chokes and a painful punishment**. He said: **Take away your food**. The second time, I brought him food and recited this verse to him, and he said: **Take it away**. And the third time, his son went to Thabit al-Bunani, Yazid al-Dhabi, and Yahya al-Bakka' and told them. They came to him and they did not stop until he drank a sip of barley flour. Ghassah is a lump, which is what gets stuck in the throat from a bone or other thing. The plural is ghuss. Ghass **with the fat-ha** is the source of your saying: I choked, man, you choke. So you are choked with food and branches, and I choked him, and the house was crowded with people, meaning it was full of them.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to be patient with what the fools of his people say of his lies, and to abandon them with a beautiful abandonment, for He is the One with whom there is no reproach. Then He said to him, threatening and warning the infidels of his people, for He is the Great One whose anger cannot be resisted: **And leave Me and the deniers of wealth**, meaning leave Me and the deniers of luxury, the wealthy, for they are more capable of obedience than others, and they demand rights that others do not have. **And grant them respite for a little**, meaning slowly, as God Almighty said: **We will grant them enjoyment for a little; then We will compel them to a severe punishment**. For this reason He said here: **Indeed, with Us are shackles**, which are the chains, as Ibn Abbas, Ikrimah, Tawus, Muhammad ibn Ka'b, Abdullah ibn Buraydah, Abu Imran al-Jawni, Abu Majlaz, al-Dahhak, Hammad ibn Abi Sulayman, Qatadah, al-Suddi, Ibn al-Mubarak, al-Thawri, and more than one, **and a Hellfire**, which is the blazing fire, **and food of a kind**. "A lump in the throat." Ibn Abbas said: **It sticks in the throat, so it neither enters nor exits**. "And a painful torment * On the Day the earth and the mountains shake," meaning they quake, **and the mountains become heaps of sand**, meaning they become like sand dunes after they were solid stones, then they are blown away and nothing remains of them except gone, until the earth becomes a flat, level plain where you will not see any crookedness, meaning no valley, nor any hill, meaning nothing will descend and nothing will rise. Then the Almighty said, addressing the infidels of Quraysh, and what is meant is all al-Nas 114: **Indeed, We have sent to you a Messenger as a witness over you**, meaning over your deeds, "just as We sent to Pharaoh a Messenger. But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment." Ibn Abbas, Mujahid, Qatadah, As-Suddi, and Ath-Thawri said: **A terrible punishment**, meaning severe. So beware of disbelieving in this Messenger, lest what befell Pharaoh befall you, for God seized him with a mighty, powerful seizure, as the Almighty said: **So God seized him as a punishment for the Hereafter and the first time**. And you are more deserving of destruction and devastation if You have lied about your Messenger, because your Messenger is more

Surat al-Muzzammil 73:13

And food that chokes and a painful punishment.

honorable and greater than Moses, son of Imran. It is narrated on the authority of Ibn Abbas and Mujahid.

God the Almighty said: **Then how can you guard yourself, if you disbelieve, against a Day that will turn the children gray-haired?** It is possible that *day* is the object of **to guard yourself** as Ibn Jarir narrated from the recitation of Ibn Mas'ud. **So how can you, O people, fear a Day that will turn the children gray-haired if you disbelieve in God and do not believe in Him?** Or it is possible that it is the object of **to disbelieve**. Based on the first, how can you be safe from this great terror if you disbelieve? Based on the second, how can you be righteous if you disbelieve in the Day of Resurrection and reject it? Both have good meanings, but the first is better, and God knows best. The meaning of His statement, **A Day that will turn the children gray-haired** is from the severity of its terrors, earthquakes, and trials. That will be when God the Almighty says to Adam, **Send a deputation to Hellfire**. He says, **From how many?** He says, **Out of every thousand, nine hundred and ninety-nine will go to Hellfire and one to Paradise**. Al-Tabarani said: Yahya bin Ayoub Al-Alaaf told us, Saeed bin Abi Maryam told us, Nafi bin Yazid told us, Uthman bin Ata Al-Khurasani told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, recited: **A Day when children will turn gray**, and said: "That is the Day of Resurrection, and that is the Day when God will say to Adam, 'Arise and send from your descendants a company to the Fire.' He will say, 'How many, O Lord?' He said, 'From every thousand, nine hundred and ninety-nine, and one will be saved.' That was difficult for the Muslims, and the Messenger of God, may God bless him and grant him peace, recognized that. Then he said when he saw that in their faces, 'The children of Adam are many, and Gog and Magog are from the children of Adam, and not a man of them dies until a thousand men spread out to his loins, so among them and among those like them is a paradise for you.'" This is a strange hadith, and we have already mentioned these hadiths at the beginning of Surat Al-Hajj. And the Almighty's saying: **The sky will be split by it**. Al-Hasan and Qatadah said: meaning because of it, due to its severity and horror. Some of them attribute the pronoun to God Almighty. This was narrated on the authority of Ibn Abbas and Mujahid, but it is not strong because it was not mentioned here. And the Almighty's saying: **His promise will be fulfilled**, meaning the promise of this day will be fulfilled, meaning it will inevitably happen and will be present and there is no escape from it.

Fath al-Qadir

13- **And food that chokes** meaning it does not go down the throat but sticks in it, neither going down nor out. Mujahid said: It is Zaqqum. Al-Zajjaj said: It is Adh-Dari' as he said: **They will have no food except from Adh-Dari'** He said: It is the thorns of the 'Usaj. Ikrimah said: It is a thorn that sticks in the throat and does not enter or come out. A choke is a wound in the throat, which is something that sticks in it, whether bone or

otherwise. The plural is ghuss. **And a painful torment** meaning another type of torment other than what was mentioned.

Tafsir al-Baghawi

13- **And choking food**, an unpalatable food that sticks to the throat and neither goes down nor out, which is Zaqqum and Adh-Dharee'. **And a painful torment**.

Tafsir al-Baidawi

13- **And food that chokes** Food that sticks in the throat like thorns and zaqqum. **And a painful torment** And another kind of torment that is painful and the nature of which is known only to God Almighty. Since the four punishments are shared by ghosts and spirits, the disobedient souls that are immersed in desires remain bound by their love and attachment to them and prevent them from reaching the world of abstractions, burning with the anguish of separation, swallowing the pangs of abandonment, tormented by being deprived of the manifestation of the lights of holiness, so the torment was interpreted as being deprived of meeting God Almighty.

Surat al-Muzzammil 73:14

The Day the earth and the mountains will shake, and the mountains will become heaps of sand.

Tafsir al-Jalalayn

14 - **The Day the earth and the mountains will shake, and the mountains will become like heaps of sand** piled up **flowing down** after it has gathered together. It is from hala yaheel and its root is mahayyul. The damma on the yaa was too heavy, so it was moved to the haa and the waw, the second of the two quiescent letters, was deleted because of its increase. The damma was changed to a kasra to match the yaa.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, We have for these polytheists of Quraysh who harm you, O Muhammad, the punishments that He described on the Day when the earth and mountains will shake. And the shaking of that means its disturbance with those on it, and that is on the Day of Resurrection.

And his saying, **And the mountains were like a heap of sand**, means: And the mountains were like liquid, scattered sand. And *mahl* is the object of the saying of the speaker: **I made the sand heap, so I make it heap**, and that is if its bottom is stirred, so it rains down on it from above. And the Arabs have two dialects for that, saying: *mahl* and *mahyul*, and *makil* and *makil*, and from it the saying of the poet:

Your people used to think you were a master, but I think you are a foolish master.

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 bin Saleh told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And the mountains will become like poured sand**, meaning: liquid sand.

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 the mountains will become like heaps of sand**. He said: The heaped sand is the soft sand that when you touch it, it rolls down.

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 pouring sand dune**, he said: it pours down.

Tafsir al-Qurtubi

The Almighty said: **The Day the earth and the mountains will shake** meaning they will move and tremble with those on them. *Day* is in the accusative case as an adverbial phrase, meaning they will be punished and tormented **The Day the earth will shake**. It was also said that the preposition was removed, meaning this punishment will be on the Day the earth and the mountains will shake. **And the mountains will become like heaps of sand** meaning they will be. And the heap is the sand dune - Hassan said:

Diyar Zainab was known for its books, like the script of revelation on soft paper.

Al-Muhayyal: that which passes under the feet. Ad-Dahhak and Al-Kalbi said: Al-Muhayyal: is that which if you step on it with the foot, it slips from under you, and if you take its bottom, it flows. Ibn Abbas said: (*Muhayyal*) means liquid, scattered sand. Its origin is Mahyul and it is a passive participle from your saying: I poured the dust on it, Ahayla Hailan: if you poured it. It is said: Muhayyal and Muhayyul, and Makyil and Makywul, and Madyan and Madyun, and Mu'in and Mu'ayyun. The poet said:

Your people used to think you were a master, but I think you are a master of the unknown.

(**Atikaloon or Tahiloon**) They said: Nahil. He said: (**Measure your food and it will be blessed for you**) and ahlat al-daqiq is a dialect for halat, so it is muhaal and muhayil. The waw was deleted because the damma is heavy on the yaa, so it was deleted and it and the waw were sukun due to the meeting of two sukun letters.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to be patient with what the fools of his people say of his lies, and to abandon them with a beautiful abandonment, for He is the One with whom there is no reproach. Then He said to him, threatening and warning the infidels of his people, for He is the Great One whose anger cannot be resisted: **And leave Me and the deniers of wealth**, meaning leave Me and the deniers of luxury, the wealthy, for they are more capable of obedience than others, and they demand rights that others do not have. **And grant them respite for a little**, meaning slowly, as God Almighty said: **We will grant them enjoyment for a little; then We will compel them to a severe punishment**. For this reason He said here: **Indeed, with Us are shackles**, which are the chains, as Ibn Abbas, Ikrimah, Tawus, Muhammad ibn Ka'b, Abdullah ibn Buraydah, Abu Imran al-Jawni, Abu Majlaz, al-Dahhak, Hammad ibn Abi Sulayman, Qatadah, al-Suddi, Ibn al-Mubarak, al-Thawri, and more than one, **and a Hellfire**, which is the blazing fire, **and food of a kind**. "A lump in the throat." Ibn Abbas said: **It sticks in the throat, so it neither enters nor exits**. "And a painful torment * On the Day the earth and the mountains shake," meaning they quake, **and the mountains become heaps of sand**, meaning they become like sand dunes after they were solid stones, then they are

blown away and nothing remains of them except gone, until the earth becomes a flat, level plain where you will not see any crookedness, meaning no valley, nor any hill, meaning nothing will descend and nothing will rise. Then the Almighty said, addressing the infidels of Quraysh, and what is meant is all al-Nas 114: **Indeed, We have sent to you a Messenger as a witness over you**, meaning over your deeds, "just as We sent to Pharaoh a Messenger. But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment." Ibn Abbas, Mujahid, Qatadah, As-Suddi, and Ath-Thawri said: **A terrible punishment**, meaning severe. So beware of disbelieving in this Messenger, lest what befell Pharaoh befall you, for God seized him with a mighty, powerful seizure, as the Almighty said: **So God seized him as a punishment for the Hereafter and the first time**. And you are more deserving of destruction and devastation if You have lied about your Messenger, because your Messenger is more honorable and greater than Moses, son of Imran. It is narrated on the authority of Ibn Abbas and Mujahid.

God the Almighty said: **Then how can you guard yourself, if you disbelieve, against a Day that will turn the children gray-haired?** It is possible that *day* is the object of **to guard yourself** as Ibn Jarir narrated from the recitation of Ibn Mas'ud. **So how can you, O people, fear a Day that will turn the children gray-haired if you disbelieve in God and do not believe in Him?** Or it is possible that it is the object of **to disbelieve**. Based on the first, how can you be safe from this great terror if you disbelieve? Based on the second, how can you be righteous if you disbelieve in the Day of Resurrection and reject it? Both have good meanings, but the first is better, and God knows best. The meaning of His statement, **A Day that will turn the children gray-haired** is from the severity of its terrors, earthquakes, and trials. That will be when God the Almighty says to Adam, **Send a deputation to Hellfire**. He says, **From how many?** He says, **Out of every thousand, nine hundred and ninety-nine will go to Hellfire and one to Paradise**. Al-Tabarani said: Yahya bin Ayoub Al-Alaaf told us, Saeed bin Abi Maryam told us, Nafi bin Yazid told us, Uthman bin Ata Al-Khurasani told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, recited: **A Day when children will turn gray**, and said: "That is the Day of Resurrection, and that is the Day when God will say to Adam, 'Arise and send from your descendants a company to the Fire.' He will say, 'How many, O Lord?' He said, 'From every thousand, nine hundred and ninety-nine, and one will be saved.' That was difficult for the Muslims, and the Messenger of God, may God bless him and grant him peace, recognized that. Then he said when he saw that in their faces, 'The children of Adam are many, and Gog and Magog are from the children of Adam, and not a man of them dies until a thousand men spread out to his loins, so among them and among those like them is a paradise for you.'" This is a strange hadith, and we have already mentioned these hadiths at the beginning of Surat Al-Hajj. And the Almighty's saying: **The sky will be split by it**. Al-Hasan and Qatadah said: meaning because of it,

due to its severity and horror. Some of them attribute the pronoun to God Almighty. This was narrated on the authority of Ibn Abbas and Mujahid, but it is not strong because it was not mentioned here. And the Almighty's saying: **His promise will be fulfilled**, meaning the promise of this day will be fulfilled, meaning it will inevitably happen and will be present and there is no escape from it.

Fath al-Qadir

14- **The Day the earth and mountains will shake** The adverbial phrase is either *Bazraani* **sow me**, or *Al-Settlement* **the stability related to it with Us**, or it is an adjective for a torment, so it is related to something omitted: i.e., a torment that will befall on the Day it shakes, or it is related to something painful. The majority of scholars read *Tarf shatters* with a fatha on the taa and a damma on the jim, in the active form. Zayd ibn Ali read it in the passive form, taken from *arfafaha* **to shake and disturb with those on it**, and trembling is a severe earthquake and thunder. **And the mountains will become a heap of sand** means that mountains will be formed, and it was expressed in the past tense to confirm its occurrence. A heap is a mass of sand, and *al-Muhayil* is that which passes under the feet. Al-Wahidi said: i.e., flowing sand: it is said of everything that you send, whether dirt or food, **You make it heap**. Ad-Dahhak and Al-Kalbi said: *Al-Muhayil* is that which, if you step on it with your foot, it slips from under you, and if you take it beneath it, it pours down. From this is the saying of Hassan:

Zainab's home was known as the sand dune, like the line of revelation on the lush paper.

Tafsir al-Baghawi

14- **The Day the earth and the mountains will shake**, meaning: they will quake and move, **and the mountains will become a heap of sand**. Liquid sand. Al-Kalbi said: It is the sand that if you take a bit from it, what comes after it will follow you. It is said, **I stirred the sand**, meaning I stirred the bottom of it until it poured down from the top.

Tafsir al-Baidawi

14- **The Day the earth and the mountains will shake** will shake and tremble is an adverbial phrase for the meaning of the verb in **Indeed, with Us are shackles**.

"And the mountains were like a heap of sand, **which is a word derived from the verb** kathib" to gather something together. "Muhayilan, **which is derived from** hayl haylan", which means to scatter.

Surat al-Muzzammil 73:15

Indeed, We have sent to you a Messenger as a witness over you, just as We sent to Pharaoh a Messenger

Tafsir al-Jalalayn

15 - **Indeed, We have sent to you** O people of Mecca **a Messenger** who is Muhammad, may God bless him and grant him peace **as a witness over you** on the Day of Resurrection regarding your disobedience **just as We sent to Pharaoh a Messenger** who is Moses, may God bless him and grant him peace.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Indeed, We have sent to you**, O people, **a Messenger as a witness over you** to answer whoever among you answers My call, and to refrain from answering whoever among you refuses to answer, on the Day you meet Me on the Day of Resurrection **just as We sent to Pharaoh a Messenger** He says: Just as We sent before you to Pharaoh of Egypt a Messenger to call him to the truth.

Tafsir al-Qurtubi

God Almighty says: **Indeed, We have sent to you a Messenger**, meaning the Prophet, may God bless him and grant him peace, sent him to the Quraysh **just as We sent to Pharaoh a Messenger**, which is Moses.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to be patient with what the fools of his people say of his lies, and to abandon them with a beautiful abandonment, for He is the One with whom there is no reproach. Then He said to him, threatening and warning the infidels of his people, for He is the Great One whose anger cannot be resisted: **And leave Me and the deniers of wealth**, meaning leave Me and the deniers of luxury, the wealthy, for they are more capable of obedience than others, and they demand rights that others do not have. **And grant them respite for a little**, meaning slowly, as God Almighty said: **We will grant them enjoyment for a little; then We will compel them to a severe punishment**. For this reason He said here: **Indeed, with Us are shackles**, which are the chains, as Ibn Abbas, Ikrimah, Tawus, Muhammad ibn Ka'b, Abdullah ibn Buraydah, Abu Imran al-Jawni, Abu Majlaz, al-Dahhak, Hammad ibn Abi Sulayman, Qatadah, al-Suddi, Ibn al-Mubarak, al-Thawri, and more than one, **and a Hellfire**, which is the blazing fire, **and food of a kind**. "A lump in the throat." Ibn Abbas said: **It sticks in the throat, so it neither enters nor exits**. "And a painful

torment * On the Day the earth and the mountains shake," meaning they quake, **and the mountains become heaps of sand**, meaning they become like sand dunes after they were solid stones, then they are blown away and nothing remains of them except gone, until the earth becomes a flat, level plain where you will not see any crookedness, meaning no valley, nor any hill, meaning nothing will descend and nothing will rise. Then the Almighty said, addressing the infidels of Quraysh, and what is meant is all al-Nas 114: **Indeed, We have sent to you a Messenger as a witness over you**, meaning over your deeds, "just as We sent to Pharaoh a Messenger. But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment." Ibn Abbas, Mujahid, Qatadah, As-Suddi, and Ath-Thawri said: **A terrible punishment**, meaning severe. So beware of disbelieving in this Messenger, lest what befell Pharaoh befall you, for God seized him with a mighty, powerful seizure, as the Almighty said: **So God seized him as a punishment for the Hereafter and the first time**. And you are more deserving of destruction and devastation if You have lied about your Messenger, because your Messenger is more honorable and greater than Moses, son of Imran. It is narrated on the authority of Ibn Abbas and Mujahid.

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Surat al-Muzzammil 73:15

Indeed, We have sent to you a Messenger as a witness over you, just as We sent to Pharaoh a Messenger

the Almighty's saying: **The sky will be split by it.** Al-Hasan and Qatadah said: meaning because of it, due to its severity and horror. Some of them attribute the pronoun to God Almighty. This was narrated on the authority of Ibn Abbas and Mujahid, but it is not strong because it was not mentioned here. And the Almighty's saying: **His promise will be fulfilled,** meaning the promise of this day will be fulfilled, meaning it will inevitably happen and will be present and there is no escape from it.

Fath al-Qadir

15- **Indeed, We have sent to you a Messenger as a witness over you.** The address is to the people of Mecca, or to the infidel Arabs, or to all infidels, and the Messenger is Muhammad, may God bless him and grant him peace. The meaning is: He will bear witness over you on the Day of Resurrection regarding your deeds, **just as We sent to Pharaoh a Messenger,** meaning Moses.

Tafsir al-Baghawi

15- **Indeed, We have sent to you a Messenger as a witness over you, just as We sent a Messenger to Pharaoh.**

Tafsir al-Baidawi

15- **Indeed, We have sent to you a Messenger** O people of Mecca. **A witness over you** will testify against you on the Day of Resurrection regarding your acceptance and refusal. **Just as We sent to Pharaoh a Messenger** meaning Moses, peace be upon him. He did not specify him because the intended meaning was not related to him.

Surat al-Muzzammil 73:16

But Pharaoh disobeyed the Messenger, so We seized him with a terrible seizure.

Tafsir al-Jalalayn

16 - But Pharaoh disobeyed the Messenger, so We seized him with a severe punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

But Pharaoh disobeyed the Messenger whom We sent to him, **so We seized him with a terrible punishment**. He says: So We seized him with a severe punishment, and destroyed him and all those with him. This is from their saying: **unpleasant grass**, if it is not enjoyed, and the same applies to food.

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, **a severe punishment**, he said: severe.

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, **So We seized him with a terrible punishment**, meaning severe.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **So We seized him with a terrible punishment**, he said: severe.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **He took it severely**. He said: Severe.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So We seized him with a terrible punishment**, he said: The terrible is the evil, and the Arabs say to someone who has been subjected to evil one after another: **It has been afflicted upon him**, and to someone who has been killed: **You have been afflicted with polytheism**. He said: And God was not satisfied that he should be drowned and tormented until he was settled in a permanent torment until he is sent to the Fire on the Day of Resurrection, meaning Pharaoh.

Tafsir al-Qurtubi

The Almighty said: **But Pharaoh disobeyed the Messenger**, meaning he denied him and did not believe in him. Muqatil said: Moses and Pharaoh were

mentioned because the people of Mecca looked down on Muhammad (peace and blessings of God be upon him) and belittled him because he was born among them, just as Pharaoh looked down on Moses because he raised him and he grew up among them, as God the Almighty said: **Did We not raise you among us as a child?** (al-Shu'ara 26:18) Al-Mahdawi said: The definite article *al-definite* was added to **the Messenger** because he was mentioned before. That is why "peace be upon you" was chosen at the beginning of the book and "peace be upon you" was chosen at the end. **And a heavy and severe punishment** means heavy, said Ibn Abbas and Mujahid. From this comes the word *wabil* meaning heavy, said Al-Akhfash. Al-Zajjaj said: It means heavy and thick. From this comes the word *wabil* for rain. It was also said *destructive* and the meaning is **We punished him with a heavy punishment**. He said:

I ate your children like a lizard until I found the bitterness of the terrible pasture

So-and-so ended up in such-and-such a situation: meaning he did not find the outcome good. Bad water: meaning unpleasant and not pleasurable. Bad pasture and bad and pleasurable food: if it is not pleasurable or enjoyable. Zuhair said:

They fulfilled their desires among themselves, then they were sent to a ripe and abundant pasture.

Al-Khansa' said:

I ate a lot of food on the day when I met Malik's knights.

Al-Wabil also means: a huge stick. He said:

If I had its reins in my right hand and a bucket in my other hand to guard it

And also the word *mawbal* with a kasra on the *b*, and *mawbalaḥ* also means a bundle of firewood, and so is *wabil*, as Tarafa said.

The wife of Sheikh Kalobebe Yelande

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to be patient with what the fools of his people say of his lies, and to abandon them with a beautiful abandonment, for He is the One with whom there is no reproach. Then He said to him, threatening and warning the infidels of his people, for He is the Great One whose anger cannot be resisted: **And leave Me and the deniers of wealth**, meaning leave Me and the deniers of luxury, the wealthy, for they are more capable of obedience than others, and they demand rights that others do not have. **And grant them respite for a little**, meaning slowly, as God Almighty said: **We will grant them enjoyment for a little; then We will compel them to a severe punishment**. For this reason He said here: **Indeed, with Us are shackles**, which are the chains, as Ibn Abbas, Ikrimah, Tawus, Muhammad ibn Ka'b, Abdullah ibn Buraydah, Abu Imran al-Jawni, Abu Majlaz, al-Dahhak, Hammad ibn Abi Sulayman, Qatadah, al-Suddi, Ibn

al-Mubarak, al-Thawri, and more than one, **and a Hellfire**, which is the blazing fire, **and food of a kind**. "A lump in the throat." Ibn Abbas said: **It sticks in the throat, so it neither enters nor exits**. "And a painful torment * On the Day the earth and the mountains shake," meaning they quake, **and the mountains become heaps of sand**, meaning they become like sand dunes after they were solid stones, then they are blown away and nothing remains of them except gone, until the earth becomes a flat, level plain where you will not see any crookedness, meaning no valley, nor any hill, meaning nothing will descend and nothing will rise. Then the Almighty said, addressing the infidels of Quraysh, and what is meant is all al-Nas 114: **Indeed, We have sent to you a Messenger as a witness over you**, meaning over your deeds, "just as We sent to Pharaoh a Messenger. But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment." Ibn Abbas, Mujahid, Qatadah, As-Suddi, and Ath-Thawri said: **A terrible punishment**, meaning severe. So beware of disbelieving in this Messenger, lest what befell Pharaoh befall you, for God seized him with a mighty, powerful seizure, as the Almighty said: **So God seized him as a punishment for the Hereafter and the first time**. And you are more deserving of destruction and devastation if You have lied about your Messenger, because your Messenger is more honorable and greater than Moses, son of Imran. It is narrated on the authority of Ibn Abbas and Mujahid.

God the Almighty said: **Then how can you guard yourself, if you disbelieve, against a Day that will turn the children gray-haired?** It is possible that *day* is the object of **to guard yourself** as Ibn Jarir narrated from the recitation of Ibn Mas'ud. **So how can you, O people, fear a Day that will turn the children gray-haired if you disbelieve in God and do not believe in Him?** Or it is possible that it is the object of **to disbelieve**. Based on the first, how can you be safe from this great terror if you disbelieve? Based on the second, how can you be righteous if you disbelieve in the Day of Resurrection and reject it? Both have good meanings, but the first is better, and God knows best. The meaning of His statement, **A Day that will turn the children gray-haired** is from the severity of its terrors, earthquakes, and trials. That will be when God the Almighty says to Adam, **Send a deputation to Hellfire**. He says, **From how many?** He says, **Out of every thousand, nine hundred and ninety-nine will go to Hellfire and one to Paradise**. Al-Tabarani said: Yahya bin Ayoub Al-Alaaf told us, Saeed bin Abi Maryam told us, Nafi bin Yazid told us, Uthman bin Ata Al-Khurasani told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, recited: **A Day when children will turn gray**, and said: "That is the Day of Resurrection, and that is the Day when God will say to Adam, 'Arise and send from your descendants a company to the Fire.' He will say, 'How many, O Lord?' He said, 'From every thousand, nine hundred and ninety-nine, and one will be saved.' That was difficult for the Muslims, and the Messenger of God, may God bless him and grant him peace, recognized that. Then he said when he saw that in their faces, 'The children

of Adam are many, and Gog and Magog are from the children of Adam, and not a man of them dies until a thousand men spread out to his loins, so among them and among those like them is a paradise for you.'" This is a strange hadith, and we have already mentioned these hadiths at the beginning of Surat Al-Hajj. And the Almighty's saying: **The sky will be split by it**. Al-Hasan and Qatadah said: meaning because of it, due to its severity and horror. Some of them attribute the pronoun to God Almighty. This was narrated on the authority of Ibn Abbas and Mujahid, but it is not strong because it was not mentioned here. And the Almighty's saying: **His promise will be fulfilled**, meaning the promise of this day will be fulfilled, meaning it will inevitably happen and will be present and there is no escape from it.

Fath al-Qadir

16- **But Pharaoh disobeyed the Messenger** whom We sent to him, and he denied him and did not believe in what he brought. The position of the Kaf is in the accusative case as it is an adjective for a deleted verbal noun, and the meaning is: Indeed, We sent to you a Messenger, but you disobeyed him, just as We sent a Messenger to Pharaoh, but he disobeyed him. **So We seized him with a terrible punishment**, meaning severe, heavy, and harsh. The meaning is: We punished Pharaoh with a severe, harsh punishment by drowning. In it is a warning to the people of Mecca that a punishment similar to what befell him would befall them, even if the type of punishment differs. Al-Zajaj said: meaning heavy and harsh. From this, rain is called *waabal*. Al-Akhfash said: severe. The meaning is close. From this comes the word *waabal*/bad food, meaning that it is not enjoyed. From this comes the saying of Al-Khansa':

The day when the horsemen of Malik were attacked, they were eaten to death.

Tafsir al-Baghawi

16- **So Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment**, severe and heavy, meaning We punished him with a severe punishment to frighten the infidels of Mecca.

Tafsir al-Baidawi

16- **So Pharaoh disobeyed the Messenger**. He knew this because it was mentioned previously. **So We seized him with a terrible punishment**. Heavy, from their saying, **devastating food that does not last long because of its weight**. And from this comes the word *wabil* for heavy rain.

Surat al-Muzzammil 73:17

So how will you guard yourself, if you disbelieve, against a Day that will turn children gray-haired?

Tafsir al-Jalalayn

17 - **So how can you guard yourself, if you disbelieve** in this world **a Day** the object of **you guard yourself** meaning its punishment. With what fortress will you guard yourself from the punishment of a Day **that will turn the children white-haired** the plural of *ashib* due to the severity of its terror, which is the Day of Resurrection. The root of *shin* in *shiba* is the damma, and it was broken to match the *yaa* and it is said in the severe day **a day that will turn the forelocks of children white-haired** and this is a metaphor. It is possible that what is meant in the verse is the literal meaning.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to those who associate others with Him: How can you fear, O people, a day that will turn children gray if you disbelieve in God and do not believe in Him? And He mentioned that this is the case in the reading of Abdullah bin Masoud.

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, **How can you guard yourself, if you disbelieve, against a Day that will turn the children gray-haired?** He said: How can you guard yourself against a Day when you have disbelieved in it and do not believe in it?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **How will you guard yourselves if you disbelieve?** He said: By God, no one who disbelieves in God will guard himself on that day.

His saying: **A Day that will turn children gray-haired** means the Day of Resurrection, and children will turn gray from the intensity of its horror and distress.

It was also 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: **A Day when He will turn children into grey-haired ones.** Ibn Mas'ud used to say: "When the Day of Resurrection comes, our Lord will call upon the angel Adam and say: 'O Adam, arise and send forth those who will be sent to Hellfire.' Adam will say: 'O Lord, I have no knowledge except what You have taught me.' Then God will say to him: 'Bring forth from every thousand nine hundred and ninety-nine,' and they will be driven to Hellfire black and horned, blue and dark, and every newborn will turn grey there."

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **A Day when the children will turn gray**, he said: The young ones will turn gray from the distress of that day.

Tafsir al-Qurtubi

The Almighty's saying: **How can you guard yourself, if you disbelieve, against a Day that will turn the children gray-haired?** This is a rebuke and a rebuke, meaning, how can you guard yourself from the punishment if you disbelieve. There is an inversion of the meaning, meaning, how can you guard yourself from a Day that will turn the children gray-haired if you disbelieve? This is how Abdullah and Atiyah read the verses. Al-Hasan said: Which prayer will you guard yourself from the punishment? Which fasting will you guard yourself from the punishment? And there is an implied meaning, how can you guard yourself from the punishment of a Day? Qatada said: By God, he who disbelieves in God will not guard himself from that Day at all. And (**a day**) is the object of (**you fear**) according to this reading and is not an adverbial phrase. If disbelief is understood to mean denial, then the day is the object of (**you disbelieve**.) Some of the commentators said: The completion stops at his saying: **you disbelieved** and the beginning (**a day**) goes to the fact that the day is the object of (*makes*) and the action is for God, the Almighty, and it is as if he said: God makes the children gray in a day. Ibn al-Anbari said: This is not suitable, because it is the day that does this from the severity of its horror. Al-Mahdawi: The pronoun in (*makes*) may be for God, the Almighty, and it is possible for it to be for the day. If it is for the day, it is suitable for it to be an attribute of it, and that is not suitable if the pronoun is for God, the Almighty, except with the estimation of deletion, as if he said: a day in which God makes the children gray. Ibn al-Anbari: Some of them made the day the object of (**you disbelieved**) and this is ugly, because if the day is connected to (**you disbelieved**), it needs an attribute, that is, you disbelieved in a day. If someone argues that the attribute has been deleted and what follows it is placed in the accusative case. We argued against it with Abdullah's reading: **How will you guard against a Day?**

I said: This reading is not mutawatir, but rather it came as an explanation. If disbelief means denial, then (**one day**) is an explicit object without an adjective or its deletion, meaning how can you fear God and be in awe of Him if you deny the Day of Resurrection and the recompense? Abu al-Samal Qanab read (**so how can you be pious**) with a kasra on the noon as an addition. And the *children* are the young boys. Al-Suddi said: They are the children of fornication. It was also said: The children of the polytheists. The general is more correct, meaning the young ones will turn gray without growing old. That is when it is said: (**O Adam, arise and send forth the people of Hellfire**) as mentioned in the beginning of Surat al-Hajj. Al-Qushayri said: Then God will change the conditions and descriptions of the people of Paradise as He wills. It was also said: This is an example of the severity of that day, and it is a metaphor, because there will be no

So how will you guard yourself, if you disbelieve, against a Day that will turn children gray-haired?

children on the Day of Resurrection. However, its meaning is that the awe of that day will be such that if there were a boy on it, his head would turn gray from awe. It is also said: This is the time of terror, before the trumpet is blown, and God knows best.

Al-Zamakhshari: I came across in some books the story of a man who spent the night with black hair like a crow's chin, and woke up with a white head and beard like a white dove. He said: I saw the Resurrection, Paradise, and Hell in a dream, and I saw people being led in chains to the Fire. Because of the horror of that, I have become as you see. It is permissible to describe the day as long, and that children reach old age and gray hair in it.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to be patient with what the fools of his people say of his lies, and to abandon them with a beautiful abandonment, for He is the One with whom there is no reproach. Then He said to him, threatening and warning the infidels of his people, for He is the Great One whose anger cannot be resisted: **And leave Me and the deniers of wealth,** meaning leave Me and the deniers of luxury, the wealthy, for they are more capable of obedience than others, and they demand rights that others do not have. **And grant them respite for a little,** meaning slowly, as God Almighty said: **We will grant them enjoyment for a little; then We will compel them to a severe punishment.** For this reason He said here: **Indeed, with Us are shackles,** which are the chains, as Ibn Abbas, Ikrimah, Tawus, Muhammad ibn Ka'b, Abdullah ibn Buraydah, Abu Imran al-Jawni, Abu Majlaz, al-Dahhak, Hammad ibn Abi Sulayman, Qatadah, al-Suddi, Ibn al-Mubarak, al-Thawri, and more than one, **and a Hellfire,** which is the blazing fire, **and food of a kind.** "A lump in the throat." Ibn Abbas said: **It sticks in the throat, so it neither enters nor exits.** "And a painful torment * On the Day the earth and the mountains shake," meaning they quake, **and the mountains become heaps of sand,** meaning they become like sand dunes after they were solid stones, then they are blown away and nothing remains of them except gone, until the earth becomes a flat, level plain where you will not see any crookedness, meaning no valley, nor any hill, meaning nothing will descend and nothing will rise. Then the Almighty said, addressing the infidels of Quraysh, and what is meant is all al-Nas 114: **Indeed, We have sent to you a Messenger as a witness over you,** meaning over your deeds, "just as We sent to Pharaoh a Messenger. But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment." Ibn Abbas, Mujahid, Qatadah, As-Suddi, and Ath-Thawri said: **A terrible punishment,** meaning severe. So beware of disbelieving in this Messenger, lest what befell Pharaoh befall you, for God seized him with a mighty, powerful seizure, as the Almighty said: **So God seized him as a punishment for the Hereafter and the first time.** And you are more deserving of destruction and devastation if You have lied about your Messenger, because your Messenger is more

honorable and greater than Moses, son of Imran. It is narrated on the authority of Ibn Abbas and Mujahid.

God the Almighty said: **Then how can you guard yourself, if you disbelieve, against a Day that will turn the children gray-haired?** It is possible that *day* is the object of **to guard yourself** as Ibn Jarir narrated from the recitation of Ibn Mas'ud. **So how can you, O people, fear a Day that will turn the children gray-haired if you disbelieve in God and do not believe in Him?** Or it is possible that it is the object of **to disbelieve**. Based on the first, how can you be safe from this great terror if you disbelieve? Based on the second, how can you be righteous if you disbelieve in the Day of Resurrection and reject it? Both have good meanings, but the first is better, and God knows best. The meaning of His statement, **A Day that will turn the children gray-haired** is from the severity of its terrors, earthquakes, and trials. That will be when God the Almighty says to Adam, **Send a deputation to Hellfire.** He says, **From how many?** He says, **Out of every thousand, nine hundred and ninety-nine will go to Hellfire and one to Paradise.** Al-Tabarani said: Yahya bin Ayoub Al-Alaaf told us, Saeed bin Abi Maryam told us, Nafi bin Yazid told us, Uthman bin Ata Al-Khurasani told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, recited: **A Day when children will turn gray,** and said: "That is the Day of Resurrection, and that is the Day when God will say to Adam, 'Arise and send from your descendants a company to the Fire.' He will say, 'How many, O Lord?' He said, 'From every thousand, nine hundred and ninety-nine, and one will be saved.' That was difficult for the Muslims, and the Messenger of God, may God bless him and grant him peace, recognized that. Then he said when he saw that in their faces, 'The children of Adam are many, and Gog and Magog are from the children of Adam, and not a man of them dies until a thousand men spread out to his loins, so among them and among those like them is a paradise for you.'" This is a strange hadith, and we have already mentioned these hadiths at the beginning of Surat Al-Hajj. And the Almighty's saying: **The sky will be split by it.** Al-Hasan and Qatadah said: meaning because of it, due to its severity and horror. Some of them attribute the pronoun to God Almighty. This was narrated on the authority of Ibn Abbas and Mujahid, but it is not strong because it was not mentioned here. And the Almighty's saying: **His promise will be fulfilled,** meaning the promise of this day will be fulfilled, meaning it will inevitably happen and will be present and there is no escape from it.

Fath al-Qadir

17- **So how can you guard yourselves** meaning how can you guard yourselves **if you disbelieve** meaning if you remain in your disbelief **of a Day** meaning the torment of a Day **that will turn the children into grey-haired men** because of its severity: meaning the children will become old men, and grey hair is the plural of grey-haired. This could be literal, and that they will become like that, or it could be a metaphor,

because whoever witnesses the great horror, his strength will diminish, his limbs will weaken, and he will become like an old man in weakness and loss of strength. This is a severe rebuke and a great rebuke to them. Al-Hasan said: Meaning how can you guard yourselves against a Day that will turn the children into grey-haired men if you disbelieve? Ibn Mas'ud and 'Atiyyah recited it this way, and **a Day** is the object of the verb **to guard yourselves**. Ibn al-Anbari said: Some of them put the word *day* in the accusative case because they disbelieved, and this is ugly. The *children* are the young boys.

Tafsir al-Baghawi

17- Then how will you guard yourselves if you disbelieve? That is, how will you guard yourselves on the Day of Resurrection if you disbelieved in this world? Meaning, you will have no way to guard yourselves if you meet the Day of Resurrection. It was also said that its meaning is, how will you guard yourselves against the torment on the Day of Resurrection, and how will you protect yourself from it if you disbelieve? **A Day that will turn children white-haired**, from its horror and severity. That will be when it will be said to Adam, **Arise and send forth from your descendants a deputation to the Fire.**

Tafsir al-Baidawi

17-How can you guard yourselves? "If you disbelieve, you will remain in disbelief. A Day" the punishment of a Day. "It turns children gray-haired" from the severity of its horror. This is based on assumption or example, and its origin is that worries weaken the strength and hasten graying. It is possible that it is a description of the day as being long.

Surat al-Muzzammil 73:18

The sky will be split by it. His promise will be fulfilled.

Surat al-Muzzammil 73:18

The sky will be split by it. His promise will be fulfilled.

Tafsir al-Jalalayn

18 - **The sky will be split** with a split, that is, a split **by it** on that day due to its severity **His promise** the Most High of that coming **will be fulfilled** that is, it will inevitably happen.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **The sky will be split by it**. God Almighty says: The sky will be burdened by that day, cracked and split.

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 sky will be split by it**, meaning: The sky will be split when the Most Merciful, the Majestic and Almighty, descends.

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, **broken by it**, he said: burdened by it.

Abu Hafs Al-Hiri told us, he said: Muammil told us, he said: Abu Mawdud told us, on the authority of Al-Hasan, regarding his statement, **The sky will be split by it**, he said: It will be burdened and saddened on the Day of Resurrection.

Ali bin Sahl told me, he said: Muammil told us, he said: Abu Mawdud Bahr bin Musa told us, he said: I heard Ibn Abi Ali say about this verse, then he mentioned something similar.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah: **The sky is split by it**. He said: It is heavy with it.

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Abu Raja' told us, on the authority of Al-Hasan, regarding his statement, **The sky will be split by it**, he said: Heavy and burdened.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **The sky will be split open with it**, meaning: it will be burdened with it that day.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn

Zayd said, regarding His statement, **The sky will be split by it**, he said: This is the Day of Resurrection, so He made the children gray, and the day the sky will be split, and he recited, **When the sky is split** (al-Infitar 82:1), and he said: All of this is on the Day of Resurrection.

Abu Kurayb told us: We were told by Wakee', on the authority of Sufyan, on the authority of Jabir, on the authority of Abdullah bin Yahya, on the authority of Ikrimah, on the authority of Ibn Abbas: **The sky is split by it**. He said: It is filled with it in the language of Abyssinia.

Mahrn told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Ikrimah, and he did not hear it on the authority of Ibn Abbas: **The sky is split open with it**. He said: Filled with it.

The sky is mentioned in this place because the Arabs make it masculine and feminine. Whoever makes it masculine directs it to the ceiling, as one says: **This is the sky of the house** for its ceiling. It may also be possible that they make it masculine because it is one of the nouns in which there is no difference between its feminine and masculine forms. Among the masculine forms is the poet's saying:

If He raised the sky to a people, we would join the sky with the clouds.

And His statement: **His promise was to be fulfilled**, God Almighty says: What God promised to do was to be fulfilled, because He does not break His promise. And what He promised to do was to create it on the day when children will be gray-haired. He says: So beware of that day, O people, for it will inevitably happen.

Tafsir al-Qurtubi

The Almighty says: **The sky will be split by it** meaning cracked due to its severity. The meaning of **(by it)** is in it, meaning on that Day due to its horror. This is the best that has been said about it. It is said: heavily laden by it, which leads to it splitting due to its greatness upon them and their fear of it occurring, like the Almighty's saying: **Its burdens are heavy upon the heavens and the earth** (al-A'raf 7:187). It is also said: **(by it)** means for it, meaning for that Day. It is said: I did such and such by your honor and for your honor. The ba' and lam in: are close together in such a place. God the Almighty said: {And We will set up the just scales for the Day of Resurrection} (Al-Anbiya': 47) meaning on the Day of Resurrection. It is also said: **(by it)** means by the command, meaning the sky will be split by what will make children gray-haired. It is also said: split by God, meaning by His command. Abu Amr ibn al-Ala' said: He did not say split, because its metaphor is the ceiling. You say: This is the sky of the House. The poet said:

If he raised the sky to a people, we would join the sky and the clouds.

In the Qur'an: **And We made the sky a protected**

ceiling (Al-Anbiya': 32). Al-Farra' said: The sky is masculine and feminine. Abu Ali said: It is from the same root as the spreading locusts and the green tree, and like their saying: a nursing woman, meaning one who breastfeeds, so it is based on the path of lineage. **His promise** meaning of the resurrection, the reckoning, and the reward **was done**, existing without doubt or defect. Muqatil said: His promise was that his religion would prevail over all religions.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to be patient with what the fools of his people say of his lies, and to abandon them with a beautiful abandonment, for He is the One with whom there is no reproach. Then He said to him, threatening and warning the infidels of his people, for He is the Great One whose anger cannot be resisted: **And leave Me and the deniers of wealth**, meaning leave Me and the deniers of luxury, the wealthy, for they are more capable of obedience than others, and they demand rights that others do not have. **And grant them respite for a little**, meaning slowly, as God Almighty said: **We will grant them enjoyment for a little; then We will compel them to a severe punishment.** For this reason He said here: **Indeed, with Us are shackles**, which are the chains, as Ibn Abbas, Ikrimah, Tawus, Muhammad ibn Ka'b, Abdullah ibn Buraydah, Abu Imran al-Jawni, Abu Majlaz, al-Dahhak, Hammad ibn Abi Sulayman, Qatadah, al-Suddi, Ibn al-Mubarak, al-Thawri, and more than one, **and a Hellfire**, which is the blazing fire, **and food of a kind**. "A lump in the throat." Ibn Abbas said: **It sticks in the throat, so it neither enters nor exits.** "And a painful torment * On the Day the earth and the mountains shake," meaning they quake, **and the mountains become heaps of sand**, meaning they become like sand dunes after they were solid stones, then they are blown away and nothing remains of them except gone, until the earth becomes a flat, level plain where you will not see any crookedness, meaning no valley, nor any hill, meaning nothing will descend and nothing will rise. Then the Almighty said, addressing the infidels of Quraysh, and what is meant is all al-Nas 114: **Indeed, We have sent to you a Messenger as a witness over you**, meaning over your deeds, "just as We sent to Pharaoh a Messenger. But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment." Ibn Abbas, Mujahid, Qatadah, As-Suddi, and Ath-Thawri said: **A terrible punishment**, meaning severe. So beware of disbelieving in this Messenger, lest what befell Pharaoh befall you, for God seized him with a mighty, powerful seizure, as the Almighty said: **So God seized him as a punishment for the Hereafter and the first time.** And you are more deserving of destruction and devastation if You have lied about your Messenger, because your Messenger is more honorable and greater than Moses, son of Imran. It is narrated on the authority of Ibn Abbas and Mujahid.

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the recitation of Ibn Mas'ud. **So how can you, O people, fear a Day that will turn the children gray-haired if you disbelieve in God and do not believe in Him?** Or it is possible that it is the object of **to disbelieve**. Based on the first, how can you be safe from this great terror if you disbelieve? Based on the second, how can you be righteous if you disbelieve in the Day of Resurrection and reject it? Both have good meanings, but the first is better, and God knows best. The meaning of His statement, **A Day that will turn the children gray-haired** is from the severity of its terrors, earthquakes, and trials. That will be when God the Almighty says to Adam, **Send a deputation to Hellfire.** He says, **From how many?** He says, **Out of every thousand, nine hundred and ninety-nine will go to Hellfire and one to Paradise.** Al-Tabarani said: Yahya bin Ayoub Al-Alaaf told us, Saeed bin Abi Maryam told us, Nafi bin Yazid told us, Uthman bin Ata Al-Khurasani told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, recited: **A Day when children will turn gray**, and said: "That is the Day of Resurrection, and that is the Day when God will say to Adam, 'Arise and send from your descendants a company to the Fire.' He will say, 'How many, O Lord?' He said, 'From every thousand, nine hundred and ninety-nine, and one will be saved.' That was difficult for the Muslims, and the Messenger of God, may God bless him and grant him peace, recognized that. Then he said when he saw that in their faces, 'The children of Adam are many, and Gog and Magog are from the children of Adam, and not a man of them dies until a thousand men spread out to his loins, so among them and among those like them is a paradise for you.'" This is a strange hadith, and we have already mentioned these hadiths at the beginning of Surat Al-Hajj. And the Almighty's saying: **The sky will be split by it.** Al-Hasan and Qatadah said: meaning because of it, due to its severity and horror. Some of them attribute the pronoun to God Almighty. This was narrated on the authority of Ibn Abbas and Mujahid, but it is not strong because it was not mentioned here. And the Almighty's saying: **His promise will be fulfilled**, meaning the promise of this day will be fulfilled, meaning it will inevitably happen and will be present and there is no escape from it.

Fath al-Qadir

Then he increased the description of that day with severity, saying: 18- **The sky will be split by it**, meaning it will be cracked by it due to its severity and great horror. The sentence is another description of the day, and the *ba* is causal. It was said that it has the meaning of *fi*: meaning it will be split in it. It was also said that it has the meaning of *lam*: meaning it will be split for it. He said *munfatarah* and did not say *munfatarah* because the sky is considered to be something, since it has changed, and nothing remains of it except what is expressed by *something*. Abu Amr ibn al-Ala' said: He did not say *munfatarah* because its metaphor is the ceiling, as al-Shafi'i said:

If He raised the sky to a people, we would join the sky and the clouds.

The sky will be split by it. His promise will be fulfilled.

This is as in His statement: **And We made the sky a protected ceiling.** Al-Farra' said: The sky is masculine and feminine. Abu Ali Al-Farsi said: It is from the same category as spreading locusts and green trees, and **hollowed-out palm trunks.** He also said: That is, the sky is bursting like they say a nursing woman: that is, one who breastfeeds by way of lineage, and its bursting is for the descent of the angels as He said: **When the sky is split** and His statement: **The heavens almost burst from above them.** It was said that it is burst by: that is, by God and what is meant is by His command, and the first is more appropriate. **His promise was to be fulfilled**, that is, and God's promise of what He promised of resurrection, judgment, and other things was to come to pass without fail. The verbal noun is added to its subject, or **Today's promise was to be fulfilled**, so the verbal noun is added to its object. Muqatil said: His promise was that He would make His religion prevail over all religions.

Ahmad, Muslim, Abu Dawud, al-Nasa'i, Muhammad ibn Nasr in his Book of Prayer, and al-Bayhaqi in his Sunan narrated on the authority of Sa'd ibn Hisham that he said: "I said to Aisha: 'Tell me about the night prayer of the Messenger of God (peace and blessings of God be upon him).'

' She said: 'Do you not recite this Surah, "O you encased in a cloak"? I said: 'Yes.' She said: 'God enjoined the night prayer at the beginning of this Surah. So the Messenger of God (peace and blessings of God be upon him) and his companions stood for a year until their feet swelled. God held the end of it in the heavens for twelve months, then He revealed the alleviation at the end of this Surah, so the night prayer became voluntary after it had been enjoined.'" This hadith has been narrated on her authority through various chains of narration. Ibn Abi Shaybah, 'Abd ibn Humayd, Ibn Jarir, Ibn Abi Hatim, Muhammad ibn Nasr, al-Tabarani, al-Hakim **who authenticated it**, and al-Bayhaqi in his Sunan narrated on the authority of Ibn 'Abbas that he said: 'When the beginning of al-Muzzammil was revealed, they would stand for approximately the same amount of time as they stand in Ramadan until the end of it was revealed. There was a period of about a year between its beginning and end.'" And Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, and Ibn Nasr narrated on the authority of Abu Abd al-Rahman al-Salami, who said: When the verse, **O you who are wrapped in a cloak**, was revealed, they stood for a year until their feet and legs became swollen, until the verse, **Then recite as much of it as is easy for you**, was revealed, and the people were relieved. Abu Dawud narrated in his Naskh, Ibn Nasr, Ibn Mardawayh, and al-Bayhaqi in his Sunan, on the authority of Ikrimah, on the authority of Ibn

Abbas said: In Al-Muzzammil, **Stand [in prayer] during the night, except for a little, half of it** was abrogated by the verse in which it says, **He knew that you could not enumerate it, so He turned to you in forgiveness, so recite what is easy for you of the Qur'an** and the rising of the night was the first part of it. He says, "This is more likely to enable you to enumerate what God has enjoined upon you of standing at night, because when a person sleeps, he does not know when he will wake up. His statement, "I stand for a little while" is more likely to enable him to understand the recitation of the

Qur'an. His statement, **Indeed, for you during the day is much exertion** means a long period of rest. Al-Hakim narrated and authenticated it from him regarding his statement, **O you who are wrapped up**, he said, **You have wrapped up this matter, so carry it out.** Ibn Al-Mundhir narrated from him regarding the verse as well, he said, **He wraps himself up in the clothes.** Al-Firyabi narrated from Abu Salih also from him, **And recite the Qur'an with measured recitation**, he said, **You recite two or three verses, then stop, not wasting time.** Ibn Abi Shaybah, Abd ibn Humayd, Ibn Munayyir in his Musnad, Ibn al-Mundhir, Ibn Abi Hatim, and Muhammad ibn Nasr also narrated from him, **And recite the Qur'an with measured recitation.** He said: **Clear it clearly.** Al-Askari narrated in Al-Mawa'iz on the authority of Ali ibn Abi Talib, with a similar hadith. Ahmad, Abd ibn Humayd, Ibn Jarir, Ibn Nasr, and Al-Hakim **who authenticated it** narrated from Aisha, "Whenever revelation came to the Prophet (peace and blessings of God be upon him) while he was on his she-camel, it would lower its hump and could not move until it was relieved, and it would recite, 'Indeed, We will cast upon you a weighty word.'" Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Nasr, and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas, regarding the verse, **Indeed, the rising of the night**, he said: **The night prayer in the language of the Abyssinians, when a man rises, they say 'rise'.** Al-Bayhaqi narrated from him, he said: **The rising of the night** is its beginning. Ibn Al-Mundhir and Ibn Nasr also narrated from him, he said: **The entire night is rising.** Ibn Abi Shaybah, Ibn Abi Hatim, and Al-Hakim narrated - and authenticated it - on the authority of Ibn Mas'ud, who said: **The rising of the night** in Abyssinia is the night prayer. Ibn Abi Shaybah narrated in Al-Musannaf, Ibn Nasr, and Al-Bayhaqi in his Sunan on the authority of Anas ibn Malik, who said: **The rising of the night** is between sunset and night prayers. 'Abd ibn Humayd, Ibn Nasr, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Hakim in Al-Kuna narrated on the authority of Ibn Abbas, regarding his statement: **Indeed, for you during the day is much exertion**, he said: The exertion is freeing oneself for one's needs and sleeping. Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Al-Hakim - who authenticated it, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Aisha, who said: When the verse: **And leave Me and the deniers of ease and grant them respite for a little** was revealed, it was only a short time until the Battle of Badr occurred. 'Abd ibn Humayd narrated on the authority of Ibn Mas'ud, **Indeed, with Us are shackles**, he said: chains. 'Abd ibn Humayd and 'Abdullah ibn Ahmad narrated in Zawa'id Al-Zuhd, and Ibn

Jarir, Ibn al-Mundhir, al-Hakim **who authenticated it** and al-Bayhaqi on the authority of Ibn Abbas: **A choking food** He said: The tree of Zaqqum. Al-Hakim **who authenticated it** narrated on his authority regarding his statement: **A spreading sand dune** He said: The spreading sand is what if you take something from it, the rest of it follows you. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim also narrated on his authority: **A spreading sand dune** He said: The flowing sand. And regarding his statement: **A severe and devastating seizure** He said: Severe. Al-Tabarani and

Ibn Mardawayh also narrated on his authority: "The Messenger of God (blessings and peace of God be upon him) recited: "He turns the children into gray hair" He said: That is on the Day of Resurrection, and that is the day when God will say to Adam: Arise and send from your descendants a group to the Fire. He will say: How many, O Lord? He said: From every thousand, nine hundred and ninety-nine, and one will be saved. That was difficult for the Muslims, and when he saw that in their faces, he said: The children of Adam are many, and Gog and Magog are from the children of Adam. Not a single one of them dies until a thousand men inherit him from his loins. So in them and those like them is a Paradise for you." Ibn al-Mundhir narrated on the authority of Ibn Mas'ud something similar but in a shorter form. Al-Faryabi, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of `Ikrimah on the authority of Ibn `Abbas regarding his statement, **The sky will be split by it**, that he said: **Full in the language of Abyssinia**. Ibn Abi Hatim narrated on his authority that he said: "Heavy. Heavy." Ibn Abi Hatim also narrated on his authority regarding the verse that he said: **It means the sky will be split**.

Tafsir al-Baghawi

Then he described the humiliation of the Day, saying: 18- **The sky will be split by it**, cracked by the descent of the angels by it, meaning: in that place. It was said: The ha' refers back to the Lord, meaning: by His command and majesty, **His promise will be fulfilled**, coming to be.

Tafsir al-Baidawi

18- **The sky will be split** split, and the masculine gender is interpreted as a ceiling or something is omitted. **With it** is the severity of that day, with its greatness and its rulings, in addition to others, and the *ba* is for the tool. **His promise was fulfilled** the pronoun refers to God Almighty or to the day, with the source being added to the subject.

Surat al-Muzzammil 73:19

Indeed, this is a reminder, so whoever wills may take to his Lord a way.

Surat al-Muzzammil 73:19

Indeed, this is a reminder, so whoever wills may take to his Lord a way.

Tafsir al-Jalalayn

19 - **Indeed, these** frightening verses **are a reminder** a lesson for creation **so whoever wills may take to his Lord a way** a way through faith and obedience

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His statement: These verses in which He mentions the matter of the Resurrection and its horrors, and what He will do to the people of disbelief, are a reminder. He says: A lesson and admonition for whoever considers them and is admonished. **So whoever wills, let him take to his Lord a way.** He says: So whoever among creation wills, let him take a way to his Lord by believing in Him and working in obedience to Him.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Indeed, this is a reminder**, meaning the Qur'an, **so whoever wills may take to his Lord a way**, by obeying God.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, this is a reminder** meaning that this surah or verses is an admonition. It was also said: the verses of the Qur'an, as it is like a single surah. **So whoever wills, let him take to his Lord** meaning whoever wants to believe and take thereby to his Lord **a way** meaning a path to His pleasure and mercy, let him desire it, for it is possible for him, because He showed him the arguments and proofs. Then it was said: It was abrogated by the verse of the sword, and likewise the Almighty's saying: **So whoever wills, let him remember Him** (Abasa 80:12). Al-Tha'labi said: It is most likely that it was not abrogated.

Tafsir Ibn Kathir

God the Almighty says: **Indeed, this** meaning the Surah **is a reminder** meaning that those with understanding will remember by it. For this reason, God the Almighty said: **So whoever wills may take to his Lord a way** meaning whoever God the Almighty wills to guide, as He has specified in the other Surah. "And you do not will except that God wills. Indeed, God is ever Knowing and Wise." Then God the Almighty

said: **Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night, or half of it, or a third of it, and [so do] a group of those with you** meaning sometimes like this and sometimes like that, and all of this is without your intention, but you are not able to persevere in what He has commanded you of standing at night because it is difficult for you. For this reason, He said: **And God determines the night and the day** meaning sometimes they are equal and sometimes He takes this from this and that from that **He knows that you will not be able to enumerate it** meaning the obligation that He has made obligatory upon you. **So recite what is easy for you of the Qur'an** meaning without specifying a time, meaning, but stand during the night as much as is easy. He expressed prayer by recitation as He said in Surah Subhan: **And do not recite your prayer aloud** meaning By your recitation, **And do not lower your voice therein.** The companions of Imam Abu Hanifa, may God have mercy on him, used this verse, which says: **So recite whatever is easy for you of the Qur'an**, as evidence that it is not necessary to recite Al-Fatihah in prayer. Rather, if one recites it or another verse from the Qur'an, even if it is just one verse, it is sufficient for him. They supported this with the hadith of the one who performed his prayer incorrectly, which is in the two Sahihs: **Then recite whatever is easy for you of the Qur'an.** The majority responded to them with the hadith of Ubadah ibn al-Samit, which is also in the two Sahihs, that the Messenger of God, may God bless him and grant him peace, said: **There is no prayer for the one who does not recite Al-Fatihah.** In Sahih Muslim, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **Every prayer in which the Mother of the Qur'an is not recited is deficient, deficient, incomplete.** In Sahih Ibn Khuzaymah, on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, **The prayer of the one who does not recite the Mother of the Qur'an is not sufficient.**

God the Almighty said: **He knows that among you will be sick and others traveling throughout the land seeking from the bounty of God and others fighting in the cause of God.** That is, He knew that among this nation there will be those who have excuses for not praying at night, such as those who are sick and unable to do so, and travelers in the land seeking from the bounty of God in earnings and trade, and others who will be busy with what is more important to them than fighting in the cause of God. This verse, indeed the entire surah, was revealed in Mecca, and fighting had not yet been legislated. It is one of the greatest proofs of prophethood, because it is a form of informing of future unseen matters. For this reason, God the Almighty said: **So recite what is easy for you from it.** That is, do what is easy for you from it. Ibn Jarir said: Ya'qub told us, Ibn 'Ulayyah told us on the authority of Abu Raja' Muhammad, who said: I said to Al-Hasan: O Abu Sa'id, what do you say about a man who has memorized the entire Qur'an by heart but does not perform it, but only prays the obligatory prayers? He said: He uses the Qur'an as a pillow. May God curse that one. God the Most High said to the

righteous servant: **And indeed, he is full of knowledge because of what We taught him and And you have been taught that which neither you nor your fathers knew.** I said: O Abu Sa'id, God the Most High said: **So recite whatever is easy for you of the Qur'an.** He said: Yes, even if it is five verses. This is apparent from the school of thought of Al-Hasan Al-Basri, that he saw it as a right and obligation upon those who carry the Qur'an to perform the night prayer, even if it is only part of it. For this reason it is stated in the hadith that the Messenger of God, may God bless him and grant him peace, was asked about a man who slept until morning, and he said: **That is a man in whose ear the devil urinated.** It was said that it means he slept through the obligatory prayers, and it was said about the night prayer: In the Sunnah: **Perform the witr prayer, O people of the Qur'an.** And in another hadith: **Whoever does not perform the witr prayer is not one of us.** Stranger than this is what was reported on the authority of Abu Bakr ibn 'Abd Al-'Aziz from the Hanbalis from The positive aspect of Ramadan is that it is obligatory. And God knows best.

Al-Tabarani said: Ahmad bin Saeed Farqad Al-Hadrad told us, Abu Muhammad bin Yusuf Al-Zubaidi told us, Abd Al-Rahman told us, on the authority of Muhammad bin Abdullah bin Tawus from the descendants of Tawus, on the authority of his father, on the authority of Tawus, on the authority of Ibn Abbas, on the authority of the Prophet, peace and blessings be upon him: **Recite as much of it as is easy for you.** He said: **One hundred verses.** This is a very strange hadith that I only saw in the Mu'jam of Al-Tabarani, may God have mercy on him. And the words of God Almighty: **And establish prayer and give zakat** mean: establish your obligatory prayers and give the obligatory zakat. This indicates for those who say that the obligation of zakat was revealed in Makkah, but the amounts of the zakat and the amount of the tax were not made clear until Madinah, and God knows best. Ibn Abbas, Ikrimah, Mujahid, Al-Hasan, Qatadah and more than one of the early Muslims said: This verse abrogated what God had first obligated upon the Muslims, namely, the night prayer. They differed regarding the period of time between them, as mentioned above. It has been proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said to that man: **Five prayers during the day and night.** He said: **Do I have to do anything else?** He said: **No, unless you do it voluntarily.**

God the Almighty says: **And loan God a goodly loan** meaning from charity, for God will reward you for that with the best and most abundant reward, as God the Almighty says: **Who is it that will loan God a goodly loan so He may multiply it for him many times over?** And He the Almighty says: **And whatever good you send forth for yourselves - you will find it with God, better and greater in reward.** That is, everything you send forth before you is for you and is better than what you kept for yourselves in this world. Al-Hafiz Abu Ya'la al-Mawsili said: Abu Khaithama told us, Jarir told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of al-Harith ibn Suwayd, who said: Abdullah said: The Messenger of God (peace and blessings of God be upon him) said: **Which of you loves his own wealth more than the wealth of his heir?**

They said: **O Messenger of God, there is none of us but loves his own wealth more than the wealth of his heir.** He said: **Know what you are saying.** They said: **We do not know anything except that, O Messenger of God?** He said: **The wealth of one of you is what he has sent forward, and the wealth of his heir is what he has left behind.** Al-Bukhari narrated it from the hadith of Hafs ibn Ghiyath, and al-Nasa'i narrated it from the path of Abu Mu'awiyah, both of them from al-A'mash with this chain of transmission. Then God the Almighty said: "And seek forgiveness of God. Indeed, God is Forgiving and Merciful." That is, remember Him often and seek His forgiveness in all your affairs, for He is Forgiving and Merciful to whoever seeks His forgiveness. The end of the interpretation of Surat al-Muzzammil. Praise and thanks be to God.

Fath al-Qadir

The reference in his saying: 19- **Indeed, this** is to what came before of the verses, and the reminder and admonition, and the reference to all the verses of the Qur'an, to what is in this surah only **so whoever wills may take to his Lord a way** meaning he may take through obedience, the most important type of which is monotheism to his Lord, a path that will lead him to Paradise.

Tafsir al-Baghawi

19- **Indeed, these**, meaning the verses of the Qur'an, **are a reminder**, a reminder and an admonition, **so whoever wills may take to his Lord a way**, through faith and obedience.

Tafsir al-Baidawi

19- **Indeed, these** meaning the promised verses **are a reminder** "an admonition." So whoever wills" to be admonished **let him take to his Lord a way** meaning let him draw near to Him by following the path of piety.

Surat al-Muzzammil 73:20

Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night, or half of it, or a third of it, and [so do] a party of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you those who are ill and others traveling throughout the land. They seek of the bounty of God, while others fight in the cause of God. So recite what is easy of it, and establish prayer and give zakah and loan God a goodly loan. And whatever good you send forward for yourselves - you will find it with God. It is better and greater in reward. And ask forgiveness of God; indeed, God is Forgiving and Merciful.

Surat al-Muzzammil 73:20

Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night, or half of it, or a third of it, and [so do] a party of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you those who are ill and others traveling throughout the land. They seek of the bounty of God, while others fight in the cause of God. So recite what is easy of it, and establish prayer and give zakah and loan God a goodly loan. And whatever good you send forward for yourselves - you will find it with God. It is better and greater in reward. And ask forgiveness of God; indeed, God is Forgiving and Merciful.

Tafsir al-Jalalayn

20 - **Indeed, your Lord knows that you stand (in prayer less of two-thirds of the night or half of it or a third of it** in the accusative case in apposition to two-thirds and in the accusative case in apposition to nearer. His standing is like that, similar to what was commanded at the beginning of the surah **and a group of those with you** in apposition to the pronoun of standing, and it is permissible without emphasis for the separation. And the standing of a group of his companions is like that to follow his example. Among them was he who did not know how much of the night he had prayed and how much of it remained, so he stood up all night as a precaution. They stood until their feet swelled for a year or more, so He made it easier for them. God Almighty said **And God measures** He counts (the night and the day. He knows that) lightened from the heavy and its subject is omitted, meaning that **you will not be able to count it** meaning the night to stand for what is required to be done except by standing all of it, and that is difficult for you. **So He turned to you** He returned you to the lightening (so recite what is easy of the Qur'an. He knows that) lightened from the heavy, meaning that **there will be among you sick and others traveling throughout the land traveling seek[ing] from the bounty of God** they seek from And others fight in the cause of God. And each of the three groups finds it difficult what was mentioned in the night prayer, so He made it easy for them by performing what is easy of it. Then that was abrogated by the five daily prayers. And recite what is easy of it, as mentioned above, and establish prayer, the obligatory ones, and give zakah and loan God, by spending what is not obligatory of money in the way of goodness, a good loan, with a good heart. And whatever good you send forth for

yourselves - you will find it with God. It is better, than what you left behind, and it is an excess. And what comes after it, even if it is not a definite noun, resembles it because it is prevented from being definite, and greater in reward. And seek forgiveness of God. Indeed, God is Forgiving and Merciful, to the believers.

Tafsir al-Suyuti

And Al-Hakim narrated on the authority of Aisha, who said: When the verse, **O you enwrapped in a cloak, arise during the night, except for a little**, was revealed, they stood for a year until their feet swelled, and then the verse, **So recite what is easy for you from it**, was revealed. Ibn Jarir narrated something similar on the authority of Ibn Abbas and others.

Tafsir al-Tabari

And his saying: **Indeed, your Lord knows that you stand in prayer nearly two-thirds of the night**. He is saying to his Prophet Muhammad, may God bless him and grant him peace: Your Lord, O Muhammad, knows that you stand in prayer nearly two-thirds of the night, half of it, or a third of it.

The reciters differed in their recitation of this. The majority of the reciters of Medina and Basra recited it in the accusative case, and half of it and a third of it means: and less than half of it and a third of it. You were not able to do what was required of you of standing at night, so stand for less than two-thirds of the night and half of it and a third of it. Some of the reciters of Mecca and the majority of the reciters of Kufa recited it in the accusative case, meaning: you stand for less than two-thirds of the night, and you stand for half of it and a third of it.

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

His saying: **A group of those with you** means the companions of the Messenger of God, may God bless him and grant him peace, who believed in God when the night prayer was imposed upon them.

And his saying: **And God determines the night and the day** with hours and times.

And His statement: **He knew that you could not count it** means: Your Lord knew, O people upon whom the night prayer was enjoined, that you would not be able to stand it. **So He turned to you in forgiveness** when you were unable and weak to do so, and He returned to you to make it easier for you.

And similar to what we said about the meaning of His statement, **that you will never count it**, the people of interpretation said.

Who said that?

Abu Kuraib told us: Hisham told us, on the authority of Ibad bin Rashid, on the authority of Al-Hasan: **He knew that you would not be able to count it** means that you would not be able to bear it.

Yaqoub told me, he said: Hisham told us, he said: Ibad bin Rashid told me, he said: I heard Al-Hasan say about His statement, **that you will not be able to count it**, he said: You will not be able to bear it.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, **He knew that you would not be able to count it** means: that you would not be able to bear it.

He said: Mahran told us, on the authority of Sufyan, **He knew that you would not be able to count it**. He said: That you would not be able to bear it.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Ata' ibn al-Sa'ib told us, on the authority of his father, on the authority of Abdullah ibn Amr, he said: "The Messenger of God, may God bless him and grant him peace, said: 'There are two qualities which no Muslim man can enumerate except that they will admit him into Paradise. They are easy, but few do them: glorify God ten times after every prayer, praise Him ten times, and magnify Him ten times.' I saw the Messenger of God, may God bless him and grant him peace, counting them in his hand. He said: 'That is one hundred and fifty on the tongue, and one thousand five hundred on the scale.' And when he goes to bed, he glorifies, praises, and magnifies God one hundred times. He said: 'That is one hundred on the tongue, and one thousand on the scale.' Which of you does two thousand five hundred bad deeds in one day? They said: 'How can we not count them?' He said: 'Satan comes to one of you while he is praying and says: Remember such and such, remember such and such, until he is distracted and perhaps he does not understand. Or Satan comes to him while he is in his bed and keeps making him sleep until he falls asleep.'"

Abu Kuraib told us: Abu Naim told us, on the authority of Sufyan, on the authority of Ata' bin Al-Sa'ib, on the authority of his father, on the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **He knew that you would not be able to count it**. The night prayer was prescribed for you. **So recite what is easy for you of the Qur'an**.

His statement: **So recite as much of the Qur'an as is easy for you** means: Recite at night as much of the Qur'an as is easy for you in your prayers. This is an alleviation from God Almighty for His servants of the obligation that was imposed upon them in His statement: **Stand [in prayer] during the night, except for a little - half of it or a little less**.

Yaqub told me, he said: Ibn Ulayyah told us, on the

authority of Abu Raja' Muhammad, he said: I said to Al-Hasan: O Abu Sa'id, what do you say about a man who has memorized the entire Qur'an by heart, but he does not stand up, but rather prays the obligatory prayers? He said: He uses the Qur'an as a pillow. May God curse that one. God said to the righteous servant: {And indeed, he was full of knowledge because We taught him and you were taught that which you did not know, neither you nor your fathers.} (Al-An'am 6:91), I said: O Abu Sa'id, God said: {So recite what is easy for you of the Qur'an.} He said: Yes, even if it is fifty verses.

Abu Kuraib told us: Waki' told us, on the authority of Uthman al-Hamadani, on the authority of al-Suddi, regarding his statement, **So recite as much of the Qur'an as is easy for you**, he said: One hundred verses.

He said: We were told by Wakee', on the authority of Rabee', on the authority of Al-Hasan, who said: Whoever recites one hundred verses in one night, the Qur'an will not dispute with him.

He said: We were told by Wakee', on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Ka'b, who said: Whoever recites one hundred verses in one night will be recorded among the worshippers.

And His statement: **He knows that among you will be sick and others traveling throughout the land seeking from the bounty of God** means, **Your Lord knows, O believers, that among you will be people of illness, whose illness has weakened them from praying at night**. "And others traveling throughout the land" on journeys **seek[ing] from the bounty of God** in trade. They traveled to seek a livelihood, but it made them unable, so it also made them too weak to pray at night. **And others fighting in the cause of God** means, and still others among you will strive against the enemy, fighting them in support of the religion of God. So God had mercy on you and made it easy for you, and removed from you the obligation of praying at night. **So recite what is easy for you from it** means, **So recite now that this has been made easy for you from the night in your prayers what is easy for you from the Qur'an**. The *ha* in His statement **from it** is from the mention of the Qur'an.

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, he said: Then he informed us of the characteristics of the believers, and he said: "He knows that there will be among you those who are ill and others who travel throughout the land seeking from the bounty of God and others who fight in the cause of God. So recite what is easy of it." He said: God made standing obligatory at the beginning of this surah, so the Prophet of God, may God bless him and grant him peace, and his companions stood for a year until their feet swelled, and God held back its end for twelve months in the heavens, then He sent down the alleviation at the end of it, so standing at night became voluntary after it was obligatory.

Surat al-Muzzammil 73:20

Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night, or half of it, or a third of it, and [so do] a party of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you those who are ill and others traveling throughout the land. They seek of the bounty of God, while others fight in the cause of God. So recite what is easy of it, and establish prayer and give zakah and loan God a goodly loan. And whatever good you send forward for yourselves - you will find it with God. It is better and greater in reward. And ask forgiveness of God; indeed, God is Forgiving and Merciful.

And establish prayer means: establish the obligatory prayers, which are the five daily prayers. **And give zakat** means: give the obligatory zakat on your wealth to those who are entitled to it.

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

Who said that?

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And establish prayer and give zakat**. These are two obligatory duties, and no one has a license for them, so pay them to God, the Most High, the Most Great.

His saying: **And lend to God a good loan** means: And spend in the way of God from your money.

Ibn Zayd used to say about this:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And loan God a good loan**, he said: The loan is the voluntary acts of worship other than zakat.

And His statement: "And whatever good you send forth for yourselves - you will find it with God. It is better and greater in reward." He says: Whatever you send forth, O believers, for yourselves in this world, of charity or spending in the way of God, or other spending in good ways, or doing acts of obedience to God, such as prayer, fasting, Hajj, or other good deeds seeking what is with God - you will find it with God on the Day of Resurrection in your place of return. It is better for you than what you sent forth in this world, and greater in reward. That is, its reward is greater than what you sent forth had you not sent forth. **And seek forgiveness from God**. God, the Most High, says: "And ask God to forgive your sins, and He will pardon you for them. "Indeed, God is Oft-Forgiving, Most Merciful." He says: God is Oft-Forgiving of the sins of whoever of His servants repents from their sins, and Oft-Forgiving to punish them for them after they have repented from them.

Tafsir al-Qurtubi

The Almighty says: **Indeed, your Lord knows that you stand [in prayer]** This verse is an explanation of the Almighty's saying: "Stand [in prayer] during the night, except for a little. Half of it, or subtract a little from it, or add to it" as mentioned above. It abrogates the obligation of standing in prayer at night as mentioned above. *Stand* means you pray, and *less* means less. Ibn al-Sami', Abu Haywah, and Hisham, on the

authority of the people of Ash-Sham, read *two-thirds* with a sukoon on the lam. **And half of it and a third** in the accusative is the reading of the general public, in apposition to *two-thirds*, meaning: you stand for less than two-thirds of the night, or half of it, or a third of it. Abu Ubaid and Abu Hatim chose it, like the Almighty's saying: **He knows that you will not enumerate it**, so how can they stand for half of it or a third of it when they cannot enumerate it? Ibn Kathir and the Kufians read **and half of it and a third of it** in the accusative case in apposition to *less*, meaning: you stand for less than two-thirds of the night, and you stand for half of it and a third of it. Al-Farraa said: This is more likely to be correct, because he said less than two-thirds, then he mentioned the small amount itself, not less than the small amount. Al-Qushayri said: According to this reading, it is possible that they were getting a third or a half, because standing at that amount was too easy for them, and they would increase, and in the increase they would get the intended goal. As for two-thirds, standing was too difficult for them, so they would not get it, and they would decrease from it. It is possible that they were ordered to stand at midnight, and in the middle up to a third. It is possible that they were assigned half and decreased to a third, and the increase to two-thirds. Some of them fulfilled that, and some of them left it until it was abrogated from them. A group of people said: God only imposed a quarter on them, and they decreased from a quarter. This statement is arbitrary.

Second - The Almighty's saying: **And God determines the night and the day** meaning He knows the proportions of the night and the day according to their reality, and you know through investigation and diligence that errors occur. **He knows that you will never be able to enumerate it** meaning that you will never be able to know the reality of that and perform it. It was also said: meaning that you will never be able to perform the night prayer. The first is more correct, because the night prayer was never obligatory in its entirety. Muqatil and others said: When the verse **Stand [in prayer] during the night, except for a little * Half of it or subtract from it a little * Or add to it** was revealed, it was difficult for them, and a man could not know when half of the night was from a third of it, so he would stand until morning for fear of making a mistake, so their feet would swell and their colors would fade, so God had mercy on them and made it easier for them, so God the Almighty said: **He knows that you will never be able to enumerate it** and *that* is a lightened form of *heavy*, meaning He knows that you will never be able to enumerate it, because if you add to it, it will be too heavy for you, and you will need to be tasked with something that is not obligatory, and if you subtract from it, it will be difficult for you.

Third - The Almighty's saying: **Then He turned to you in forgiveness**, meaning, He pardoned you. This indicates that they had abandoned some of what He had been commanded to do. It was also said: That is, He turned to you in forgiveness of the obligation of standing up when you were unable to do so. The root of repentance is return, as mentioned above, so the meaning is that He returned to you from being burdensome to light, and from difficulty to ease. They were commanded to guard their times by means of careful observation, so that careful observation was made easy for them. It was also said: The meaning of **And God determines the night and the day** is that He creates them in measured amounts, like His saying: **And He created each thing and determined it with [precise] determination.** (al-Furqan 25:2) Ibn Al-Arabi said: There is no ruling attached to the determination of creation, but rather God connects to it whatever He wills of the duties of obligation.

Fourth - The Almighty's statement: **So recite whatever is easy for you of the Qur'an.** There are two opinions: One of them is that what is meant is the recitation itself, so recite in what you pray at night whatever is easy for you. Al-Suddi said: One hundred verses. Al-Hasan said: Whoever recites one hundred verses at night will not need the Qur'an. Ka'b said: Whoever recites one hundred verses at night will be recorded among the devout. Sa'id said: Fifty verses.

I said: Ka'b's statement is more correct, because he, peace be upon him, said:

((Whoever recites ten verses will not be recorded among the heedless, and whoever recites one hundred verses will be recorded among the devout, and whoever recites one thousand verses will be recorded among the devout.)) Narrated by Abu Dawud al-Tayalisi in his Musnad from the hadith of Abdullah ibn Amr. We mentioned it in the introduction to the book, and praise be to God. The second statement: **So recite as much of it as is easy for you** means pray as much as is easy for you, and prayer is called the Qur'an, as God the Almighty says: **And the Qur'an of dawn** (al-Isra' 17:78) meaning the dawn prayer. Ibn al-Arabi, and this is the most correct, because he spoke about the prayer, and the statement goes back to it.

I said: The first is more correct, as it takes the address to mean the apparent meaning of the word, and the second statement is a metaphor, as it is a naming of something by some of its actions.

Fifth - Some scholars said: The Almighty's statement: **So recite what is easy for you thereof** abrogated the night prayer and half of it, and the decrease from half and the increase from it. Then the statement of God, the Almighty, **So recite what is easy for you thereof** was interpreted in two ways: One is that it is a second obligation, because another obligation was removed by it. The other is that it is an abrogated obligation that was removed by something else, just as another was removed by it. This is due to the statement of God, the Almighty, "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a position of praise." (Al-Isra': 79). So the statement of God, the Almighty, **And during part of the night, pray with it as an additional prayer for you** was

interpreted in two ways: we pray with something other than what was obligatory from what is easy for us. Al-Shafi'i said: So it was obligatory to seek evidence from the Sunnah for one of the two meanings, so we found the Sunnah of the Messenger of God, peace and blessings be upon him, indicating that there are no obligatory prayers except five.

Sixth - Al-Qushayri Abu Nasr said: The well-known opinion is that the abrogation of the night prayer was for the Ummah, and the obligation remained for the Prophet (peace and blessings of God be upon him). It was said: The prescribed amount was abrogated, and the original obligation remained, like the saying of God the Almighty: **Then whatever is easy of the sacrificial animal** (al-Baqarah 2:196). So sacrificial animal is necessary. Similarly, there was no alternative to the night prayer, but its amount was left to the choice of the worshipper. Based on this, some people said: The night prayer is necessary, but its amount was left to the choice of the worshipper. Based on this, some people said: The obligation of the night prayer with a little remains, and this is the view of Al-Hasan. Some people said: It was abrogated completely, so the night prayer is not obligatory at all, and this is the view of Al-Shafi'i. Perhaps the obligation that remained for the Prophet (peace and blessings of God be upon him) is this, which is his standing, and its amount is left to his choice. If it is proven that standing is not an obligation, then the saying of God the Almighty: **So recite what is easy of it** means recite if that is easy for you, and pray if you wish. Some scholars have argued that abrogation in its entirety also applies to the Prophet (peace and blessings of God be upon him), as the night prayer was not obligatory for him. His statement, **as a voluntary prayer for you**, is interpreted as a voluntary prayer. Whoever says that the amount was abrogated and the original obligation of the night prayer remained and was then abrogated, this second abrogation occurred with the clarification of the prayer times, like the statement of God the Almighty: **Establish prayer at the decline of the sun** (al-Isra' 17:78) and His statement: **So exalt God when you reach the evening and when you reach the morning** (Al-Rum: 17), as in the report that the addition to the five prayers is voluntary. It was also said that abrogation occurred with the statement of God the Almighty: **And during part of the night, pray with it as an additional prayer for you** (Al-Rum: 17), and the address to the Prophet (peace and blessings of God be upon him) is for the Ummah, just as the obligation of prayer, even though the Prophet (peace and blessings of God be upon him) was addressed with it in the statement of God the Almighty: **O you who are wrapped in garments, arise during the night** (al-Isra' 17:78), was general for him and others. It has been said that God's obligation extended beyond the Hijra and was abrogated in Medina, based on the Almighty's saying: **He knows that there will be among you those who are ill and others who travel throughout the land seeking from the bounty of God and others who fight in the cause of God.** Fighting was made obligatory in Medina, so based on this explanation, the times were set in Mecca. Thus, the night prayer was abrogated by the Almighty's saying: **And during part of the night, pray with it as an additional prayer for you.** (Al-Isra': 79). Ibn Abbas said that when the Messenger of God

Surat al-Muzzammil 73:20

Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night, or half of it, or a third of it, and [so do] a party of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you those who are ill and others traveling throughout the land. They seek of the bounty of God, while others fight in the cause of God. So recite what is easy of it, and establish prayer and give zakah and loan God a goodly loan. And whatever good you send forward for yourselves - you will find it with God. It is better and greater in reward. And ask forgiveness of God; indeed, God is Forgiving and Merciful.

(peace and blessings of God be upon him) came, God's saying: **Indeed, your Lord knows that you stand** abrogated the obligation of the night prayer.

Seventh - The Almighty's saying: **He knows that there will be among you ill** **Al-Akhbar 2:17**. The Almighty has made clear the lightening of the night prayer, as some people are ill, and it is difficult for them to pray at night, and it is difficult for them to miss the prayer. The traveler for business may not be able to stand the night prayer, and neither is the mujahid. So God made it light for everyone for the sake of these people. The *an* in **an sakun** is a lightened form of the heavy one, meaning He knew that it would happen.

Eighth: In this verse, God equated the status of those who strive in jihad with those who earn lawful money to spend on themselves and their families, and to do good and show generosity. This was evidence that earning money is equivalent to jihad, because it combines it with jihad in the cause of God. Ibrahim narrated on the authority of Alqamah who said: "The Messenger of God (peace and blessings be upon him) said: 'There is no one who brings food from a land and sells it at the current price, but his status with God will be like that of the martyrs.' Then the Messenger of God (peace and blessings be upon him) recited: 'And others travel throughout the land seeking God's bounty, and others fight in the cause of God.'"¹ Ibn Mas'ud said: Any man who brings something to a Muslim city, patiently and seeking reward from God, and sells it at the current price, will have the status of the martyrs with God. He recited: 'Others travel throughout the land.'² Ibn 'Umar said: "God has not created a death for me, and I would rather die in it after death in the cause of God than dying between the forks of my saddle, seeking God's bounty while traveling through the land." Tawus said: He who strives for the widow and the poor is like one who fights in the way of God. It was narrated from one of the early Muslims that he was in Wasit and equipped a ship of wheat for Basra. He wrote to his agent: Sell the food on the day you enter Basra, and do not delay it until the next day. He encountered a price increase, so the merchants said to the agent: If you delay it until the end of the day, you will earn double the profit. So he delayed it until the end of the day and earned double the profit. He wrote to his friend about that, and the owner of the food wrote back: Oh man! We were content with a small profit despite our sound faith, and a crime has been committed against us. When this letter reaches you, take the money and give it in charity to the poor of Basra. I wish I could escape from hoarding with enough to cover my needs, neither for me nor for myself. It is narrated that a boy from the people of Mecca used to frequent the mosque, and Ibn Umar

missed him, so he walked to his house. His mother said: He is selling some food. He met him and said: O my son! What do you have to do with the food? Why not camels? Why not cows? Why not sheep? The owner of the food loves the store, and the owner of the livestock loves the rain.

Ninth - The Almighty's saying: **So recite as much of it as is easy for you**. That is, pray as much as you can. So God made obligatory the night prayer as much as is easy, then He abrogated that by making the five daily prayers obligatory as mentioned above. Ibn al-Arabi said: Some people said that the obligation of the night prayer is a Sunnah in two rak'ahs of this verse. This was stated by al-Bukhari and others. He created a chapter in which he mentioned the hadith:

"The devil ties three knots at the back of the head of any one of you when he sleeps, striking each knot in its place: You have a long night ahead of you, so sleep. If he wakes up and remembers God, one knot is undone. If he performs ablution, another knot is undone. If he prays, all his knots are undone, and he wakes up energetic and in a good mood. Otherwise, he wakes up evil and lazy." He also mentioned the hadith of Samurah ibn Jundub from the Prophet (peace and blessings of God be upon him) regarding a dream. He said: **As for the one whose head is smashed with a stone, he learns the Qur'an but rejects it and sleeps through the prescribed prayers**. And the hadith of Ibn Mas'ud, who said: A man was mentioned in the presence of the Prophet (peace and blessings of God be upon him) who slept all night. He said: **That is a man in whose ears the devil has urinated**. Ibn al-Arabi said: These hadiths require that the general meaning of prayer be interpreted as referring to the prescribed prayer, so the general meaning is interpreted as referring to the specific meaning because it is possible for it, and the claim of the one who specifies the night prayer is dropped. In Sahih Al-Bukhari, and the wording is from Al-Bukhari: Abdullah bin Amr said: The Messenger of God, may God bless him and grant him peace, said to me: **O Abdullah, do not be like so-and-so, who used to pray at night and then stopped praying at night**. Had it been obligatory, the Prophet, may God bless him and grant him peace, would not have approved of it, nor would he have reported anything like this about him. Rather, he would have condemned it with the utmost condemnation. In Sahih Al-Bukhari, on the authority of Abdullah bin Umar, he said:

During the lifetime of the Prophet (peace and blessings of God be upon him), if a man had a dream, he would tell it to the Prophet (peace and blessings of God be upon him). I was a young, unmarried boy, and I used to sleep in the mosque during the time of the

Messenger of God (peace and blessings of God be upon him). I saw in my sleep as if two angels took me and went with me to the Fire. It was folded up like the folding of a well, and it had two horns, and in it were people whom I recognized. I began to say, **I seek refuge in God from the Fire.** He said, "We met another angel, and he said to me, 'You are not afraid.' So I told it to Hafsa, and Hafsa told it to the Messenger of God (peace and blessings of God be upon him), and he said, 'Abdullah is a good man, if only he would pray at night.'" After that, he would only sleep a little at night. If not praying at night was a sin, the angel would not have said to him, **You are not afraid.** And God knows best.

Tenth - If it is proven that the night prayer is not obligatory, and that his statement, **So recite whatever is easy for you of the Qur'an**, "So recite whatever is easy for you of it" is understood to refer to the apparent meaning of recitation in prayer, then the scholars differed as to the amount that he is obligated to recite in prayer. Malik and Ash-Shafi'i said: **Al-Fatihah is not permissible to deviate from it, nor is it permissible to limit oneself to part of it.** Abu Hanifa estimated it as one verse, regardless of which Surah it is in the Qur'an. He also mentioned three verses, because it is the shortest Surah. Al-Mawardi mentioned the first opinion, and Ibn Al-Arabi mentioned the second. The correct opinion is that of Malik and Ash-Shafi'i, based on what we have explained regarding Surat Al-Fatihah, the beginning of the Book, and praise be to God. It was said that what is meant by it is reciting the Qur'an outside of prayer. Al-Mawardi said: **Based on this, this command in general is understood as obligatory, or recommended, but not obligatory.** This is the opinion of the majority, because if it were obligatory for him to recite, then he would have been obligated to memorize it. The second is that it is obligatory, so that by reading it one may understand its miraculous nature and the proofs of Tawhid and the sending of Messengers. If one reads it and knows its miraculous nature and what it contains, he is not obligated to memorize it, because memorizing the Quran is a recommended act of worship, not an obligatory one. There are five opinions regarding the extent to which this matter of reading includes: The first is that it is the entire Quran, because God Almighty made it easy for His servants, said Ad-Dahhak. The second is that it is a third of the Quran, narrated by Jubair. The third is that it is two hundred verses, said As-Suddi. The fourth is that it is one hundred verses, said Ibn Abbas. The fifth is that it is three verses, like the shortest Surah, said Abu Khalid Al-Kinani.

Eleventh - The Almighty said: **And establish prayer** meaning the obligatory prayer, which is the five daily prayers. **And give zakat** the obligatory charity on your wealth, as stated by Ikrimah and Qatadah. Al-Harith Al-Ukli said: Zakat Al-Fitr because the zakat on wealth became obligatory after that. It was also said: Voluntary charity. It was also said: All good deeds. Ibn Abbas said: Obedience to God and sincerity towards Him.

Twelfth - The Almighty said: **Lend to God a good loan.** A good loan is one intended solely for the sake of God, with pure money. This has been explained in Surah Al-Hadid. Zayd ibn Aslam said: A good loan is

spending on one's family. Umar ibn Al-Khattab said: It is spending in the way of God.

Thirteenth: The Almighty said: **And whatever good you send forth for yourselves, you will find it with God.** It was narrated on the authority of Umar ibn al-Khattab that he had made a hais **dates with milk** and a poor man came to him, so he took it and gave it to him. Some of them said: **This poor man does not know what this is.** Umar said: **But the Lord of the poor man knows what it is.** It is as if he interpreted "And whatever good you send forth for yourselves, you will find it with God. It is better" meaning than what you left behind and succeeded, and than stinginess and negligence. **And greater in reward** Abu Hurairah said: Paradise. It is possible that it means greater in reward, because He gives him ten times for a good deed. The accusative of **better and greater** is the second object of **you will find it** and *it* is a separation according to the Basrans, and a pillar according to the Kufians, and has no syntactic position. *Reward* is a specification. **And seek forgiveness from God** meaning ask Him for forgiveness for your sins. **Indeed, God is Forgiving** of what was before repentance. *Merciful* to you after it, as Saeed ibn Jubayr said. I have finished the Surah [and praise be to God].

Tafsir Ibn Kathir

God the Almighty says: **Indeed, this** meaning the Surah **is a reminder** meaning that those with understanding will remember by it. For this reason, God the Almighty said: **So whoever wills may take to his Lord a way** meaning whoever God the Almighty wills to guide, as He has specified in the other Surah. "And you do not will except that God wills. Indeed, God is ever Knowing and Wise." Then God the Almighty said: **Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night, or half of it, or a third of it, and [so do] a group of those with you** meaning sometimes like this and sometimes like that, and all of this is without your intention, but you are not able to persevere in what He has commanded you of standing at night because it is difficult for you. For this reason, He said: **And God determines the night and the day** meaning sometimes they are equal and sometimes He takes this from this and that from that **He knows that you will not be able to enumerate it** meaning the obligation that He has made obligatory upon you. **So recite what is easy for you of the Qur'an** meaning without specifying a time, meaning, but stand during the night as much as is easy. He expressed prayer by recitation as He said in Surah Subhan: **And do not recite your prayer aloud** meaning By your recitation, **And do not lower your voice therein.** The companions of Imam Abu Hanifa, may God have mercy on him, used this verse, which says: **So recite whatever is easy for you of the Qur'an**, as evidence that it is not necessary to recite Al-Fatihah in prayer. Rather, if one recites it or another verse from the Qur'an, even if it is just one verse, it is sufficient for him. They supported this with the hadith of the one who performed his prayer incorrectly, which is in the two Sahihs: **Then recite whatever is easy for you of the Qur'an.** The majority responded to them with the

Surat al-Muzzammil 73:20

Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night, or half of it, or a third of it, and [so do] a party of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you those who are ill and others traveling throughout the land. They seek of the bounty of God, while others fight in the cause of God. So recite what is easy of it, and establish prayer and give zakah and loan God a goodly loan. And whatever good you send forward for yourselves - you will find it with God. It is better and greater in reward. And ask forgiveness of God; indeed, God is Forgiving and Merciful.

hadith of Ubadah ibn al-Samit, which is also in the two Sahihs, that the Messenger of God, may God bless him and grant him peace, said: **There is no prayer for the one who does not recite Al-Fatihah.** In Sahih Muslim, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **Every prayer in which the Mother of the Qur'an is not recited is deficient, deficient, incomplete.** In Sahih Ibn Khuzaymah, on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, **The prayer of the one who does not recite the Mother of the Qur'an is not sufficient.**

God the Almighty said: **He knows that among you will be sick and others traveling throughout the land seeking from the bounty of God and others fighting in the cause of God.** That is, He knew that among this nation there will be those who have excuses for not praying at night, such as those who are sick and unable to do so, and travelers in the land seeking from the bounty of God in earnings and trade, and others who will be busy with what is more important to them than fighting in the cause of God. This verse, indeed the entire surah, was revealed in Mecca, and fighting had not yet been legislated. It is one of the greatest proofs of prophethood, because it is a form of informing of future unseen matters. For this reason, God the Almighty said: **So recite what is easy for you from it.** That is, do what is easy for you from it. Ibn Jarir said: Ya'qub told us, Ibn 'Ulayyah told us on the authority of Abu Raja' Muhammad, who said: I said to Al-Hasan: O Abu Sa'id, what do you say about a man who has memorized the entire Qur'an by heart but does not perform it, but only prays the obligatory prayers? He said: He uses the Qur'an as a pillow. May God curse that one. God the Most High said to the righteous servant: **And indeed, he is full of knowledge because of what We taught him and And you have been taught that which neither you nor your fathers knew.** I said: O Abu Sa'id, God the Most High said: **So recite whatever is easy for you of the Qur'an.** He said: Yes, even if it is five verses. This is apparent from the school of thought of Al-Hasan Al-Basri, that he saw it as a right and obligation upon those who carry the Qur'an to perform the night prayer, even if it is only part of it. For this reason it is stated in the hadith that the Messenger of God, may God bless him and grant him peace, was asked about a man who slept until morning, and he said: **That is a man in whose ear the devil urinated.** It was said that it means he slept through the obligatory prayers, and it was said about the night prayer: In the Sunnah: **Perform the witr prayer, O people of the Qur'an.** And in another hadith: **Whoever does not perform the witr prayer is not one of us.** Stranger than this is what was reported on the

authority of Abu Bakr ibn 'Abd Al-'Aziz from the Hanbalis from The positive aspect of Ramadan is that it is obligatory. And God knows best.

Al-Tabarani said: Ahmad bin Saeed Farqad Al-Hadrad told us, Abu Muhammad bin Yusuf Al-Zubaidi told us, Abd Al-Rahman told us, on the authority of Muhammad bin Abdullah bin Tawus from the descendants of Tawus, on the authority of his father, on the authority of Tawus, on the authority of Ibn Abbas, on the authority of the Prophet, peace and blessings be upon him: **Recite as much of it as is easy for you.** He said: **One hundred verses.** This is a very strange hadith that I only saw in the Mu'jam of Al-Tabarani, may God have mercy on him. And the words of God Almighty: **And establish prayer and give zakat** mean: establish your obligatory prayers and give the obligatory zakat. This indicates for those who say that the obligation of zakat was revealed in Makkah, but the amounts of the zakat and the amount of the tax were not made clear until Madinah, and God knows best. Ibn Abbas, Ikrimah, Mujahid, Al-Hasan, Qatadah and more than one of the early Muslims said: This verse abrogated what God had first obligated upon the Muslims, namely, the night prayer. They differed regarding the period of time between them, as mentioned above. It has been proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said to that man: **Five prayers during the day and night.** He said: **Do I have to do anything else?** He said: **No, unless you do it voluntarily.**

God the Almighty says: **And loan God a goodly loan** meaning from charity, for God will reward you for that with the best and most abundant reward, as God the Almighty says: **Who is it that will loan God a goodly loan so He may multiply it for him many times over?** And He the Almighty says: **And whatever good you send forth for yourselves - you will find it with God, better and greater in reward.** That is, everything you send forth before you is for you and is better than what you kept for yourselves in this world. Al-Hafiz Abu Ya'la al-Mawsili said: Abu Khaithama told us, Jarir told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of al-Harith ibn Suwayd, who said: Abdullah said: The Messenger of God (peace and blessings of God be upon him) said: **Which of you loves his own wealth more than the wealth of his heir?** They said: **O Messenger of God, there is none of us but loves his own wealth more than the wealth of his heir.** He said: **Know what you are saying.** They said: **We do not know anything except that, O Messenger of God?** He said: **The wealth of one of you is what he has sent forward, and the wealth of his heir is what he has left behind.** Al-Bukhari narrated it from the hadith of

Hafs ibn Ghiyath, and al-Nasa'i narrated it from the path of Abu Mu'awiyah, both of them from al-A'mash with this chain of transmission. Then God the Almighty said: "And seek forgiveness of God. Indeed, God is Forgiving and Merciful." That is, remember Him often and seek His forgiveness in all your affairs, for He is Forgiving and Merciful to whoever seeks His forgiveness. The end of the interpretation of Surat al-Muzzammil. Praise and thanks be to God.

Fath al-Qadir

20- **Indeed, your Lord knows that you stand in prayer nearly two-thirds of the night.** The meaning of *nearest* is less. *Nearest* is used as a metaphor for it because when the distance between years gets close, the time between them becomes shorter. **And half of it** is in apposition to *nearest*. "And a third of it" is in apposition to **half of it**. The meaning is that God knows that His Messenger (peace and blessings of God be upon him) stands in prayer for less than two-thirds of the night, and stands half of it, and stands a third of it. Ibn Kathir and the Kufians read it in the accusative case. The majority read **and a half of it and a third of it** in the genitive case in apposition to **two-thirds of the night**. The meaning is that God knows that His Messenger (peace and blessings of God be upon him) stands in prayer for less than two-thirds of the night, and less than half of it, and less than a third of it. Abu Ubaid and Abu Hatim chose the reading of the majority because of the statement, **He knows that you will not count it**. So how can they stand for half of it and a third of it when they cannot count it? Al-Farra' said: The first reading is more likely to be correct because he said: **Less than two-thirds of the night**. Then he explained the same *few* "and a group of those with you" as being connected to the pronoun in **stand up**: meaning, a group of your companions stand up that amount with you. **And God determines the night and the day** meaning, He knows the amounts of night and day according to their true nature and is unique to Him alone, and you do not know that truly. Ata' said: He means that the knowledge of what you do does not escape Him. Meaning, He knows the amounts of night and day, so He knows the amount of time you spend standing up during the night. **He knows that you will not be able to count it** means that you will not be able to do it. He knows the amounts of night and day truly ... In *that* there is an omitted pronoun of the subject. It was also said that the meaning is: You will not be able to do the night prayer. Al-Qurtubi said: The first is more correct, because the night prayer is never entirely obligatory. Muqatil and others said: When the verse, **Stand [in prayer] during the night, except for a little * Half of it, or subtract a little from it, * Or add to it**, was revealed, it was difficult for them. A man would not know when half of the night was, or a third of it, so he would stand until morning for fear of making a mistake. Their feet would swell and their colors would fade, so God had mercy on them and made it easier for them, saying, **He knew that you could not enumerate it**, meaning, He knew that you could not enumerate it, because if you increased it, it would be burdensome for you and you would need to undertake something that is not obligatory, and if you decreased it would be difficult for you. **So He turned to you in forgiveness**, meaning, He returned to you with pardon and gave

you permission to omit standing in prayer. It was also said, **So He turned to you in forgiveness of the obligation of standing in prayer when you were unable to do so**. The root of repentance is return, as mentioned above. So the meaning is: He returned you from being burdensome to [making it light], and from difficulty to ease. **So recite what is easy for you of the Qur'an**, meaning, recite in the night prayer what is easy for you and what is easy for you from it without anticipating a specific time. Al-Hasan said: It is what we recite in the Maghrib and Isha prayers. Al-Suddi said: Also, whoever recites one hundred verses in one night, the Qur'an will not challenge him. Ka'b said: **Whoever recites one hundred verses in a night will be recorded among the devout**. Sa'id said: **Fifty verses**. It was said that the meaning of **recite as much of it as is easy for you** is to pray as much of the night prayer as is easy for you. Prayer is called the Qur'an, as in His statement: **And the Qur'an of dawn**. It was said that this verse abrogated the night prayer and half of it, and the reduction from the half, and the addition to it. It is possible that what this verse includes is an established obligation, and it is possible that it was abrogated, as in His statement: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a position of praise." Al-Shafi'i said: It is obligatory to seek evidence from the Sunnah for one of the two meanings. We found the Sunnah of the Messenger of God (peace and blessings of God be upon him) indicating that there is no obligation of prayer except the five. Some people have said that the night prayer was abrogated with regard to him (peace and blessings of God be upon him) and with regard to his ummah. It was said that the estimated amount was abrogated, but the original obligation remained. It was said that it was abrogated for the Ummah, but remained obligatory for him (peace and blessings be upon him). The first opinion is that the night prayer was abrogated in general for him (peace and blessings be upon him) and for his Ummah. His statement, **So recite as much of it as is easy for you** does not indicate that any obligation remained. If what is meant by it is recitation from the Qur'an, then it is found in the Maghrib and 'Isha' prayers and the confirmed voluntary prayers that follow them. If what is meant by it is night prayer, then the night prayer is found in the Maghrib and 'Isha' prayers and the voluntary prayers that follow them. Also, the authentic hadiths that clearly state that the questioner said to the Messenger of God (peace and blessings be upon him), **Do I have to do anything else?** meaning the five daily prayers? He said, *No*, unless it is a voluntary prayer, indicate that nothing else is obligatory. Thus, the obligation of night prayer and its prayer was lifted from the Ummah, just as the obligation of that was lifted from the Prophet (peace and blessings be upon him) with his statement, **And during part of the night, pray voluntary prayers with it**. Al-Wahidi said: The commentators said about his statement, **So recite as much of it as is easy for you**, this was in the early days of Islam, then it was abrogated by the five daily prayers for the believers. This was specifically proven for the Prophet (peace and blessings of God be upon him), as He said: **And establish prayer**. Then God, the Almighty, mentioned their excuse, saying: **He knows that there will be among you some who are ill**, so they will not be able to stand at night, **and others who travel throughout the**

Surat al-Muzzammil 73:20

Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night, or half of it, or a third of it, and [so do] a party of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you those who are ill and others traveling throughout the land. They seek of the bounty of God, while others fight in the cause of God. So recite what is easy of it, and establish prayer and give zakah and loan God a goodly loan. And whatever good you send forward for yourselves - you will find it with God. It is better and greater in reward. And ask forgiveness of God; indeed, God is Forgiving and Merciful.

land seeking from the bounty of God, meaning they travel there for trade and profit, seeking from God's provisions what they need for their livelihood, so they are not able to stand at night, **and others who fight in the cause of God**, meaning the mujahideen, so they are not able to stand at night. Here, God, the Almighty, mentioned three reasons for the dispensation and the lifting of the obligation of standing at night. He lifted it from the entire ummah because of these excuses that some of them have. Then He mentioned what they should do after this dispensation, saying: **So recite what is easy of it**, and the explanation of this was mentioned earlier. The repetition is for emphasis. **And establish prayer**, meaning the obligatory prayer, which is the fifth because of its strength. **And give zakat**, meaning what is obligatory on wealth. Al-Harith Al-Ukali said: It is Zakat Al-Fitr because Zakat on wealth became obligatory after that. It was also said that it is voluntary charity, and it was also said that it refers to all good deeds. **And loan God a good loan** means spend in the way of goodness from your hopes in a good manner. Its explanation has already been mentioned in Surat Al-Hadid. Zayd ibn Aslam said: A good loan is spending on one's family. It was also said that it refers to spending in jihad. It was also said that it refers to paying the obligatory Zakat in a good manner, so it is an explanation of His statement: **And give zakat**. The first is more appropriate because of His statement: **And whatever good you send forth for yourselves - you will find it with God**. The apparent meaning is general: any good, whether mentioned or not, **is better and greater in reward** than what you delay until death or bequeath to be given after your death. The accusative of *good* is because it is the second object of **you will find it**. The pronoun is a separating pronoun, and the majority of scholars have read it in the accusative case. Abu al-Sammak and Ibn al-Samee' read it in the nominative case, so that *he* is the subject and **the best** is its predicate. The sentence is in the accusative case as the second object of **you find him**. Abu Zayd said: It is the language of Tamim, they raise what comes after the separating pronoun. Sibawayh recited:

You yearn for Laila, and you left her and were with her in public. You are more capable.

The majority also read **and greater** in the accusative case, in apposition to *good*. Abu al-Sammak and Ibn al-Samee' read it in the nominative case, just as they read *good* in the nominative case and *reward* in the accusative case as a distinction. **And seek forgiveness from God**, meaning ask Him for forgiveness for your sins, for you will not be free from sins that you commit. **Indeed, God is Forgiving and Merciful**, meaning He is very forgiving to those who seek His forgiveness, and very merciful to those who seek His mercy.

Ibn Abi Hatim, Ibn Mardawayh, and Al-Tabarani narrated on the authority of Ibn Abbas, on the authority of the Prophet (peace and blessings of God be upon him), **So recite as much of it as is easy for you**. He said: One hundred verses. Ad-Daraqutni and Al-Bayhaqi narrated in his Sunan and Hasanat on the authority of Qays ibn Abi Hazim, who said: "I prayed behind Ibn Abbas, and in the first rak'ah he recited 'Al-Hamdu Lillah Rabb Al-'Alamin' and the first verse of Surat Al-Baqarah, then he bowed. When we finished, he turned to us and said: 'God says: "So recite as much of it as is easy for you."'" Ibn Kathir said: This is a very strange hadith that I only saw in Al-Tabarani's Mu'jam. Ahmad and Al-Bayhaqi narrated in his Sunan on the authority of Abu Sa'id, who said: "The Messenger of God (peace and blessings of God be upon him) commanded us to recite Al-Fatihah and whatever is easy for us." We already mentioned in the first discussion of this surah what was narrated that these verses mentioned here abrogate the obligation of night prayer, so refer to it.

Tafsir al-Baghawi

20- **Indeed, your Lord knows that you stand nearly, less than, two-thirds of the night and half of it and a third of it**. The people of Mecca and Kufa read: **half of it and a third of it**, with the fat-ha on the fa and tha' and the sukoon on the ha's, meaning: and you stand for half of it and a third of it. The others read it with the genitive on the fa and tha' and the sukoon on the ha's, in apposition to *two-thirds*. "And God measures the night and the day." Ata' said: He means that the knowledge of what you do does not escape Him, meaning that He knows the amounts of the night and the day, so He knows the amount of night that you stand for. **He knows that you will not be able to count it**. Al-Hasan said: They stood until their feet swelled, so the following was revealed: **He knows that you will not be able to count it**, "You will not be able to know that." Muqatil said: A man would pray all night, fearing that he would not attain what he was commanded to do of standing, so He said: He knows that if you count it, you will not be able to know that. **Then He pardoned you**, so He returned to you with forgiveness and leniency. **So recite what is easy for you of the Qur'an**, meaning in prayer. Al-Hasan said: meaning in the Maghrib and Isha prayers.

Qais bin Abi Hazim said: I prayed behind Ibn Abbas in Basra. In the first rak'ah, he recited Surat Al-Hamd and the first verse of Surat Al-Baqarah. Then he stood up in the second rak'ah and recited Surat Al-Hamd and the second verse of Surat Al-Baqarah, then he bowed.

When he finished, he turned to us and said: God Almighty says: So recite whatever is easy for you of it.

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, Uthman bin Abi Saleh told us, Ibn Lahi'ah told us, Hamid bin Mukhraq told me, on the authority of Anas bin Malik, "that he heard the Messenger of God, may God bless him and grant him peace, say: Whoever recites fifty verses in a day or a night will not be recorded among the heedless. Whoever recites one hundred verses will be recorded among the devout. Whoever recites two hundred verses, the Qur'an will not dispute with him on the Day of Resurrection. Whoever recites five hundred verses, a qintar of reward will be recorded for him."

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, Al-Qasim bin Zakariya told us, Ubaidullah bin Musa told us, on the authority of Shaiban, on the authority of Yahya bin Kathir, on the authority of Muhammad Abdullah bin Abdul Rahman, the client of Banu Zuhrah, on the authority of Abu Salamah, on the authority of Abdullah bin Amr, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Recite the Qur'an every month.' I said: 'I have the strength.' He said: 'Then recite it every twenty nights.' I said: 'I have the strength.' He said: 'Then recite it every seven nights, but do not do more than that.'"

God Almighty says: **He knows that among you there will be sick people and others traveling throughout the land seeking from the bounty of God**, meaning travelers seeking God's provisions, **and others fighting in the cause of God**, who cannot stand to perform the night prayer.

Ibrahim narrated on the authority of Ibn Masoud who said: Any man who brings something to Madinah from the cities of the Muslims, patiently and seeking reward, and sells it at the price of that day, will be in the sight of God like a martyr. Then Abdullah recited: **And others travel throughout the land seeking from the bounty of God** meaning travelers for trade seeking God's provision, **and others fight in the cause of God**.

"So recite as much of it as is easy for you," meaning whatever is easy for you from the Qur'an. The commentators said that this was in the early days of Islam, then it was abrogated by the five daily prayers. This is the verse in which God says **interpretation of the meaning: And establish prayer and give zakah and loan God a goodly loan**. Ibn Abbas said: He means everything other than zakah, such as maintaining kinship ties and hosting guests. "And whatever good you send forth for yourselves - you will find it with God. It is better," you will find its reward in the Hereafter better than what you gave, **and greater in reward**, than what you have delayed and not sent forth. **Better and greater** is in the accusative case as the second object, because if existence means seeing, it takes two objects. This is a separation according to the Basrans, and a pillar according to the Kufians, and it has no syntactic position.

Abu al-Qasim Yahya ibn Ali al-Kashmihani told us,

Abu Nasr Ahmad ibn Ali al-Bukhari told us in Kufa, Abu al-Qasim Nasr ibn Ahmad al-Faqih told us in Mosul, Abu Ya'la al-Mawsili told us, Abu Khaithama told us, Jarir told us, on the authority of al-A'mash, on the authority of Ibrahim al-Taymi, on the authority of al-Harith ibn Suwayd, who said: Abdullah said: The Messenger of God, may God bless him and grant him peace, said: **Which of you loves his own wealth more than the wealth of his heir?** They said: **O Messenger of God, there is none of us but loves his own wealth more than the wealth of his heir**. He said: **Know what you are saying**. They said: **We do not know anything except that, O Messenger of God**. He said: **There is none of you but loves the wealth of his heir more than his own wealth**. They said: **How so, O Messenger of God?** He said: **The wealth of each of you is what he has sent forward, and the wealth of his heir is what he has left behind**.

"And seek forgiveness from God" for your sins, **for God is Forgiving and Merciful**.

Tafsir al-Baidawi

20- **Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night, or half of it, or a third of it**. He used the word *nearest* as a metaphor for *less*, because the one closest to something is less than it. Ibn Kathir and the Kufians read **half of it, or a third of it** in the accusative case, in apposition to *nearest*. "And a group of those with you," and a group of your companions stand. "And God measures the night and the day." No one knows the exact hours of their nights as they are except God Almighty. The fact that His name is presented as a subject built upon it, "He measures, **indicates a specificity, and this is supported by His statement**, He knew that you would not be able to count it," meaning that you would not be able to count the times, nor would you be able to control the hours. "So He turned to you," permitting you to abandon the prescribed standing and removing the responsibility for it, just as He removed the responsibility from the one who repents. **So recite as much of the Qur'an as is easy for you**. Pray as much of the night prayer as is easy for you. Prayer is referred to as the Qur'an, just as it is referred to as the rest of its pillars. It was said that the night prayer was obligatory with the aforementioned option, but it was difficult for them, so it was abrogated. Then this abrogated the five daily prayers, or recite the Qur'an itself however is easy for you. **He knows that some of you will be ill** is a new ruling explaining another wisdom requiring permission and leniency. Therefore, the ruling was repeated in order of it and said: **And others travel throughout the land seeking from the bounty of God**. Traveling throughout the land seeking bounty is traveling for trade and acquiring knowledge. **And others fight in the cause of God, so recite as much of it as is easy for you and establish prayer**. "And give zakat." "And lend God a good loan." What is meant by this is the command to spend on charitable causes, or to pay zakat in the best way, and the encouragement to do so with the promise of compensation, as is stated clearly in His statement, "And whatever good you send forth for yourselves - you will find it with God. It is

Surat al-Muzzammil 73:20

Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night, or half of it, or a third of it, and [so do] a party of those with you. And God measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So recite what is easy for you of the Qur'an. He knows that there will be among you those who are ill and others traveling throughout the land. They seek of the bounty of God, while others fight in the cause of God. So recite what is easy of it, and establish prayer and give zakah and loan God a goodly loan. And whatever good you send forward for yourselves - you will find it with God. It is better and greater in reward. And ask forgiveness of God; indeed, God is Forgiving and Merciful.

better and greater in reward." than what you delay until a will is made at the time of death or from the pleasures of this world. "Good **is the second object of** you will find it. **It is an emphasis or a separation, because af'al is like ma'rufah**" and therefore it is not permitted to use the definite article. "He is better" is read as the subject and predicate. "And seek forgiveness from God" in all your affairs, because man is not free from negligence. "Indeed, God is Forgiving and Merciful."

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Muzzammil, God will lift hardship from him in this world and the hereafter.**

Surat al-Muddaththir 74:1

O you wrapped up in a cloak!

Tafsir al-Jalalayn

1 - **O you wrapped up in your garments** The Prophet, may God bless him and grant him peace, and its root is al-mutadaththir, the ta' was assimilated into the dal, meaning the one wrapped up in his clothes when the revelation descended upon him.

Tafsir al-Suyuti

The two sheikhs narrated on the authority of Jabir who said: The Messenger of God, may God bless him and grant him peace, said: I lived in Hira for a month. When I had completed my stay, I went down and went into the valley. Then I was called, but I did not see anyone. I raised my head and saw the angel who had come to me in Hira. So I returned and said: Cover me. Then God revealed: O you wrapped up in a cloak, arise and warn.

And Al-Tabarani narrated with a weak chain of transmission on the authority of Ibn Abbas that Al-Walid bin Al-Mughirah made food for the Quraysh, and when they had eaten, he said, **What do you say about this man?** Some of them said, **He is a magician**, and some of them said, **He is not a magician**, and some of them said, **He is a soothsayer**, and some of them said, **He is not a soothsayer**, and some of them said, **He is a poet**, and some of them said, **He is not a poet**, and some of them said, **He is magic that has been passed on**. This reached the Prophet, may God bless him and grant him peace, and he became sad, covered his head, and wrapped himself in a cloak. Then God revealed, **O you wrapped in a cloak, arise and warn**, until His Most High's saying, **And for your Lord, be patient**.

Tafsir al-Tabari

God Almighty says: **O you who are wrapped up in your garments**: O you who are wrapped up in your garments when you sleep.

It was mentioned that the Prophet of God, may God bless him and grant him peace, was told this while he was wrapped in a velvet blanket.

Who said that?

Muhammad bin Al-Muthanna told us: Yahya bin Saeed told us, on the authority of Shu'bah, on the authority of Al-Mughira, on the authority of Ibrahim: **O you wrapped up in a blanket**. He said: He was wrapped in a blanket.

It was mentioned that this verse was the first thing revealed from the Qur'an to the Messenger of God, may God bless him and grant him peace, and that it was said to him: **O you wrapped in your cloak**.

Yunus told us, saying: Ibn Wahb told us, saying: Yunus told us, on the authority of Ibn Shihab, saying: Abu Salamah ibn Abd al-Rahman told me, that Jabir

ibn Abdullah al-Ansari said: The Messenger of God, may God bless him and grant him peace, said while speaking about the period of revelation: While I was walking, I heard a voice from the sky. I raised my head and saw the angel who had come to me with courage sitting on a chair between the sky and the earth. The Messenger of God, may God bless him and grant him peace, said: I knelt down in fear of him, and I went to my family and said: Cover me up, cover me up, so they covered me up. Then God revealed: **O you wrapped in garments, arise and warn, and glorify your Lord...** until His saying: **and avoid abomination**. He said: Then the revelation continued.

Ibn Al-Muthanna told us: Al-Walid bin Muslim told us: Al-Awza'i told us: Yahya bin Abi Katheer told us: I asked Abu Salamah: Which of the Qur'an was revealed first? He said: **O you wrapped up in your cloak**. I said: They say: **Read in the name of your Lord who created** (al-Alaq 96:1). Abu Salamah said: I asked Jabir bin Abdullah: Which of the Qur'an was revealed first? He said: **O you who are wrapped up in your cloak**. I said: "They say: 'Read in the name of your Lord who created'" (al-Alaq 96:1). He said: "I will not tell you except what the Prophet, may God bless him and grant him peace, told us." He said: "I stayed in Hira', and when I had finished my stay, I went down and went into the valley. I was called, so I looked to my right and to my left and behind me and in front of me, but I did not see anything. Then I looked above my head and saw Him sitting on a throne between the heaven and the earth. I was afraid of Him, as Uthman ibn Amr said. It is true. So I knelt down before Him and met Khadija. I said: 'Cover me.' So they covered me and poured water over me. Then God revealed to me: 'O you who are wrapped up in your cloak, arise and warn.'"

Abu Kurayb narrated to us, saying: Waki' narrated to us, on the authority of Ali ibn Mubarak, on the authority of Yahya ibn Abi Katheer, who said: I asked Abu Salamah about the first part of the Qur'an to be revealed. He said: **O you wrapped up in your cloak** was revealed first. He said: I said: They say: **Read in the name of your Lord who created** (al-Alaq 96:1). He said: I asked Jabir ibn Abdullah, and he said: I will not tell you anything except what the Messenger of God, may God bless him and grant him peace, told us. He said: I stayed in Hira', and when I had finished staying in Hira' I came down and heard a voice. I looked to my right and did not see anything, and I looked behind me and did not see anything. I raised my head and saw something, so I came to Khadijah and said: Cover me and pour cold water over me. Then **O you wrapped up in your cloak** was revealed.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, who said: The revelation ceased for a period of time, and he became very sad. He started running to the tops of mountains to throw himself down from them. Whenever he reached the top of a mountain, Gabriel, peace be upon him, would appear to him and say: You are the Prophet of God. He would calm his nerves and his soul would calm down. The Prophet, peace be upon him, used to talk about that. He said: While I was walking one day, I saw the angel who used to come to me at Hira on a throne between the heaven and the

Surat al-Muddaththir 74:1

O you wrapped up in a cloak!

earth. I was terrified by him, so I went back to Khadija and said: Cover me. So we covered him, that is, we covered him, and God revealed: "O you wrapped in a cloak, arise and warn. And your Lord glorify. And your garments purify." Al-Zuhri said: The first thing that was revealed to him was: **Read in the name of your Lord who created** (al-Alaq 96:1)... until he reached **that which he did not know** (al-Alaq 96:5).

The commentators differed on the meaning of his statement, **O you who are wrapped up**, and some of them said: The meaning of this is: O you who sleeps in your clothes.

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 wrapped up in garments**, he said: O you who sleep.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **O you who are wrapped up in your garments**, meaning: the one wrapped up in his garments.

Others said: Rather, the meaning of this is: O you who are wrapped in prophecy and its burdens.

Who said that?

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud was asked about this verse, **O you wrapped up in your garments**, so he told us on the authority of Ikrimah that he said: You have wrapped up this matter, so carry it out.

Tafsir al-Qurtubi

It was revealed in Mecca according to everyone. It has fifty-six verses.

There are six issues

First - The Almighty's saying: **O you who is wrapped up in your garments**, meaning O you who has wrapped yourself up in your garments, i.e. covered yourself with them and slept. The original form is *al-Mutadaththir*, but the ta' was assimilated into the dal to make them similar. Abi recited *al-Mutadaththir* according to the original form. Muqatil said: Most of this surah is about Al-Walid ibn Al-Mughira. "And in Sahih Muslim, on the authority of Jabir ibn Abdullah, who was one of the companions of the Messenger of God, may God bless him and grant him peace, he was narrating - he said: The Messenger of God, may God bless him and grant him peace, said while narrating about the period of revelation - he said in his hadith: **(While I was walking, I heard a voice from the sky, so I raised my head, and there was the angel who had come to me in Hira sitting on a chair between the sky and the earth)** The Messenger of God, may God bless him and grant him peace, said: I came from him in fear, so I returned and said: Cover me, cover me, so they covered me, and

God, the Most High, revealed: {O you wrapped in your cloak! Arise and warn! And your Lord glorify! And your garments purify! And uncleanness avoid.} ((In another narration - before prayer was made obligatory - which are idols. He said: ((Then the revelation continued.)) At-Tirmidhi also included it and said: A good and authentic hadith. Muslim said: Zuhair ibn Harb narrated to us, he said: Al-Walid ibn Muslim narrated to us, he said: Al-Awza'i narrated to us, he said: I heard Yahya say: I asked Abu Salamah: Which of the Qur'an was revealed first? He said: {O you wrapped in your cloak!} So I said: Or (**Read**) He said: I asked Jabir ibn Abdullah which of the Qur'an was revealed first? He said: **O you wrapped up in a cloak**. I said: **Or 'Read.'** Jabir said: "I will tell you what the Messenger of God (peace and blessings of God be upon him) told us. He said: 'I stayed in Hira' for a month, and when I had finished my stay, I dismounted and went into the valley. I was called and looked in front of me, behind me, to my right and to my left, but I did not see anyone. Then I was called again, but I did not see anyone. Then I was called again, and I raised my head and saw that he was on the Throne in the air - meaning Gabriel (peace and blessings of God be upon him). A violent tremor overcame me. I came to Khadija and said: 'Cover me.' So they covered me and poured water over me. Then God, the Almighty, revealed: 'O you wrapped up in a cloak, arise and warn. And your Lord glorify. And your garments purify.'" Narrated by Al-Bukhari. He said in it: "So I came to Khadija and said: 'Cover me.' They poured cold water over me. Then the following was revealed: 'O you wrapped up in a cloak, arise Ibn al-Arabi said: Some of the scholars said that something happened to the Prophet (peace and blessings of God be upon him) from Uqbah ibn Rabi'ah, so he returned home distressed, became anxious and lay down, so "O you wrapped up in your cloak" was revealed. This is false. Al-Qushayri Abu Nasr said: It was said that he heard the words of the infidels of Mecca, **You are a magician**, and he felt distressed and feverish because of that, so he wrapped himself in his clothes, and God the Most High said: **Arise and warn**, meaning do not think about what they say, and convey the message to them. It was said: Abu Lahab, Abu Sufyan, Al-Walid bin Al-Mughira, Al-Nadr bin Al-Harith, Umayya bin Khalaf, Al-As bin Wa'il and Mut'am bin Adi met and said: The Arab delegations have gathered during the days of Hajj, and they are asking about the matter of Muhammad, and you have differed in reporting him. Some say he is a madman, another says he is a soothsayer, and another says he is a poet. The Arabs know that all of these things cannot be combined in one man, so they named Muhammad with one name that they agree upon, and the Arabs call him by it. A man among them stood up and said: Poet. Al-Walid said: I heard the words of An-Abras, Umayya bin Abi Al-Salt, and what is similar to the words of Muhammad, the words of one of them. They said: Soothsayer. He said: The soothsayer speaks the truth and lies, but Muhammad never lied. Another stood up and said: A madman. He said: A madman strangles people, but Muhammad never strangled. Al-Walid went home, and they said: Al-Walid bin Al-Mughira has become an apostate. Abu Jahl entered upon him and said: What is the matter

with you, O Abu Abd Shams? The Quraysh are gathering something to give you. They claim that you protested and became an apostate. Al-Walid said: I have no need for that, but I thought about Muhammad, so I said: What happens to a magician? It was said: He brings separation between a father and his son, between a brother and his brother, and between a woman and her husband. So I said: He is a magician. This spread among the people and they shouted: Muhammad is a magician. The Messenger of God (peace and blessings of God be upon him) returned to his house sad and covered himself with a velvet blanket, and **O you who are wrapped up in your cloak** was revealed. Ikrimah said that the meaning of **O you who are wrapped up in your cloak** is the one wrapped up in prophethood and its burdens. Ibn al-Arabi said: This is a far-fetched metaphor, because he had not yet prophesied. And although it was the first verse of the Quran, he was not able to do it after it was the second to be revealed.

Second - The Almighty's saying: **O you wrapped up in garments**: This is a kind address from the Generous One to the Beloved, as He addressed him in his state and described him by his description. He did not say **O Muhammad** or **O so-and-so**, so that he would sense the gentleness and tenderness from his Lord, as mentioned previously in Surat Al-Muzzammil. Similar to it is "the saying of the Prophet, may God bless him and grant him peace, to Ali when he slept in the mosque: (**Get up, O Abu Turab**), and he had gone out in anger on behalf of Fatimah, may God be pleased with her, so his cloak fell off and dust got on him," narrated by Al-Muslim. Similar to it is "his saying, may God bless him and grant him peace, to Hudhayfah on the night of the Trench: (**Get up, O Noman**)," which was mentioned previously.

Tafsir Ibn Kathir

Interpretation of Surah Al-Muddaththir

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

It was proven in Sahih Al-Bukhari from the hadith of Yahya bin Abi Katheer on the authority of Abu Salamah on the authority of Jabir that he used to say: The first thing to be revealed from the Qur'an was **O you wrapped up in garments**. The majority disagreed with him and went to the view that the first thing to be revealed in the Qur'an was the saying of God Almighty: **Read in the name of your Lord who created**, as will come there, God willing. Al-Bukhari said: Yahya told us, Waki' told us, on the authority of Ali ibn al-Mubarak, on the authority of Yahya ibn Abi Katheer, who said: I asked Abu Salamah bin Abd al-Rahman about the first verse of the Qur'an to be revealed. He said: **O you wrapped up in a cloak**. I said: **Read in the name of your Lord who created**. Abu Salamah said: I asked Jabir ibn Abdullah about that and I said to him the same as you said to me. Jabir said: "I will not narrate to you except what the Messenger of God (blessings and peace of God be upon him) narrated to us. He said: "I stayed in Hira' and when I had finished staying in Hira', I dismounted and was called. I looked to my

right and did not see anything, I looked to my left and did not see anything, I looked in front of me and did not see anything, and I looked behind me and did not see anything. I raised my head and saw something, so I came to Khadijah and said: 'Cover me up and pour cold water on me.' So they covered me up and poured cold water on me. Then the verse was revealed: 'O you wrapped up in a cloak, arise and warn, and glorify your Lord.'" This is how he narrated it from this source. Muslim narrated it on the authority of Aqeel on the authority of Ibn Shihab on the authority of Abu Salamah who said: Jabir ibn Abdullah told me that he heard the Messenger of God, may God bless him and grant him peace, talking about the period of revelation. He said in his hadith: "While I was walking, I heard a voice from the sky. I raised my gaze towards the sky, and behold, the angel who had come to me at Hira was sitting on a chair between the sky and the earth. I knelt down from it until I fell to the ground. I came to my family and said: Cover me, cover me, so they covered me. Then God, the Most High, revealed: 'O you wrapped in garments! Arise and warn! And your Lord glorify! And your garments purify! And uncleanness avoid.' Abu Salamah said: 'And uncleanness is idols.' Then the revelation became intense and continued." This is the wording of Al-Bukhari. This is the preserved context and it indicates that the revelation had come down before this, because of his saying: 'Then behold, the angel who had come to me at Hira', that is Gabriel, when he came to him with his saying: 'Read in the name of your Lord who created! Created man from a clot! Read, and your Lord is the Most Generous! Who taught by the pen! He taught.'" Man is what he does not know." Then after this, a period occurred, and then the angel descended after this.

The group pointed out that the first thing to be revealed after the period of revelation was this Surah, as Imam Ahmad said: Hajjaj told us, Laith told us, Aqil told us on the authority of Ibn Shihab, who said: I heard Abu Salamah bin Abd al-Rahman say: Jabir bin Abdullah told me that he heard the Messenger of God, may God bless him and grant him peace, say: Then the revelation ceased for me for a period, and while I was walking, I heard a voice from the sky. I raised my gaze towards the sky and saw the angel who had come to me sitting on a chair between the sky and the earth, so I knelt before him in fear until I fell to the ground. I went to my family and said to them: Cover me up, cover me up, so they covered me up. Then God, the Most High, revealed: "O you wrapped in garments, arise and warn. And your Lord glorify. And your garments purify. And uncleanness avoid." Then the revelation became intense and continued. They both narrated it from the hadith of al-Zuhri with it. Al-Tabarani said: Muhammad bin Ali bin Shuaib Al-Sammar narrated to us, Al-Hasan bin Bishr Al-Bajali narrated to us, Al-Mu'afa bin Imran narrated to us, from Ibrahim bin Yazid: I heard Ibn Abi Malekah say: I heard Ibn Abbas say: Al-Walid bin Al-Mughirah made food for the Quraysh, and when they ate from it, he said: What do you say about this man? Some of them said: He is a magician, and some of them said: He is not a magician, and some of them said: He is a soothsayer, and some of them said: He is not a soothsayer, and some of them said: He is a poet, and some of them said: He is not a poet, and some of

them said: Rather, it is an effective magic. They agreed that it is an effective magic. report of that reached the Prophet (peace and blessings of God be upon him), so he became sad, covered his head and wrapped himself up, so God revealed: **O you wrapped up in garments! Arise and warn! And your Lord glorify! And your garments purify! And uncleanness shun! And do not confer favor, expecting more! And for your Lord be patient.** And His statement: **Arise and warn** means roll up the sleeves of resolve and warn the people. And with this, the sending was accomplished, just as the first time, the prophecy was accomplished.

"And your Lord, so glorify" means magnify. And the Almighty's saying: "And your garments purify **Al-Ajlah Al-Kindi said on the authority of Ikrimah, on the authority of Ibn Abbas that a man came to him and asked him about this verse** And your garments purify" He said: Do not wear them for disobedience or for treachery. Then he said: Haven't you heard the saying of Ghailan bin Salamah Al-Thaqafi:

By the grace of God, I do not wear the garment of an immoral person, nor do I cover myself with treachery.

Ibn Jurayj said on the authority of Ata' on the authority of Ibn Abbas regarding the verse **And your garments purify** He said: In the speech of the Arabs, clean clothes. In a narration with this chain of transmission, it means purify from sins. Ibrahim, Ash-Sha'bi and Ata' said the same. Ath-Thawri said on the authority of a man on the authority of Ata' on the authority of Ibn Abbas regarding this verse **And your garments purify** He said: From sin. Ibrahim An-Nakha'i said the same. Mujahid said: **And your garments purify** He said: Your soul, not your clothes. In a narration on his authority: **And your garments purify** meaning your deeds, so put them right. Abu Razin said the same. He said in another narration: **And your garments purify** meaning you are not a soothsayer or a magician, so ignore what they said. Qatadah said: **And your garments purify** meaning purify them from sins. The Arabs used to call a man who broke his covenant with God **dirty clothes**, and if he fulfilled his promise and put them right, he said **pure clothes**. Ikrimah and Ad-Dahhak said: Do not wear it while committing a sin. The poet said:

If a person does not defile his honor with meanness, then every garment he wears is beautiful.

Al-Awfi said on the authority of Ibn Abbas, **And your garments purify** meaning do not let the garments you wear come from impure earnings. It is also said, **Do not wear your garments in disobedience.** Muhammad ibn Sirin said, **And your garments purify** meaning wash them with water. Ibn Zayd said, **The polytheists did not purify themselves, so God commanded him to purify himself and to purify his garments.** This statement was chosen by Ibn Jarir. The verse may include all of that along with purity of the heart, as the Arabs use the word *clothes* to refer to it, as Imru' al-Qais said:

Fatima, take it easy, stop being so spoiled. If you have decided to leave me, then be patient.

If you are displeased with my behavior, then ask for my clothes from your clothes and you will be free

Saeed bin Jubair said: **And your clothing purify** and your heart and intention purify. Muhammad bin Kaab Al-Qurazi and Al-Hasan Al-Basri said: **And your character improve.** And the Almighty's statement: **And avoid uncleanness** Ali bin Abi Talha said on the authority of Ibn Abbas: And uncleanness is idols, so avoid. And this is what Mujahid, Ikrimah, Qatadah, Al-Zuhri and Ibn Zayd said: They are the idols. Ibrahim and Al-Dahhak said: **And avoid uncleanness** means leave sin. In any case, it is not necessary to be involved in any of that, like the Almighty's statement: **O Prophet, fear God and do not obey the disbelievers and the hypocrites** and **And Moses said to his brother Aaron, "Take my place among my people and do good and do not follow the way of the corrupters.** God the Almighty said: {And do not bestow a favor, expecting to receive more in return.} Ibn Abbas said: Do not give a gift seeking more in return. This is what Ikrimah, Mujahid, Ata', Tawus, Abu Al-Ahwas, Ibrahim Al-Nakha'i, Ad-Dahhak, Qatadah, As-Suddi and others said. It was narrated on the authority of Ibn Mas'ud that he recited: {And do not bestow a favor, expecting to receive more in return.} Al-Hasan Al-Basri said: Do not bestow a favor upon your Lord by doing good deeds, expecting to receive more in return. This is what Ar-Rabi' ibn Anas said, and Ibn Jarir preferred this view. Khasif said on the authority of Mujahid, regarding God the Almighty's saying: {And do not bestow a favor, expecting to receive more in return.} He said: To bestow a favor in Arabic means to become weak. Ibn Zayd said: Do not bestow prophethood upon people, expecting them to gain it, and take worldly compensation for it. So there are four opinions, and the first is the most correct, and God knows best.

God the Almighty says: {And for the sake of your Lord be patient} meaning, make your patience in the face of their harm for the sake of your Lord, the Almighty and Majestic. This was said by Mujahid. Ibrahim Al-Nakha'i said: Be patient, your gift is from God the Almighty. God the Almighty says: {Then when the Trumpet is blown, that will be a difficult Day, for the disbelievers - not easy} Ibn Abbas, Mujahid, Al-Sha'bi, Zaid bin Aslam, Al-Hasan, Qatadah, Al-Dahhak, Al-Rabi bin Anas, Al-Suddi and Ibn Zaid said: **The Trumpet** means the trumpet. Mujahid said: It is in the shape of a horn. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Asbat bin Muhammad narrated to us, on the authority of Mufraf, on the authority of Atiyyah Al-Awfi, on the authority of Ibn Abbas, **When the trumpet is blown**, and he said: The Messenger of God, may God bless him and grant him peace, said: **How can I be at ease while the companion of the horn has taken hold of the trumpet and bent his forehead, waiting for the command to blow it?** He said: The companions of the Messenger of God, may God bless him and grant him peace, said: **What do you command us, O Messenger of God?** He said: "Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust." And this is how Imam Ahmad narrated it on the authority of Asbat, on his authority. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Ibn Fadil, and Asbat, both of them on the authority of Mufraf, on his authority. And he narrated it through another chain of transmission on the authority of Al-Awfi, on the

authority of Ibn Abbas, on his authority.

And the Almighty's saying: **Then that Day will be a difficult Day** means severe **for the disbelievers, not easy** meaning not easy for them, as the Almighty said: **The disbelievers will say, 'This is a difficult Day'**. We have narrated on the authority of Zurarah ibn Awfa, the judge of Basra, that he led them in the dawn prayer, and he recited this surah. When he reached the Almighty's saying: **Then when the trumpet is blown, * That will be a difficult Day * For the disbelievers, not easy**, he gasped and then fell down dead. May God Almighty have mercy on him.

Fath al-Qadir

It has fifty-six verses, and it is Meccan without dispute.

Ibn Al-Durais, Al-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: Surat Al-Muddaththir was revealed in Mecca. Ibn Mardawayh narrated a similar statement on the authority of Ibn Al-Zubayr. It will be mentioned later that the beginning of this surah was the first part of the Qur'an to be revealed.

Al-Wahidi said: The commentators said: When the revelation began to the Messenger of God (peace and blessings of God be upon him), Gabriel came to him. The Messenger of God (peace and blessings of God be upon him) saw him on two paths between the sky and the earth like a glittering light. He was startled and fell unconscious. When he regained consciousness, he went to Khadija and called for water and poured it over him, saying: **Cover me, cover me**. So they covered him with a blanket, and he said: 1- **O you who are wrapped up in your garments, arise and warn**. The meaning of **O you who are wrapped up in your garments** is **O you who are covered with them**. The original form is *al-mutaddaththir*, but the *t* was assimilated into the *d* to make them similar. The majority of scholars have read it with assimilation, and Abu Al-Mutaddaththir read it according to the original form. The *dithaar* is what is worn over the *shayar*, and the *shayar* is what is next to the body. Ikrimah said: The meaning is **O you who are wrapped up in prophethood and its burdens**. Ibn Al-Arabi said: This is a far-fetched metaphor because he was not a prophet at that time.

Tafsir al-Baghawi

1- "O you who are wrapped up," Abd al-Wahid al-Malihi told us, Ahmad ibn Abdullah al-Nuaimi told us, Muhammad ibn Yusuf told us, Muhammad ibn Ismail told us, Yahya told us, Waki' told us, on the authority of Ali ibn al-Mubarak, on the authority of Yahya ibn Abi Katheer, who said: "I asked Abu Salamah ibn Abd al-Rahman about the first thing revealed of the Qur'an? He said: 'O you who are wrapped up.' I said: They say: 'Read in the name of your Lord who created' **Al-Alaq - 1?**" Abu Salamah said: I asked Jabir ibn Abdullah about that, and I said to him the same as you said, and Jabir said: I will not tell you except what the Messenger of God, may God bless him and grant him peace, told us. He said: I lived in Hira', and when I had

finished living in Hira', I dismounted, and I was called, so I looked to my right and did not see anything, and I looked to my left and did not see anything, and I looked in front of me and did not see anything, and I looked behind me and did not see anything, so I raised my head and saw something, so I came to Khadija and said: They covered me and poured cold water on me. He said: So they covered me and poured cold water on me. He said: Then this verse was revealed: **O you wrapped in your cloak, arise and warn, and glorify your Lord**.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Al-Layth told us, on the authority of Aqil, Ibn Shihab said: I heard Abu Salamah say: Jabir bin Abdullah told me: He heard the Messenger of God, may God bless him and grant him peace, talking about the period of revelation: While I was walking, I heard a voice from the sky. I raised my eyes towards the sky and saw the angel who had come to me in Hira sitting on a chair between the sky and the earth. I was afraid until I fell to the ground. I went to my family and said: Cover me up, cover me up. So they covered me up. Then God Almighty revealed: **O you wrapped in your cloak, arise and warn**, until His saying: **and abandon the abomination of idols**. Abu Salamah said: **Then the revelation became intense and continued**.

Tafsir al-Baidawi

1- "O you who are wrapped up" meaning the one who is wearing a cloak. It was narrated that the Prophet (peace and blessings be upon him) said: "I was in Hira' and I went out and looked to my right and left but did not see anything. Then I looked above me and saw him on a throne between the heaven and the earth - meaning the angel who called him - so I was terrified and went back to Khadija and said: **Cover me up**. Gabriel came down and said: **O you who are wrapped up** and that is why it was said that it is the first surah that was revealed. It was also said that he was bothered by the Quraysh so he covered himself with his garment thinking, or he was sleeping wrapped up so it was revealed. It was also said that what is meant by *Al-Muddaththir* is the one wrapped up in prophethood and spiritual perfections, or the one who is hidden, for he was a sea like one who is hidden in it by way of metaphor. It was read *Al-Muddaththir* meaning the one who covered up this matter and bound himself with it.

Surat al-Muddaththir 74:2

Arise and warn

Tafsir al-Jalalayn

2 - **Arise and warn** The fear of the people of Mecca of Hell if they do not believe

Tafsir al-Suyuti

And Al-Tabarani narrated with a weak chain of transmission on the authority of Ibn Abbas that Al-Walid bin Al-Mughira made food for the Quraysh, and when they had eaten, he said, **What do you say about this man?** Some of them said, **He is a magician**, and some of them said, **He is not a magician**, and some of them said, **He is a soothsayer**, and some of them said, **He is not a soothsayer**, and some of them said, **He is a poet**, and some of them said, **He is not a poet**, and some of them said, **He is magic that has been passed on**. This reached the Prophet, may God bless him and grant him peace, and he became sad, covered his head, and wrapped himself in a cloak. Then God revealed, **O you wrapped in a cloak, arise and warn**, until His Most High's saying, **And for your Lord, be patient**.

Tafsir al-Tabari

And His saying: **Rise and warn** means that God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Rise from your sleep and warn your people who associated partners with God and worshipped other than Him of God's punishment.

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: **Arise and warn**: meaning warn of God's punishment and its consequences for the nations, and the severity of His vengeance.

Tafsir al-Qurtubi

Third - The Almighty's saying: **Arise and warn**, meaning frighten the people of Mecca and warn them of the punishment if they do not submit. It was said: The warning here is informing them of his prophethood, because it is the introduction to the message. It was also said: It is calling them to monotheism, because that is what it is intended for. Al-Farra' said: Arise and pray and command the prayer.

Tafsir Ibn Kathir

It is proven in Sahih Al-Bukhari from the hadith of Yahya bin Abi Katheer on the authority of Abu Salamah on the authority of Jabir that he used to say: The first thing to be revealed from the Qur'an was **O you wrapped up in garments**. The majority disagreed with him and went to the view that the first thing to be revealed in the Qur'an was the Almighty's saying: **Read in the name of your Lord who created**, as will come there, God willing. Al-Bukhari said: Yahya told us, Waki' told us, on the authority of Ali ibn al-Mubarak, on the authority of Yahya ibn Abi Katheer, who said: I asked Abu Salamah ibn Abd al-Rahman about the first verse of the Qur'an to be revealed. He said: **O you wrapped up in a cloak**. I said: **Read in the name of your Lord who created**. Abu Salamah said: I asked Jabir ibn Abdullah about that and I said to him the same as you said to me. Jabir said: "I will not narrate to you except what the Messenger of God (blessings and peace of God be upon him) narrated to us. He said: "I stayed in Hira' and when I had finished staying in Hira', I dismounted and was called. I looked to my right and did not see anything, I looked to my left and did not see anything, I looked in front of me and did not see anything, and I looked behind me and did not see anything. I raised my head and saw something, so I came to Khadijah and said: 'Cover me up and pour cold water on me.' So they covered me up and poured cold water on me. Then the verse was revealed: 'O you wrapped up in a cloak, arise and warn, and glorify your Lord.'" This is how he narrated it from this source. Muslim narrated it on the authority of Aqeel on the authority of Ibn Shihab on the authority of Abu Salamah who said: Jabir ibn Abdullah told me that he heard the Messenger of God, may God bless him and grant him peace, talking about the period of revelation. He said in his hadith: "While I was walking, I heard a voice from the sky. I raised my gaze towards the sky, and behold, the angel who had come to me at Hira' was sitting on a chair between the sky and the earth. I knelt down from it until I fell to the ground. I came to my family and said: Cover me, cover me, so they covered me. Then God, the Most High, revealed: 'O you wrapped in garments! Arise and warn! And your Lord glorify! And your garments purify! And uncleanliness avoid.' Abu Salamah said: 'And uncleanliness is idols.' Then the revelation became intense and continued." This is the wording of Al-Bukhari. This is the preserved context and it indicates that the revelation had come down before this, because of his saying: 'Then behold, the angel who had come to me at Hira', that is Gabriel, when he came to him with his saying: 'Read in the name of your Lord who created! Created man from a clot! Read, and your Lord is the Most Generous! Who taught by the pen! He taught.'" Man is what he does not know." Then after this, a period occurred, and then the angel descended after this.

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And your Lord, so glorify means magnify. And the Almighty's saying: **And your garments purify** Al-Ajlal Al-Kindi said on the authority of Ikrimah, on the authority of Ibn Abbas that a man came to him and asked him about this verse **And your garments purify** He said: Do not wear them for disobedience or for treachery. Then he said: Haven't you heard the saying of Ghailan bin Salamah Al-Thaqafi:

By the grace of God, I do not wear the garment of an immoral person, nor do I cover myself with treachery.

Ibn Jurayj said on the authority of Ata' on the authority of Ibn Abbas regarding the verse **And your garments purify** He said: In the speech of the Arabs, clean clothes. In a narration with this chain of transmission, it means purify from sins. Ibrahim, Ash-Sha'bi and Ata' said the same. Ath-Thawri said on the authority of a man on the authority of Ata' on the authority of Ibn Abbas regarding this verse **And your garments purify** He said: From sin. Ibrahim An-Nakha'i said the same. Mujahid said: **And your garments purify** He said: Your soul, not your clothes. In a narration on his authority: **And your garments purify** meaning your deeds, so put them right. Abu Razin said the same. He said in another narration: **And your garments purify** meaning you are not a soothsayer or a magician, so ignore what they said. Qatadah said: **And your garments purify** meaning purify them from sins. The Arabs used to call a man who broke his covenant with God **dirty clothes**,

and if he fulfilled his promise and put them right, he said **pure clothes**. Ikrimah and Ad-Dahhak said: Do not wear it while committing a sin. The poet said:

If a person does not defile his honor with meanness, then every garment he wears is beautiful.

Al-Awfi said on the authority of Ibn Abbas, **And your garments purify** meaning do not let the garments you wear come from impure earnings. It is also said, **Do not wear your garments in disobedience**. Muhammad ibn Sirin said, **And your garments purify** meaning wash them with water. Ibn Zayd said, **The polytheists did not purify themselves, so God commanded him to purify himself and to purify his garments**. This statement was chosen by Ibn Jarir. The verse may include all of that along with purity of the heart, as the Arabs use the word *clothes* to refer to it, as Imru' al-Qais said:

Fatima, take it easy, stop being so spoiled. If you have decided to leave me, then be patient.

If you are displeased with my behavior, then ask for my clothes from your clothes and you will be free

Saeed bin Jubair said: **And your clothing purify** and your heart and intention purify. Muhammad bin Kaab Al-Qurazi and Al-Hasan Al-Basri said: **And your character improve**. And the Almighty's statement: **And avoid uncleanness** Ali bin Abi Talha said on the authority of Ibn Abbas: And uncleanness is idols, so avoid. And this is what Mujahid, Ikrimah, Qatadah, Al-Zuhri and Ibn Zayd said: They are the idols. Ibrahim and Al-Dahhak said: **And avoid uncleanness** means leave sin. In any case, it is not necessary to be involved in any of that, like the Almighty's statement: **O Prophet, fear God and do not obey the disbelievers and the hypocrites and And Moses said to his brother Aaron, "Take my place among my people and do good and do not follow the way of the corrupters.** God the Almighty said: {And do not bestow a favor, expecting to receive more in return.} Ibn Abbas said: Do not give a gift seeking more in return. This is what Ikrimah, Mujahid, Ata', Tawus, Abu Al-Ahwas, Ibrahim Al-Nakha'i, Ad-Dahhak, Qatadah, As-Suddi and others said. It was narrated on the authority of Ibn Mas'ud that he recited: {And do not bestow a favor, expecting to receive more in return.} Al-Hasan Al-Basri said: Do not bestow a favor upon your Lord by doing good deeds, expecting to receive more in return. This is what Ar-Rabi' ibn Anas said, and Ibn Jarir preferred this view. Khasif said on the authority of Mujahid, regarding God the Almighty's saying: {And do not bestow a favor, expecting to receive more in return.} He said: To bestow a favor in Arabic means to become weak. Ibn Zayd said: Do not bestow prophethood upon people, expecting them to gain it, and take worldly compensation for it. So there are four opinions, and the first is the most correct, and God knows best.

God the Almighty says: {And for the sake of your Lord be patient} meaning, make your patience in the face of their harm for the sake of your Lord, the Almighty and Majestic. This was said by Mujahid. Ibrahim Al-Nakha'i said: Be patient, your gift is from God the Almighty. God the Almighty says: {Then when the Trumpet is blown, that will be a difficult Day, for the disbelievers - not easy} Ibn Abbas, Mujahid, Al-Sha'bi, Zaid bin Aslam, Al-Hasan, Qatadah, Al-Dahhak, Al-Rabi bin

Surat al-Muddaththir 74:2

Arise and warn

Anas, Al-Suddi and Ibn Zaid said: **The Trumpet** means the trumpet. Mujahid said: It is in the shape of a horn. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Asbat bin Muhammad narrated to us, on the authority of Mutraf, on the authority of Atiyyah Al-Awfi, on the authority of Ibn Abbas, **When the trumpet is blown**, and he said: The Messenger of God, may God bless him and grant him peace, said: **How can I be at ease while the companion of the horn has taken hold of the trumpet and bent his forehead, waiting for the command to blow it?** He said: The companions of the Messenger of God, may God bless him and grant him peace, said: **What do you command us, O Messenger of God?** He said: "Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust." And this is how Imam Ahmad narrated it on the authority of Asbat, on his authority. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Ibn Fadil, and Asbat, both of them on the authority of Mutraf, on his authority. And he narrated it through another chain of transmission on the authority of Al-Awfi, on the authority of Ibn Abbas, on his authority.

And the Almighty's saying: **Then that Day will be a difficult Day** means severe **for the disbelievers, not easy** meaning not easy for them, as the Almighty said: **The disbelievers will say, 'This is a difficult Day'**. We have narrated on the authority of Zurarah ibn Awfa, the judge of Basra, that he led them in the dawn prayer, and he recited this surah. When he reached the Almighty's saying: **Then when the trumpet is blown, * That will be a difficult Day * For the disbelievers, not easy**, he gasped and then fell down dead. May God Almighty have mercy on him.

Fath al-Qadir

2- **Rise and warn** meaning get up and frighten the people of Mecca and warn them of the punishment if they do not submit, or get up from your bed, or get up with determination and resolve. It was said that the warning here is informing them of his prophethood, and it was also said that he informed them of monotheism. Al-Farra' said: The meaning is get up, pray, and command the prayer.

Tafsir al-Baghawi

God Almighty says: 2- **O you wrapped in your cloak, arise and warn**, meaning: warn the infidels of Mecca.

Tafsir al-Baidawi

2- **Get up** from your bed or get up with determination and zeal. **Then warn** is an absolute expression for generalization or is understood by an object indicated by His statement: **And warn your nearest relatives** or His statement: **And We have not sent you except as a bringer of good tidings and a warner to all mankind**.

Surat al-Muddaththir 74:3

And glorify your Lord.

Tafsir al-Jalalayn

3 - **And your Lord is glorified** glorify Him above the polytheists' association

Tafsir al-Suyuti

And Al-Tabarani narrated with a weak chain of transmission on the authority of Ibn Abbas that Al-Walid bin Al-Mughira made food for the Quraysh, and when they had eaten, he said, **What do you say about this man?** Some of them said, **He is a magician**, and some of them said, **He is not a magician**, and some of them said, **He is a soothsayer**, and some of them said, **He is not a soothsayer**, and some of them said, **He is a poet**, and some of them said, **He is not a poet**, and some of them said, **He is magic that has been passed on**. This reached the Prophet, may God bless him and grant him peace, and he became sad, covered his head, and wrapped himself in a cloak. Then God revealed, **O you wrapped in a cloak, arise and warn**, until His Most High's saying, **And for your Lord, be patient**.

Tafsir al-Tabari

And His saying: **And your Lord, so glorify Him**. God Almighty says: And your Lord, O Muhammad, so glorify Him by worshipping Him and turning to Him for your needs, rather than any other god or rival.

Tafsir al-Qurtubi

Fourth - The Almighty said: **And your Lord, so glorify Him** meaning your Master, your Owner and the One who set right your affairs, so glorify Him. He described Him as being greater than to have a wife or a son. In a hadith, they said: How do you begin your prayer? So the verse: **And your Lord, so glorify Him** was revealed, meaning He described Him as being greater. Ibn Al-Arabi said: Although this statement generally implies glorifying the prayer, what is meant by it is glorification, sanctification and sanctification, to remove rivals and idols besides Him, and do not take as a guardian other than Him, and do not worship other than Him, and do not see any action for anyone other than Him, and no blessing except from Him. It has been narrated that Abu Sufyan said on the day of Uhud 11: **Hubal is higher than this**. The Prophet, may God bless him and grant him peace, said: **Say 'God is higher and more glorious.'** This expression has become, according to Islamic law, the standard for glorifying all acts of worship, including the call to prayer, prayer, and remembrance, by saying: **God is greater**. This is also the standard for the Prophet's, may God bless him and grant him peace, expressions in general terms, in several instances, including his saying: **Its prohibition is glorification, and its permission is the taslim**. Islamic law requires, according to its custom, what it requires by its

generality, and among its instances are the times of declaring one's intention to slaughter for God, to free Him from polytheism, to announce His name in the ritual, and to single out what He has legislated for the purpose of commanding the shedding of blood.

I said: It was mentioned in the beginning of Surat Al-Baqarah that this phrase **Allahu Akbar** is what is used in prayer, as transmitted from the Prophet, may God bless him and grant him peace. And in the interpretation: When the words of God Almighty were revealed: **And glorify your Lord**, the Messenger of God, may God bless him and grant him peace, stood up and said: **God is Great**, so Khadiha glorified God, and she knew that it was a revelation from God Almighty. Al-Qushayri mentioned this.

Fifth - The letter *fa* in the Almighty's saying: **And glorify your Lord** is used to mean a response to a conditional sentence, just as it is used in *fa'andhir*, meaning **arise and warn**, and **arise and glorify your Lord**, as stated by Az-Zajaj. Ibn Az-Zajaj said: Ibn Jinni said: It is like you saying **Zaidan fa-strike**, meaning **Zaidan, strike**, so the *fa* is redundant.

Tafsir Ibn Kathir

It is proven in Sahih Al-Bukhari from the hadith of Yahya bin Abi Katheer on the authority of Abu Salamah on the authority of Jabir that he used to say: The first thing to be revealed from the Qur'an was **O you wrapped up in garments**. The majority disagreed with him and went to the view that the first thing to be revealed in the Qur'an was the Almighty's saying: **Read in the name of your Lord who created**, as will come there, God willing. Al-Bukhari said: Yahya told us, Waki' told us, on the authority of Ali ibn al-Mubarak, on the authority of Yahya ibn Abi Katheer, who said: I asked Abu Salamah ibn Abd al-Rahman about the first verse of the Qur'an to be revealed. He said: **O you wrapped up in a cloak**. I said: **Read in the name of your Lord who created**. Abu Salamah said: I asked Jabir ibn Abdullah about that and I said to him the same as you said to me. Jabir said: "I will not narrate to you except what the Messenger of God (blessings and peace of God be upon him) narrated to us. He said: 'I stayed in Hira' and when I had finished staying in Hira', I dismounted and was called. I looked to my right and did not see anything, I looked to my left and did not see anything, I looked in front of me and did not see anything, and I looked behind me and did not see anything. I raised my head and saw something, so I came to Khadijah and said: 'Cover me up and pour cold water on me.' So they covered me up and poured cold water on me. Then the verse was revealed: 'O you wrapped up in a cloak, arise and warn, and glorify your Lord.'" This is how he narrated it from this source. Muslim narrated it on the authority of Aqeel on the authority of Ibn Shihab on the authority of Abu Salamah who said: Jabir ibn Abdullah told me that he heard the Messenger of God, may God bless him and grant him peace, talking about the period of revelation. He said in his hadith: "While I was walking, I heard a voice from the sky. I raised my gaze towards the sky, and behold, the angel who had come to me at Hira was sitting on a chair between the sky and the earth. I

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God the Almighty says: {And for the sake of your Lord be patient} meaning, make your patience in the face of their harm for the sake of your Lord, the Almighty and Majestic. This was said by Mujahid. Ibrahim Al-Nakha'i said: Be patient, your gift is from God the Almighty. God the Almighty says: {Then when the Trumpet is blown, that will be a difficult Day, for the disbelievers - not easy} Ibn Abbas, Mujahid, Al-Sha'bi, Zaid bin Aslam, Al-Hasan, Qatadah, Al-Dahhak, Al-Rabi bin Anas, Al-Suddi and Ibn Zaid said: **The Trumpet** means the trumpet. Mujahid said: It is in the shape of a horn. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Asbat bin Muhammad narrated to us, on the authority of Mutraf, on the authority of Atiyah Al-Awfi, on the authority of Ibn Abbas, **When the trumpet is blown**, and he said: The Messenger of God, may God bless him and grant him peace, said: **How can I be at ease while the companion of the horn has taken hold of the trumpet and bent his forehead, waiting for the command to blow it?** He said: The companions of the Messenger of God, may God bless him and grant him peace, said: **What do you command us, O Messenger of God?** He said: "Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust." And this is how Imam Ahmad narrated it on the authority of Asbat, on his authority. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Ibn Fadil, and Asbat, both of them on the authority of Mutraf, on his authority. And he narrated it through another chain of transmission on the authority of Al-Awfi, on the authority of Ibn Abbas, on his authority.

And the Almighty's saying: **Then that Day will be a difficult Day** means severe **for the disbelievers, not easy** meaning not easy for them, as the Almighty said: **The disbelievers will say, 'This is a difficult Day'**. We have narrated on the authority of Zurarah ibn Awfa, the judge of Basra, that he led them in the dawn prayer, and he recited this surah. When he reached the Almighty's saying: **Then when the trumpet is blown, * That will be a difficult Day * For the disbelievers, not easy**, he gasped and then fell down dead. May God Almighty have mercy on him.

Fath al-Qadir

3- **And your Lord, so magnify** meaning, glorify your Master, Owner, and Reformer of your affairs. This is to

describe Him, glory be to Him, with pride and greatness, and that He is greater than to have a partner as the disbelievers believe, and greater than to have a wife or a son. Ibn Al-Arabi said: What is meant by it is the glorification of sanctification and purification by removing opposites, companions, and idols. No one should be taken as a protector other than Him, no one should be worshipped other than Him, and no action should be seen for anyone other than Him, and no blessing except from Him. Al-Zajaj said: The *fa* in *fa-kbar* has the meaning of recompense, just as it has in *fan-an-dhar*. Ibn Jinni said: It is like your saying **Zayd, so strike**, meaning **Zayd, strike**, so the *fa* is redundant.

Tafsir al-Baghawi

3- **And glorify your Lord**, glorify Him above what idol worshippers say.

Tafsir al-Baidawi

* 3- **And glorify your Lord**. And He singled out your Lord for glorification, and He described Him with greatness in contract and speech. It was narrated that when it was revealed, the Messenger of God, may God bless him and grant him peace, glorified God and was certain that it was the revelation, and that is because Satan does not command that, and the *fa* in it and what follows it is to convey the meaning of the condition, as if he said: And whoever is, glorify your Lord, or to indicate that the first purpose of the command to stand is to glorify his Lord from polytheism and likening, because the first thing that is necessary is to know the Creator, and the first thing that is necessary after knowing His existence is to sanctify Him, and the people were acknowledging Him.

Surat al-Muddaththir 74:4
And your clothing purify.

Surat al-Muddaththir 74:4

And your clothing purify.

Tafsir al-Jalalayn

4 - **And your garments purify** from impurity or shorten them contrary to the Arabs' way of shortening their garments out of pride, for impurity may have affected them.

Tafsir al-Suyuti

And Al-Tabarani narrated with a weak chain of transmission on the authority of Ibn Abbas that Al-Walid bin Al-Mughira made food for the Quraysh, and when they had eaten, he said, **What do you say about this man?** Some of them said, **He is a magician**, and some of them said, **He is not a magician**, and some of them said, **He is a soothsayer**, and some of them said, **He is not a soothsayer**, and some of them said, **He is a poet**, and some of them said, **He is not a poet**, and some of them said, **He is magic that has been passed on**. This reached the Prophet, may God bless him and grant him peace, and he became sad, covered his head, and wrapped himself in a cloak. Then God revealed, **O you wrapped in a cloak, arise and warn**, until His Most High's saying, **And for your Lord, be patient**.

Tafsir al-Tabari

And his saying: **And your clothing purify**. The people of interpretation differed in the interpretation of that. Some of them said: The meaning of that is: Do not wear your clothing in disobedience, nor in treachery.

Mention 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, **And your clothing purify**. He said: Have you not heard the words of Ghailan bin Salamah:

Praise be to God, I do not wear the garment of an immoral person, nor do I cover myself with treachery.

Abu Kurayb told us: Mus'ab bin Salam told us, on the authority of Al-Ajlal, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: A man came to him while I was sitting and said: What do you think of the statement of God, **And your garments purify**? He said: Do not wear them for disobedience or for treachery. Then he said: Have you not heard the statement of Ghailan bin Salamah Al-Thaqafi:

Praise be to God, I do not wear the garment of an immoral person, nor do I cover myself with treachery.

Saeed bin Yahya told us: Hafs bin Ghayath told us, on the authority of Al-Ajlal, on the authority of Ikrimah, and his saying, **And your garments purify**, he said: Do not wear them for treachery or for immorality. Then he recited this poem of Ghailan bin Salamah.

Ibn Hamid told us, he said: Mihran told us, he said: Sufyan told us, on the authority of Al-Ajlal bin Abdullah Al-Kindi, on the authority of Ikrimah, **And your clothing purify**, he said: Do not wear your clothing in disobedience. Have you not heard the words of Ghailan bin Salamah Al-Thaqafi:

Praise be to God, I do not wear the garment of an immoral person, nor do I cover myself with treachery.

Zakariya bin Yahya bin Abi Zaida told me, he said: Hajjaj told us, Ibn Jurayj said, Ata' told me, that he heard Ibn Abbas say: **And your garments purify**. He said: From sin. He said: Purify the garments in the speech of the Arabs.

Saeed bin Yahya told us: Hafs bin Ghayath Al-Qadi told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas, regarding his statement, **And your clothing purify**. He said: In the speech of the Arabs: clean clothing.

Ibn Al-Muthanna told us: Yahya bin Saeed told us, on the authority of Shu'bah, on the authority of Mughirah, on the authority of Ibrahim: **And your clothing purify** He said: From sins.

Abu Kuraib told us: Yahya bin Saeed told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas: **And your clothing purify** He said: From sins.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And your clothes purify**. He said: It is an Arabic word that the Arabs used to say, **Purify your clothes**, meaning from sins.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And your garments purify**, meaning: purify them from sins. So the Arabs used to call a man who broke his promise and did not fulfill it *dirty* his garments, and if he fulfilled his promise and repaired it, they said: **purified garments**.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas: **And your clothing purify** He said: From sin.

He said: Mihran told us, on the authority of Sufyan, on the authority of Mughira, on the authority of Ibrahim: **And your clothing purify**. He said: From sin.

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 your clothing purify**, that he said: Do not wear your clothing in disobedience.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas: **And your clothing purify**. He said: From sin.

He said: We were told by Wakee', on the authority of Sufyan, on the authority of Mughira, on the authority of Ibrahim, who said: From sin.

He said: We were told by Wakee', on the authority of Sufyan, on the authority of Al-Ajlah, who heard Ikrimah say: Do not wear your clothes while committing a sin.

He said: We were told by Wakee', on the authority of Sufyan, on the authority of Jabir, on the authority of Amer and Ata', who said: Among the sins.

Others said: Rather, the meaning of this is: Do not wear clothes made from impure earnings.

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, **And your clothing purify**. He said: Do not let the clothing that you wear come from impure earnings. And it is said: Do not wear your clothing in disobedience.

Others said: Rather, the meaning of this is: Correct your work.

Who said that?

Yahya bin Talha Al-Yarboui told me: Fadil bin Ayyad told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **And your clothing purify**, he said: Your work, so improve it.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Abu Razin, regarding his statement, **And your clothing, purify**, he said: Your work, so improve it. And if a man's work was bad, they would say: So-and-so has bad clothing. And if his work was good, they would say: So-and-so has clean clothing.

Others said about this:

Muhammad ibn Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **And your clothing purify**: I am neither a soothsayer nor a magician, so ignore what they said.

Others said: Rather, the meaning of this is: Wash it with water and purify it from impurity.

Who said that?

Abbas bin Abi Talib told me, he said: Ali bin Abdullah bin Jaafar told us, on the authority of Ahmad bin Musa bin Abi Maryam, the owner of Al-Lulu, he said: Ibn Awn told us, on the authority of Muhammad bin Sirin, **And your garments purify**, he said: Wash them with water.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And your garments purify**, he said: The polytheists did not purify themselves, so He ordered him to purify himself and to purify his garments.

This statement, which was made by Ibn Sirin and Ibn Zayd, is the most obvious meaning of it. What was said by Ibn Abbas, Ikrimah, and Ibn Zakariya is a statement that most of the predecessors agreed upon, that he meant by it: your body, so purify it from sins. And God knows best what he meant by that.

Tafsir al-Qurtubi

Sixth - The Almighty's saying: **And your clothing purify** There are eight opinions on this: One of them is that what is meant by clothing is action. The second is the heart. The third is the soul. The fourth is the body. The fifth is the family. The sixth is character. The seventh is religion. The eighth is the clothing worn according to the apparent meaning. Whoever goes with the first opinion said: The interpretation of the verse is **and your work, so improve**, as said by Mujahid and Ibn Zayd. Mansour narrated on the authority of Abu Razin who said: He says **and your work, so improve**, he said: And if a man's work is bad, they say that so-and-so has bad clothes, and if his work is good, they say that so-and-so has clean clothes, and something similar was narrated by Al-Suddi. And from it is the saying of the poet:

No, Amer bin Jahm went on Hajj wearing dark clothes.

Including what was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

(A person will regret the two garments he died in) meaning his good and bad deeds, as mentioned by Al-Mawardi. Whoever adopted the second opinion said: The interpretation of the verse is **and purify your heart**, as stated by Ibn Abbas and Saeed bin Jubair, and its evidence is the statement of Imru' al-Qais:

So, remove my clothes from your clothes and let them slip away

My heart is from your heart. Al-Mawardi said: They have two interpretations of this verse: The first means **and your heart, so purify it from sin and transgressions**, as stated by Ibn Abbas and Qatadah. The second means **and your heart, so purify it from treachery**, meaning do not betray, lest your clothes become filthy. This was narrated from Ibn Abbas, and he cited as evidence the words of Ghailan ibn Salamah Al-Thaqafi:

By the grace of God, I do not wear the garment of an immoral person, nor do I cover myself with the garment of treachery.

And whoever adopted the third opinion said: The interpretation of the verse is **and purify yourself**, meaning from sins. The Arabs use the word *clothes* to refer to the soul, as Ibn Abbas said. And from this is the saying of Antarah:

I pierced his clothes with a long spear. The generous man is not forbidden to use spears.

Imru' al-Qais said:

So separate my clothes from your clothes and let them fall off

He said:

The clothes of the Banu Awf are pure and clean, and their faces are as white as the traveler's.

Any soul of Bani Awf. And whoever goes with the

Surat al-Muddaththir 74:4
And your clothing purify.

fourth opinion said: The interpretation of the verse is **and your body purify**, meaning from apparent sins. And among what was narrated from the Arabs in referring to the body with clothes is the saying of Layla, and she mentioned camels:

They threw her in light clothes, so you see no resemblance to her except to the frightened ostrich

That is, they rode it and threw it themselves. Whoever goes with the fifth opinion said: The interpretation of the verse is **And your family, purify them from sins through preaching and discipline**. The Arabs call family a garment, clothing, and lower garment. God Almighty said: **They are clothing for you and you are clothing for them**. (al-Baqarah 2:187) Al-Mawardi: They have two interpretations of the verse: The first means **And your women, purify**, by choosing the chaste believing women. The second means enjoying them in the vagina but not the anus, during purity and not during menstruation. This was narrated by Ibn Bahr. Whoever goes with the sixth opinion said: The interpretation of the verse is **And your creation is good**. This was said by Al-Hasan and Al-Qurazi, because the creation of man includes his conditions as his clothes include himself. The poet said:

Yahya is not to be blamed for bad character, Yahya is pure and free

Any good morals. And whoever goes with the seventh opinion said: The interpretation of the verse is: And purify your religion. And in the two Sahihs, on his authority, peace be upon him, he said:

(And I saw people wearing clothes, some of which reached the breasts and some less, and I saw Umar ibn al-Khattab wearing a lower garment that he was dragging) They said: O Messenger of God, what is the interpretation of that? He said: *(Religion)* Ibn Wahb narrated from Malik that he said: I do not like to read the Qur'an except in prayer and in the mosques, not on the road. God the Almighty said: **And your garments purify** Malik meant that he used religion as a metaphor for clothes. Abdullah ibn Nafi' narrated from Abu Bakr ibn Abdul Aziz ibn Abdullah ibn Umar ibn al-Khattab from Malik ibn Anas regarding the words of God the Almighty: **And your garments purify** meaning do not wear them on treachery. From this is the saying of Abu Kabsha:

The clothes of Banu Awf are pure and clean, and their faces are as white as the traveler's.

Meaning by the purity of their clothes: their safety from filth, and meaning by the radiance of their faces is their purity from forbidden things, or their beauty in creation, or both, said Ibn al-Arabi. Sufyan ibn Uyaynah said: Do not wear your clothes out of falsehood, injustice, treachery, or sin, said Ikrimah. And from this is the saying of the poet: I blame a pilgrim in dark clothes.

That is, he has defiled it with sins. Al-Nabigha said:

The soft sandals are good. Their reservations are good. They live with basil on the day of the sabbath.

And whoever goes to the eighth opinion said: What is

meant by it are the clothes worn, so they have four aspects in its interpretation: The first of them - its meaning is and your clothes, so clean them, and from it is the saying of Imru' al-Qais:

The clothes of Bani Awf are pure and clean

Second: "And your garments, roll them up and shorten them, for shortening the garments keeps them further from impurity. If they are laid flat on the ground, there is no guarantee that they will not be contaminated, as stated by Al-Zajjaj and Tawus. Third: "And your garments purify" from impurity with water, as stated by Muhammad ibn Sirin, Ibn Zayd and the jurists. Fourth: Do not wear your garments except from lawful earnings so that they will be purified from what is unlawful. And on the authority of Ibn Abbas: Do not let the garments that you wear come from impure earnings. Ibn Al-Arabi, mentioning some of what we have mentioned, said: It is not impossible to interpret the verse in general terms, both literally and figuratively. And if we interpret it to refer to the garments that are known to be pure, then it includes two meanings: First: shortening the hems, because if they are let down they become impure. For this reason, Umar ibn Al-Khattab **may God be pleased with him** said to a young boy from the Ansar when he saw his hem hanging down: **Lift up your garment, for it is more pious, purer and more lasting**. And the Prophet (blessings and peace of God be upon him) said:

((The garment of the believer should reach the middle of his shin. There is no blame upon him for what is between it and the ankles. But whatever is below that is in the Fire.)) The Prophet, may God bless him and grant him peace, made the limit for wearing the garment to the ankles and threatened what is below it with the Fire. So what about men who let their hems hang down and lengthen their garments, then they take pains to lift them up with their hands? This is a state of arrogance and a lead to conceit. The worst thing about it is that they disobey, become impure, and associate themselves with someone whom God has not placed anyone else with Him nor associated anyone else with Him. The Prophet, may God bless him and grant him peace, said:

(God does not look at the one who drags his garment out of arrogance) "And the wording of the Sahih is:

(Whoever drags his garment out of pride, God will not look at him on the Day of Resurrection) Abu Bakr said: O Messenger of God! One of my garments drags unless I take care of it? The Messenger of God (peace and blessings of God be upon him) said: **(I am not one of those who do that out of pride)** So the Messenger of God (peace and blessings of God be upon him) prohibited it in general terms, but he excluded Abu Bakr. Thus, the lowly meant to treat the high among themselves, but that is not for them. The second meaning is to wash it from impurity, which is apparent from it, and its art is correct. Al-Mahdawi and some scholars have used it as evidence for the obligation of purity of the garment. Ibn Sirin and Ibn Zayd said: Do not pray except in clean garments. Al-Shafi'i used it as evidence for the obligation of purity of the garment. It is not obligatory according to Malik and the people of

Medina, and the same applies to purity of the body. This is indicated by the consensus on the permissibility of praying with stones without washing. This statement has been fully discussed in Surah Bara'ah.

Tafsir Ibn Kathir

It is proven in Sahih Al-Bukhari from the hadith of Yahya bin Abi Katheer on the authority of Abu Salamah on the authority of Jabir that he used to say: The first thing to be revealed from the Qur'an was "O you wrapped up in garments." The majority disagreed with him and went to the view that the first thing to be revealed in the Qur'an was the Almighty's saying: **Read in the name of your Lord who created**, as will come there, God willing. Al-Bukhari said: Yahya told us, Waki' told us, on the authority of Ali ibn al-Mubarak, on the authority of Yahya ibn Abi Katheer, who said: I asked Abu Salamah ibn Abd al-Rahman about the first verse of the Qur'an to be revealed. He said: **O you wrapped up in a cloak**. I said: **Read in the name of your Lord who created**. Abu Salamah said: I asked Jabir ibn Abdullah about that and I said to him the same as you said to me. Jabir said: "I will not narrate to you except what the Messenger of God (blessings and peace of God be upon him) narrated to us. He said: 'I stayed in Hira' and when I had finished staying in Hira', I dismounted and was called. I looked to my right and did not see anything, I looked to my left and did not see anything, I looked in front of me and did not see anything, and I looked behind me and did not see anything. I raised my head and saw something, so I came to Khadijah and said: 'Cover me up and pour cold water on me.' So they covered me up and poured cold water on me. Then the verse was revealed: 'O you wrapped up in a cloak, arise and warn, and glorify your Lord.'" This is how he narrated it from this source. Muslim narrated it on the authority of Aqeel on the authority of Ibn Shihab on the authority of Abu Salamah who said: Jabir ibn Abdullah told me that he heard the Messenger of God, may God bless him and grant him peace, talking about the period of revelation. He said in his hadith: "While I was walking, I heard a voice from the sky. I raised my gaze towards the sky, and behold, the angel who had come to me at Hira was sitting on a chair between the sky and the earth. I knelt down from it until I fell to the ground. I came to my family and said: Cover me, cover me, so they covered me. Then God, the Most High, revealed: 'O you wrapped in garments! Arise and warn! And your Lord glorify! And your garments purify! And uncleanliness avoid.'" This is the wording of Al-Bukhari. This is the preserved context and it indicates that the revelation had come down before this, because of his saying: 'Then behold, the angel who had come to me at Hira', that is Gabriel, when he came to him with his saying: 'Read in the name of your Lord who created! Created man from a clot! Read, and your Lord is the Most Generous! Who taught by the pen! He taught.'" Man is what he does not know." Then after this, a period occurred, and then the angel descended after this.

The group pointed out that the first thing to be revealed after the period of revelation was this Surah, as Imam Ahmad said: Hajjaj told us, Laith told us, Aqil told us on the authority of Ibn Shihab, who said: I heard Abu Salamah bin Abd al-Rahman say: Jabir bin Abdullah told me that he heard the Messenger of God, may God bless him and grant him peace, say: Then the revelation ceased for me for a period, and while I was walking, I heard a voice from the sky. I raised my gaze towards the sky and saw the angel who had come to me sitting on a chair between the sky and the earth, so I knelt before him in fear until I fell to the ground. I went to my family and said to them: Cover me up, cover me up, so they covered me up. Then God, the Most High, revealed: "O you wrapped in garments, arise and warn. And your Lord glorify. And your garments purify. And uncleanliness avoid." Then the revelation became intense and continued. They both narrated it from the hadith of al-Zuhri with it. Al-Tabarani said: Muhammad bin Ali bin Shuaib Al-Sammar narrated to us, Al-Hasan bin Bishr Al-Bajali narrated to us, Al-Mu'afa bin Imran narrated to us, from Ibrahim bin Yazid: I heard Ibn Abi Malekah say: I heard Ibn Abbas say: Al-Walid bin Al-Mughirah made food for the Quraysh, and when they ate from it, he said: What do you say about this man? Some of them said: He is a magician, and some of them said: He is not a magician, and some of them said: He is a soothsayer, and some of them said: He is not a soothsayer, and some of them said: He is a poet, and some of them said: He is not a poet, and some of them said: Rather, it is an effective magic. They agreed that it is an effective magic. report of that reached the Prophet (peace and blessings of God be upon him), so he became sad, covered his head and wrapped himself up, so God revealed: **O you wrapped up in garments! Arise and warn! And your Lord glorify! And your garments purify! And uncleanliness shun! And do not confer favor, expecting more! And for your Lord be patient**. And His statement: **Arise and warn** means roll up the sleeves of resolve and warn the people. And with this, the sending was accomplished, just as the first time, the prophecy was accomplished.

And your Lord, so glorify means magnify. And the Almighty's saying: **And your garments purify** Al-Ajlal Al-Kindi said on the authority of Ikrimah, on the authority of Ibn Abbas that a man came to him and asked him about this verse **And your garments purify** He said: Do not wear them for disobedience or for treachery. Then he said: Haven't you heard the saying of Ghailan bin Salamah Al-Thaqafi:

By the grace of God, I do not wear the garment of an immoral person, nor do I cover myself with treachery.

Ibn Jurayj said on the authority of Ata' on the authority of Ibn Abbas regarding the verse **And your garments purify** He said: In the speech of the Arabs, clean clothes. In a narration with this chain of transmission, it means purify from sins. Ibrahim, Ash-Sha'bi and Ata' said the same. Ath-Thawri said on the authority of a man on the authority of Ata' on the authority of Ibn Abbas regarding this verse **And your garments purify** He said: From sin. Ibrahim An-Nakha'i said the same. Mujahid said: **And your garments purify** He said: Your soul, not your clothes. In a narration on his authority: **And your garments purify** meaning your deeds, so put them right. Abu Razin said the same. He said in

another narration: **And your garments purify** meaning you are not a soothsayer or a magician, so ignore what they said. Qatadah said: **And your garments purify** meaning purify them from sins. The Arabs used to call a man who broke his covenant with God **dirty clothes**, and if he fulfilled his promise and put them right, he said **pure clothes**. Ikrimah and Ad-Dahhak said: Do not wear it while committing a sin. The poet said:

If a person does not defile his honor with meanness, then every garment he wears is beautiful.

Al-Awfi said on the authority of Ibn Abbas, **And your garments purify** meaning do not let the garments you wear come from impure earnings. It is also said, **Do not wear your garments in disobedience**. Muhammad ibn Sirin said, **And your garments purify** meaning wash them with water. Ibn Zayd said, **The polytheists did not purify themselves, so God commanded him to purify himself and to purify his garments**. This statement was chosen by Ibn Jarir. The verse may include all of that along with purity of the heart, as the Arabs use the word *clothes* to refer to it, as Imru' al-Qais said:

Fatima, take it easy, stop being so spoiled. If you have decided to leave me, then be patient.

If you are displeased with my behavior, then ask for my clothes from your clothes and you will be free

Saeed bin Jubair said: **And your clothing purify** and your heart and intention purify. Muhammad bin Kaab Al-Qurazi and Al-Hasan Al-Basri said: **And your character improve**. And the Almighty's statement: **And avoid uncleanness** Ali bin Abi Talha said on the authority of Ibn Abbas: And uncleanness is idols, so avoid. And this is what Mujahid, Ikrimah, Qatadah, Al-Zuhri and Ibn Zayd said: They are the idols. Ibrahim and Al-Dahhak said: **And avoid uncleanness** means leave sin. In any case, it is not necessary to be involved in any of that, like the Almighty's statement: **O Prophet, fear God and do not obey the disbelievers and the hypocrites and And Moses said to his brother Aaron, "Take my place among my people and do good and do not follow the way of the corrupters**. God the Almighty said: {And do not bestow a favor, expecting to receive more in return.} Ibn Abbas said: Do not give a gift seeking more in return. This is what Ikrimah, Mujahid, Ata', Tawus, Abu Al-Ahwas, Ibrahim Al-Nakha'i, Ad-Dahhak, Qatadah, As-Suddi and others said. It was narrated on the authority of Ibn Mas'ud that he recited: {And do not bestow a favor, expecting to receive more in return.} Al-Hasan Al-Basri said: Do not bestow a favor upon your Lord by doing good deeds, expecting to receive more in return. This is what Ar-Rabi' ibn Anas said, and Ibn Jarir preferred this view. Khasif said on the authority of Mujahid, regarding God the Almighty's saying: {And do not bestow a favor, expecting to receive more in return.} He said: To bestow a favor in Arabic means to become weak. Ibn Zayd said: Do not bestow prophethood upon people, expecting them to gain it, and take worldly compensation for it. So there are four opinions, and the first is the most correct, and God knows best.

God the Almighty says: {And for the sake of your Lord be patient} meaning, make your patience in the face of

their harm for the sake of your Lord, the Almighty and Majestic. This was said by Mujahid. Ibrahim Al-Nakha'i said: Be patient, your gift is from God the Almighty. God the Almighty says: {Then when the Trumpet is blown, that will be a difficult Day, for the disbelievers - not easy} Ibn Abbas, Mujahid, Al-Sha'bi, Zaid bin Aslam, Al-Hasan, Qatadah, Al-Dahhak, Al-Rabi bin Anas, Al-Suddi and Ibn Zaid said: **The Trumpet** means the trumpet. Mujahid said: It is in the shape of a horn. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Asbat bin Muhammad narrated to us, on the authority of Mutraf, on the authority of Atiyyah Al-Awfi, on the authority of Ibn Abbas, **When the trumpet is blown**, and he said: The Messenger of God, may God bless him and grant him peace, said: **How can I be at ease while the companion of the horn has taken hold of the trumpet and bent his forehead, waiting for the command to blow it?** He said: The companions of the Messenger of God, may God bless him and grant him peace, said: **What do you command us, O Messenger of God?** He said: "Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust." And this is how Imam Ahmad narrated it on the authority of Asbat, on his authority. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Ibn Fadil, and Asbat, both of them on the authority of Mutraf, on his authority. And he narrated it through another chain of transmission on the authority of Al-Awfi, on the authority of Ibn Abbas, on his authority.

And the Almighty's saying: **Then that Day will be a difficult Day** means severe for the disbelievers, not easy meaning not easy for them, as the Almighty said: **The disbelievers will say, 'This is a difficult Day'**. We have narrated on the authority of Zurarah ibn Awfa, the judge of Basra, that he led them in the dawn prayer, and he recited this surah. When he reached the Almighty's saying: **Then when the trumpet is blown, * That will be a difficult Day * For the disbelievers, not easy**, he gasped and then fell down dead. May God Almighty have mercy on him.

Fath al-Qadir

4- **And your garments purify** refers to the garments worn according to the linguistic meaning. God the Almighty commanded him to purify his garments and keep them free from impurities, and to remove whatever had fallen into them. It was said that what is meant by garments is deeds, or the heart, or the soul, or the body, or the family, or the religion, or morals. Mujahid, Ibn Zayd, and Abu Razin said: That is, your deeds, so put them right. Qatada said: Your soul, so purify from sin, and the garments refer to the soul. Saeed bin Jubair said: Your heart, so purify. From this is the saying of Imru' al-Qais:

So separate my clothes from your clothes and let them fall off

Akrima said: The meaning is that he dressed her without treachery or immorality. He said: Haven't you heard the poet say:

Praise be to God, I do not wear the garment of an immoral person, nor do I hide from treachery.

The poet is Ghailan bin Salamah Al-Thaqafi. Among the uses of clothes to refer to the soul is the saying of Antarah:

I pierced his clothes with a long spear. The generous man is not forbidden to use spears.

And the other said:

The clothes of Bani Awf are pure and clean

Al-Hasan and Al-Qurazi said: The meaning is **and your morals are pure** because the human being's morals encompass his conditions as his clothes encompass his soul. From this is the poet's saying:

Yahya is not to be blamed for bad character, and
Yahya is pure and free

Al-Zajaj said: The meaning is **and your clothes, so shorten them**, because shortening the garment is further from impurities if they are dragged on the ground. Tawus said the same, but the first is more appropriate because it is the literal meaning. There is no use of clothes as a metaphor for other things due to a connection with its context that indicates that it is what is meant when it is generalized. There is no disagreement about such a principle, I mean taking it literally when generalized. The verse is evidence of the obligation of clothes to be pure in prayer.

Tafsir al-Baghawi

4- **And your garments purify**, Qatada and Mujahid said: Purify yourself from sin, so he used the garment as a metaphor for the soul, and this is the opinion of Ibrahim, Ad-Dahhak, Ash-Sha'bi and Az-Zuhri. Ikrimah said: Ibn Abbas was asked about his statement: **And your garments purify**, so he said: Do not wear them for disobedience or for treachery, then he said: Haven't you heard the words of Ghailan ibn Salamah Ath-Thaqafi:

Praise be to God, I do not wear the garment of an immoral person, nor do I cover myself with treachery.

The Arabs describe a man of honesty and loyalty as: **He has clean clothes**. They also say of one who is treacherous: **He has dirty clothes**. Ubayy ibn Ka'b said: "Do not wear it out of treachery, oppression, or sin. Wear it while you are pure, chaste, and generous."

Abu Ruq narrated on the authority of Al-Dahhak that it means: And your work, so improve it.

Al-Suddi said: If a man is righteous, it is said that he has clean clothes, and if he is wicked, it is said that he has dirty clothes.

Saeed bin Jubair said: Purify your heart and intention. Al-Hasan and Al-Qurazi said: Make your character good.

Ibn Sirin and Ibn Zayd said: He ordered the purification of clothes from impurities that prevent prayer, because the polytheists did not purify themselves or their clothes.

Tawus said: And your clothes, shorten them because shortening clothes purifies them.

Tafsir al-Baidawi

4- **And your garments purify** from impurities, for purification is obligatory in prayers and is beloved in other prayers, and that is by washing them or by keeping them free from impurity by shortening them for fear of dragging the skirts in them. This is the first thing he commanded of rejecting reprehensible habits, or purifying yourself from reprehensible morals and vile actions. So it is a command to complete practical strength after his command to complete theoretical strength and call to it, or purifying the cloak of prophethood from what defiles it with hatred, boredom, and impatience.

Surat al-Muddaththir 74:5
And avoid all uncleanness.

Surat al-Muddaththir 74:5

And avoid all uncleanness.

Tafsir al-Jalalayn

5 - **And the abomination** The Prophet, may God bless him and grant him peace, interpreted it as idols **so abandon** meaning blood for abandoning it

Tafsir al-Suyuti

And Al-Tabarani narrated with a weak chain of transmission on the authority of Ibn Abbas that Al-Walid bin Al-Mughira made food for the Quraysh, and when they had eaten, he said, **What do you say about this man?** Some of them said, **He is a magician**, and some of them said, **He is not a magician**, and some of them said, **He is a soothsayer**, and some of them said, **He is not a soothsayer**, and some of them said, **He is a poet**, and some of them said, **He is not a poet**, and some of them said, **He is magic that has been passed on**. This reached the Prophet, may God bless him and grant him peace, and he became sad, covered his head, and wrapped himself in a cloak. Then God revealed, **O you wrapped in a cloak, arise and warn**, until His Most High's saying, **And for your Lord, be patient**.

Tafsir al-Tabari

And abandon the abomination. The reciters differed in their recitation of this. Some of the reciters of Medina and most of the reciters of Kufa recited it: **And the abomination** with a kasra on the ra', and some of the Meccans and Medinans recited it: **And the abomination** with a damma on the ra'. Those who recited the ra' with a damma directed it to the idols and said: The meaning of the statement is: And abandon the worship of the idols and leave their service. Those who recited the ra' with a kasra directed it to the torment and said: Its meaning is: And abandon the torment, meaning abandon whatever deeds cause you to be tormented.

The correct thing to say about this is that they are two well-known readings, so whichever one the reader recites is correct. The damma and kasra in this are two dialects with one meaning, and we did not find any of the early scholars of interpretation who differentiated between the interpretations of this. Rather, as far as we have been informed, the only difference between them was Al-Kisa'i.

The commentators differed on the meaning of *rajz* in this context. Some of them said: It refers to idols.

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, **Avoid abomination**, he said: Anger, which is idols.

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 avoid all abomination**, he said: idols.

Abu Kurayb told us, he said: Waki' told us, on the authority of Isra'il, he said: Abu Ja'far: I stopped it, on the authority of Jabir, on the authority of Mujahid and Ikrimah, **And avoid abomination**, he said: idols.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And avoid abomination**, meaning Isaf and Na'ila, and they were two idols that were near the House, and whoever came upon them would wipe their faces. So God commanded His Prophet, may God bless him and grant him peace, to avoid them and keep away from them.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri: **And avoid abominations**. He said: They are idols.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And avoid all abomination**, he said: The abomination is their gods that they used to worship. He ordered him to avoid them, so he would not come to them or come near them.

Others said: Rather, the meaning of this is: Avoid disobedience and sin.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mughira, on the authority of Ibrahim: **And avoid abomination**, meaning sin.

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 avoid sin**, he said: Avoid sin. We have already explained the meaning of sin previously with evidence that suffices from repeating it in this context.

Tafsir al-Qurtubi

God the Almighty says: **And avoid the abomination**. Mujahid and Ikrimah said: He means idols. The evidence for this is the statement of God the Almighty: **So avoid the abomination of idols** (al-Hajj 22:30). This was said by Ibn Abbas and Ibn Zayd. Ibn Abbas also said: **And avoid the sin**, meaning leave it. Mughirah also narrated from Ibrahim Al-Nakha'i who said: **Abomination is sin**. Qatadah said: *Abomination* is Asaaf and Na'ilah, two idols that were near the Ka'bah. It was also said: **Abomination is punishment**, assuming the subject is omitted, meaning: **And avoid the action of abomination**, or the action that leads to punishment. The root of abomination is punishment. God the Almighty said: **If You should remove the punishment from us, we will surely believe in you** (al-A'raf 7:134) and He the Almighty said: **So We sent upon them a punishment from the sky** (al-A'raf 7:162). So the idols

were called *abomination* because they lead to punishment. The common reading is *rajz* with a kasra on the ra'. Al-Hasan, Ikrimah, Mujahid, Ibn Muhaisin, and Hafs on the authority of Asim read **and the punishment** with a damma on the ra'. They are two dialects like dhikr and dhikr. Abu Al-Aaliyah, Al-Rabi', and Al-Kisa'i said: The rajz with a damma means the idol, and with a kasra means impurity and disobedience. Al-Kisa'i also said: With a damma means the idol and with a kasra means the torment. Al-Suddi said: The rajz with a fatha on the ra' means the threat.

Tafsir Ibn Kathir

It is proven in Sahih Al-Bukhari from the hadith of Yahya bin Abi Katheer on the authority of Abu Salamah on the authority of Jabir that he used to say: The first thing to be revealed from the Qur'an was **O you wrapped up in garments**. The majority disagreed with him and went to the view that the first thing to be revealed in the Qur'an was the Almighty's saying: **Read in the name of your Lord who created**, as will come there, God willing. Al-Bukhari said: Yahya told us, Waki' told us, on the authority of Ali ibn al-Mubarak, on the authority of Yahya ibn Abi Katheer, who said: I asked Abu Salamah ibn Abd al-Rahman about the first verse of the Qur'an to be revealed. He said: **O you wrapped up in a cloak**. I said: **Read in the name of your Lord who created**. Abu Salamah said: I asked Jabir ibn Abdullah about that and I said to him the same as you said to me. Jabir said: "I will not narrate to you except what the Messenger of God (blessings and peace of God be upon him) narrated to us. He said: "I stayed in Hira' and when I had finished staying in Hira', I dismounted and was called. I looked to my right and did not see anything, I looked to my left and did not see anything, I looked in front of me and did not see anything, and I looked behind me and did not see anything. I raised my head and saw something, so I came to Khadijah and said: 'Cover me up and pour cold water on me.' So they covered me up and poured cold water on me. Then the verse was revealed: 'O you wrapped up in a cloak, arise and warn, and glorify your Lord.'" This is how he narrated it from this source. Muslim narrated it on the authority of Aqeel on the authority of Ibn Shihab on the authority of Abu Salamah who said: Jabir ibn Abdullah told me that he heard the Messenger of God, may God bless him and grant him peace, talking about the period of revelation. He said in his hadith: "While I was walking, I heard a voice from the sky. I raised my gaze towards the sky, and behold, the angel who had come to me at Hira was sitting on a chair between the sky and the earth. I knelt down from it until I fell to the ground. I came to my family and said: Cover me, cover me, so they covered me. Then God, the Most High, revealed: 'O you wrapped in garments! Arise and warn! And your Lord glorify! And your garments purify! And uncleanliness is idols.' Then the revelation became intense and continued." This is the wording of Al-Bukhari. This is the preserved context and it indicates that the revelation had come down before this, because of his saying: 'Then behold, the angel

who had come to me at Hira', that is Gabriel, when he came to him with his saying: 'Read in the name of your Lord who created! Created man from a clot! Read, and your Lord is the Most Generous! Who taught by the pen! He taught.'" Man is what he does not know.'" Then after this, a period occurred, and then the angel descended after this.

The group pointed out that the first thing to be revealed after the period of revelation was this Surah, as Imam Ahmad said: Hajjaj told us, Laith told us, Aqil told us on the authority of Ibn Shihab, who said: I heard Abu Salamah bin Abd al-Rahman say: Jabir bin Abdullah told me that he heard the Messenger of God, may God bless him and grant him peace, say: Then the revelation ceased for me for a period, and while I was walking, I heard a voice from the sky. I raised my gaze towards the sky and saw the angel who had come to me sitting on a chair between the sky and the earth, so I knelt before him in fear until I fell to the ground. I went to my family and said to them: Cover me up, cover me up, so they covered me up. Then God, the Most High, revealed: 'O you wrapped in garments, arise and warn. And your Lord glorify. And your garments purify. And uncleanliness avoid.'" Then the revelation became intense and continued. They both narrated it from the hadith of al-Zuhri with it. Al-Tabarani said: Muhammad bin Ali bin Shuaib Al-Sammar narrated to us, Al-Hasan bin Bishr Al-Bajali narrated to us, Al-Mu'afa bin Imran narrated to us, from Ibrahim bin Yazid: I heard Ibn Abi Malekah say: I heard Ibn Abbas say: Al-Walid bin Al-Mughirah made food for the Quraysh, and when they ate from it, he said: What do you say about this man? Some of them said: He is a magician, and some of them said: He is not a magician, and some of them said: He is a soothsayer, and some of them said: He is not a soothsayer, and some of them said: He is a poet, and some of them said: He is not a poet, and some of them said: Rather, it is an effective magic. They agreed that it is an effective magic. report of that reached the Prophet (peace and blessings of God be upon him), so he became sad, covered his head and wrapped himself up, so God revealed: **O you wrapped up in garments! Arise and warn! And your Lord glorify! And your garments purify! And uncleanliness shun! And do not confer favor, expecting more! And for your Lord be patient**. And His statement: **Arise and warn** means roll up the sleeves of resolve and warn the people. And with this, the sending was accomplished, just as the first time, the prophecy was accomplished.

And your Lord, so glorify means magnify. And the Almighty's saying: **And your garments purify** Al-Ajlah Al-Kindi said on the authority of Ikrimah, on the authority of Ibn Abbas that a man came to him and asked him about this verse **And your garments purify** He said: Do not wear them for disobedience or for treachery. Then he said: Haven't you heard the saying of Ghailan bin Salamah Al-Thaqafi:

By the grace of God, I do not wear the garment of an immoral person, nor do I cover myself with treachery.

Ibn Jurayj said on the authority of Ata' on the authority of Ibn Abbas regarding the verse **And your garments purify** He said: In the speech of the Arabs, clean clothes. In a narration with this chain of transmission, it means purify from sins. Ibrahim, Ash-Sha'bi and Ata'

Surat al-Muddaththir 74:5 And avoid all uncleanness.

said the same. Ath-Thawri said on the authority of a man on the authority of Ata' on the authority of Ibn Abbas regarding this verse **And your garments purify** He said: From sin. Ibrahim An-Nakha'i said the same. Mujahid said: **And your garments purify** He said: Your soul, not your clothes. In a narration on his authority: **And your garments purify** meaning your deeds, so put them right. Abu Razin said the same. He said in another narration: **And your garments purify** meaning you are not a soothsayer or a magician, so ignore what they said. Qatadah said: **And your garments purify** meaning purify them from sins. The Arabs used to call a man who broke his covenant with God **dirty clothes**, and if he fulfilled his promise and put them right, he said **pure clothes**. Ikrimah and Ad-Dahhak said: Do not wear it while committing a sin. The poet said:

If a person does not defile his honor with meanness, then every garment he wears is beautiful.

Al-Awfi said on the authority of Ibn Abbas, **And your garments purify** meaning do not let the garments you wear come from impure earnings. It is also said, **Do not wear your garments in disobedience**. Muhammad ibn Sirin said, **And your garments purify** meaning wash them with water. Ibn Zayd said, **The polytheists did not purify themselves, so God commanded him to purify himself and to purify his garments**. This statement was chosen by Ibn Jarir. The verse may include all of that along with purity of the heart, as the Arabs use the word *clothes* to refer to it, as Imru' al-Qais said:

Fatima, take it easy, stop being so spoiled. If you have decided to leave me, then be patient.

If you are displeased with my behavior, then ask for my clothes from your clothes and you will be free

Saeed bin Jubair said: **And your clothing purify** and your heart and intention purify. Muhammad bin Kaab Al-Qurazi and Al-Hasan Al-Basri said: **And your character improve**. And the Almighty's statement: **And avoid uncleanness** Ali bin Abi Talha said on the authority of Ibn Abbas: And uncleanness is idols, so avoid. And this is what Mujahid, Ikrimah, Qatadah, Al-Zuhri and Ibn Zayd said: They are the idols. Ibrahim and Al-Dahhak said: **And avoid uncleanness** means leave sin. In any case, it is not necessary to be involved in any of that, like the Almighty's statement: **O Prophet, fear God and do not obey the disbelievers and the hypocrites and Moses said to his brother Aaron, "Take my place among my people and do good and do not follow the way of the corrupters**. God the Almighty said: {And do not bestow a favor, expecting to receive more in return.} Ibn Abbas said: Do not give a gift seeking more in return. This is what Ikrimah, Mujahid, Ata', Tawus, Abu Al-Ahwas, Ibrahim Al-Nakha'i, Ad-Dahhak, Qatadah, As-Suddi and others said. It was narrated on the authority of Ibn Mas'ud that he recited: {And do not bestow a favor, expecting to receive more in return.} Al-Hasan Al-Basri said: Do not bestow a favor upon your Lord by doing good deeds, expecting to receive more in return. This is what Ar-Rabi' ibn Anas said, and Ibn Jarir preferred this view. Khasif said on the authority of Mujahid, regarding God the Almighty's saying: {And do not bestow a favor, expecting to receive more in return.}

He said: To bestow a favor in Arabic means to become weak. Ibn Zayd said: Do not bestow prophethood upon people, expecting them to gain it, and take worldly compensation for it. So there are four opinions, and the first is the most correct, and God knows best.

God the Almighty says: {And for the sake of your Lord be patient} meaning, make your patience in the face of their harm for the sake of your Lord, the Almighty and Majestic. This was said by Mujahid. Ibrahim Al-Nakha'i said: Be patient, your gift is from God the Almighty. God the Almighty says: {Then when the Trumpet is blown, that will be a difficult Day, for the disbelievers - not easy} Ibn Abbas, Mujahid, Al-Sha'bi, Zaid bin Aslam, Al-Hasan, Qatadah, Al-Dahhak, Al-Rabi bin Anas, Al-Suddi and Ibn Zaid said: **The Trumpet** means the trumpet. Mujahid said: It is in the shape of a horn. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Asbat bin Muhammad narrated to us, on the authority of Mutraf, on the authority of Atiyyah Al-Awfi, on the authority of Ibn Abbas, **When the trumpet is blown**, and he said: The Messenger of God, may God bless him and grant him peace, said: **How can I be at ease while the companion of the horn has taken hold of the trumpet and bent his forehead, waiting for the command to blow it?** He said: The companions of the Messenger of God, may God bless him and grant him peace, said: **What do you command us, O Messenger of God?** He said: "Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust." And this is how Imam Ahmad narrated it on the authority of Asbat, on his authority. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Ibn Fadil, and Asbat, both of them on the authority of Mutraf, on his authority. And he narrated it through another chain of transmission on the authority of Al-Awfi, on the authority of Ibn Abbas, on his authority.

And the Almighty's saying: **Then that Day will be a difficult Day** means severe for the disbelievers, not easy meaning not easy for them, as the Almighty said: **The disbelievers will say, 'This is a difficult Day'**. We have narrated on the authority of Zurarah ibn Awfa, the judge of Basra, that he led them in the dawn prayer, and he recited this surah. When he reached the Almighty's saying: **Then when the trumpet is blown, * That will be a difficult Day * For the disbelievers, not easy**, he gasped and then fell down dead. May God Almighty have mercy on him.

Fath al-Qadir

5- **And avoid the abomination**. In the language, the meaning of *rajz* is torment. There are two pronunciations for it: kasra or damma. Polytheism and idol worship are called *rajz* because they are the cause of *rajz*. The majority read *rajz* with kasra on the *ra*. Al-Hasan, Mujahid, Ikrimah, Hafs, and Ibn Muhaisin read it with damma. Mujahid and Ikrimah said: *rajz* is the idols, as in His statement: **So avoid the abomination of idols**. Ibn Zayd said the same. Ibrahim Al-Nakha'i said: **rajz is the sin, and abandonment is abandonment**. Qatada said: **rajz is Isaf and Na'ilah, and they are two idols that were near the House**. Abu Al-Aaliyah, Al-Rabi', and Al-Kisa'i said: *rajz* with

damma is the idol, and *rajz* with kasra is the torment. Al-Suddi said: **rajz with damma on the ra is the threat, and the first is more appropriate.**

Tafsir al-Baghawi

5- **And avoid the abomination**, Abu Ja'far, Hafs on the authority of Asim and Ya'qub read **and the abomination** with a damma on the ra', while the others read it with a kasra. These are two dialects with the same meaning. Mujahid, Ikrimah, Qatadah, Al-Zuhri, Ibn Zayd and Abu Salamah said: What is meant by the abomination are idols. He said: So avoid them and do not go near them.

It was said: The letter zay in it is derived from the letter seen, and the Arabs alternate between the letters seen and the zay because of the closeness of their points of articulation. The evidence for this interpretation is his statement: **So avoid the uncleanness of idols** (al-Hajj 22:30).

It was narrated on the authority of Ibn Abbas that its meaning is: Leave sins.

Abu Al-Aaliyah and Al-Rabi' said: *Al-Rajaz* with a damma on the *ra* means an idol, and with a kasra means impurity and sin.

Ad-Dahhak said: It means polytheism. Al-Kalbi said: It means torment.

The metaphor of the verse: Abandon the deeds that will cause you punishment.

Tafsir al-Baidawi

5- **And avoid the abomination**. So avoid the punishment by steadfastly avoiding what leads to it, such as polytheism and other ugly things. Ya'qub and Hafs read **and the abomination** with the dammah, and it is linguistically like *remembrance*.

Surat al-Muddaththir 74:6

And do not bestow a favor, expecting more in return.

Surat al-Muddaththir 74:6

And do not bestow a favor, expecting more in return.

Tafsir al-Jalalayn

6 - **And do not bestow a favor expecting more in return** in the nominative case, meaning do not give something and then expect more in return. This is specific to him, may God bless him and grant him peace, because he was commanded to have the best morals and the most honorable manners.

Tafsir al-Suyuti

And Al-Tabarani narrated with a weak chain of transmission on the authority of Ibn Abbas that Al-Walid bin Al-Mughira made food for the Quraysh, and when they had eaten, he said, **What do you say about this man?** Some of them said, **He is a magician**, and some of them said, **He is not a magician**, and some of them said, **He is a soothsayer**, and some of them said, **He is not a soothsayer**, and some of them said, **He is a poet**, and some of them said, **He is not a poet**, and some of them said, **He is magic that has been passed on**. This reached the Prophet, may God bless him and grant him peace, and he became sad, covered his head, and wrapped himself in a cloak. Then God revealed, **O you wrapped in a cloak, arise and warn**, until His Most High's saying, **And for your Lord, be patient**.

Tafsir al-Tabari

And His saying, **And do not bestow a favor, expecting more in return**. The people of interpretation differed in the interpretation of that. Some of them said: The meaning of that is: And do not give, O Muhammad, a gift, expecting more in return.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And do not bestow a favor, seeking a greater reward in return**, he said: Do not give a gift seeking something better in return.

Abu Hamid Al-Himsi Ahmad bin Al-Mughira told us: Abu Haywa Shureih bin Yazid Al-Hadrami told us: Artah told us on the authority of Damr bin Habib and Abu Al-Ahwas regarding his statement, **And do not bestow a favor, expecting more in return**, he said: Do not give something, expecting more in return.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us: Someone who heard 'Ikrimah say: **And do not bestow a favor expecting more in return**. He said: Do not give a gift expecting to receive more in return.

Yahya bin Talha Al-Yarboui told me: Fadil told us, on the authority of Mansour, on the authority of Ibrahim:

And do not bestow favors, expecting more in return.

He said: Do not give in order to receive more in return.

Ibn Bashir told us: Abu Asim told us: Sufyan told us, on the authority of Mughira, on the authority of Ibrahim, regarding His statement, **And do not bestow a favor, expecting more in return**, he said: Do not give something in order to take more in return.

Abu Kuraib narrated that Wakee' narrated to us, on the authority of Salamah, on the authority of Ad-Dahhak: **And do not bestow a favor expecting more in return**. He said: Do not give in order to receive more in return.

He said: We were told by Wakee', on the authority of Sufyan, on the authority of Mughira, on the authority of Ibrahim, regarding his statement, **And do not bestow a favor, expecting more in return**, he said: Do not give in order to be given more in return.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Ibrahim, regarding his statement, **And do not bestow favors, expecting more in return**, he said: Do not give something in order to increase it.

Abu Kuraib told us: We were told by Wakee', on the authority of Ibn Abi Rawad, on the authority of Ad-Dahhak, who said: It is lawful usury, and it was specifically for the Prophet, may God bless him and grant him peace.

Abu Kurayb told us: Waki' told us, on the authority of Abu Hujairah, on the authority of Ad-Dahhak: There are two types of usury: lawful and unlawful. As for the lawful, it is gifts, and the unlawful is usury.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And do not bestow favors, expecting more in return**, meaning: Do not give anything, for you will only be rewarded for this world and its rivals.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And do not bestow a favor, expecting more in return**. He said: Do not give something in order to be rewarded with something better than it. Tawus also said this.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa, 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 do not bestow favor, expecting more in return**, he said: You give money as a favor, hoping for a better reward in this world.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mughira, on the authority of Ibrahim, who said: Do not give in order to be given more than that.

He said: Mahran told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Ibrahim, **And do not bestow favors expecting more in return**. He said: Do not give in order to increase your reward.

He said: Mihran told us, on the authority of Sufyan, on the authority of a man, on the authority of Ad-Dahhak

bin Muzahim, **And do not bestow a favor, expecting more in return.** He said: It is specifically for the Prophet, may God bless him and grant him peace, and for people in general, who are given more.

Others said: Rather, the meaning of this is: Do not bestow your deeds upon your Lord, hoping for more.

Who said that?

Mujahid bin Musa told us, he said: Yazid told us, he said: Sufyan bin Hussein told us, on the authority of Al-Hasan, regarding his statement, **And do not bestow a favor, expecting more in return,** he said: Do not bestow a favor on your deeds, expecting more in return from your Lord.

Muhammad bin Bashir told us, he said: Hudha told us, he said: Aouf told us, on the authority of Al-Hasan: **And do not bestow favors, expecting a greater reward in return.** He said: Do not bestow favors, expecting a greater reward in return.

Ibn Hamid told us: Yahya bin Wadh told us: Yunus bin Nafi' Abu Ghanim told us, on the authority of Abu Sahl Katheer bin Ziyad, on the authority of Al-Hasan: **And do not bestow favors, expecting more in return.** He said: Do not bestow favors, expecting more in return for your good deeds.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, **And do not bestow favors, expecting more in return.** He said: Do not let your deeds be considered many in your eyes, for what God has bestowed upon you and given you is little.

Others said: Rather, the meaning of this is: Do not be weak in seeking more good, and they interpreted the meaning of his statement **and do not be ungrateful** as meaning do not be weak, from their saying: a weak rope: if it is weak.

Who said that?

Abu Hamid bin Al-Mughirah Al-Himsi told us: Abdullah bin Omar told us: Muhammad bin Salamah told us, on the authority of Khasif, on the authority of Mujahid, regarding his statement, **And do not bestow favors, expecting more in return,** he said: Do not be too weak to expect more in goodness. He said: To bestow favors in Arabic means to be weak.

Others said about this: Do not bestow prophethood upon people and take a reward from them for it.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And do not bestow favors, hoping to get more in return,** he said: Do not bestow favors of prophethood and the Qur'an with which We sent you, hoping to get more in return, taking a worldly reward in exchange for it.

The first of these sayings that is most correct in my opinion is the saying of the one who said: The meaning of that is: Do not be a favor to your Lord by increasing your good deeds.

I said that this is more correct, because it is in the context of verses in which God commanded His

Prophet, may God bless him and grant him peace, to be diligent in calling to Him and to be patient with the harm he encountered in it. So this is more likely to be of the types of those than it is of the others. It was mentioned on the authority of Abdullah bin Masoud that this is in his recitation **And do not bestow a favor, expecting more in return.**

Tafsir al-Qurtubi

First - The Almighty's saying: **And do not bestow a favor, expecting to receive more in return.** This has eleven interpretations. First - Do not bestow a favor upon your Lord by bearing the burdens of prophethood, like someone who considers his bearing too much because of someone else. Second - Do not give a gift seeking to gain something better in return. This was stated by Ibn Abbas, Ikrimah, and Qatadah. Ad-Dahhak said: God forbade the Messenger of God (peace and blessings of God be upon him) because he was commanded with the most noble of manners and the most sublime of character, and He permitted it for his ummah. This was also stated by Mujahid. Third - Also from Mujahid: Do not be too weak to expect to receive more in goodness, as you would say, **A weak rope.** The evidence for this is Ibn Mas'ud's reading: **And do not bestow a favor, expecting to receive more in return.** Fourth - Also from Mujahid and Ar-Rabi': Do not think your action is too great in your eyes, expecting to receive more in goodness, for it is from the blessings God has bestowed upon you. Ibn Kaysan said: Do not consider your action too great, for it is from God's blessings upon you. Fifth - Al-Hassan said: Do not bestow your deeds upon God, lest you think they are too much. Sixth - Do not bestow prophethood and the Quran upon people, lest you take a reward from them, lest you think it is too much.

Seventh - Al-Qurazi said: Do not give your money out of favor. Eighth - Zaid bin Aslam said: If you are given a gift, give it to your Lord.

Ninth - Do not say, **I prayed but I was not answered.** Tenth - Do not perform an act of obedience and seek its reward, but be patient until God is the One who rewards you for it. Eleventh - Do not do good to show off to people.

Second - Although these sayings were intended, the most evident of them is the saying of Ibn Abbas: Do not give in order to take more money than you were given. It is said: I bestowed such-and-such on someone, meaning I gave him something. A gift is also called a manah, so it is as if he ordered that his gifts be from God, not in anticipation of a reward from creation for them, because she, peace be upon her, did not collect the world, and for this reason he said:

(I have nothing of what God has bestowed upon you except one-fifth, and one-fifth is returned to you.) And whatever was left over from his family's expenses was spent on the interests of the Muslims. For this reason, he was not inherited from, because he did not have the ability to save or acquire anything for himself. God Almighty protected him from desiring anything of this world. For this reason, charity was forbidden to him,

but gifts were permitted to him, so he would accept them and adhere to them. He said: **(If I were invited to a leg, I would respond, and if a forearm were given to me, I would accept it.)** Ibn al-Arabi used to accept it as a Sunnah and did not consider it too much according to Islamic law. If he did not give a gift that the rich would consider too much, then it is more appropriate to avoid it, because it is a door to humiliation. Similarly, the statement of those who said that its meaning is do not give a gift expecting its reward, because waiting is related to greed, and that is within its scope by virtue of abstention. God Almighty said to him: {And do not strain your eyes toward that by which We have given enjoyment to categories of them—the splendor of worldly life by which We test them. And the provision of your Lord is better and more lasting.} (Ta-Ha 20:131) This is permissible for all creation, because it is from the enjoyment of this world, and seeking Earning and multiplying through it. As for the one who said that he meant by it work, i.e. do not boast of your work to God, thinking it is too much, then this is correct, because if the son of Adam were to obey God throughout his life without slackening, he would not have been able to express some gratitude for God's blessings.

Third - The Almighty's saying: **And do not bestow favors.** The general reading is showing the doubling. Abu Al-Samal Al-Adawi, Ashhab Al-Uqayli and Al-Hasan read **(and do not bestow favors)** with an open assimilated letter. **(You ask for more):** The general reading is in the nominative case and it is in the meaning of the state. You say: Zaid came running, meaning do not give something that is estimated to be taken in its place with something greater than it. Al-Hasan read it in the jussive mood as an answer to the prohibition, which is bad because it is not an answer. It is possible that it is a substitute for **(be given favors)** as if he said: Do not ask for more. Abu Hatim rejected it and said: Because favor is not asking for more, so it is substituted for it. It is possible that it was sukoon for lightening like 'udhud. Or it is considered the state of stopping. Al-A'mash and Yahya read **(you ask for more)** in the accusative case, thinking the lam of ki, as if he said: Do not ask for favors in order to ask for more. It was said: It is with the omission of *(that)* like his saying:

Oh you who deter, come to the battlefield

This is supported by the reading of Ibn Masoud: **(And do not bestow favor, lest you should ask for more)** Al-Kisa'i said: If Al-Kisa'i said: If *(that)* is deleted, the word is raised and the meaning is the same. It is possible that the word *man* means enumerating the blessings of the one who has been bestowed, so we refer to the second opinion, and it is supported by the statement of God Almighty: {And do not invalidate your charities with reminders or injury} (al-Baqarah 2:264), and it may be intended in this verse. And God knows best.

Tafsir Ibn Kathir

It is proven in Sahih Al-Bukhari from the hadith of

Yahya bin Abi Katheer on the authority of Abu Salamah on the authority of Jabir that he used to say: The first thing to be revealed from the Qur'an was **O you wrapped up in garments.** The majority disagreed with him and went to the view that the first thing to be revealed in the Qur'an was the Almighty's saying: **Read in the name of your Lord who created,** as will come there, God willing. Al-Bukhari said: Yahya told us, Waki' told us, on the authority of Ali ibn al-Mubarak, on the authority of Yahya ibn Abi Katheer, who said: I asked Abu Salamah ibn Abd al-Rahman about the first verse of the Qur'an to be revealed. He said: **O you wrapped up in a cloak.** I said: **Read in the name of your Lord who created.** Abu Salamah said: I asked Jabir ibn Abdullah about that and I said to him the same as you said to me. Jabir said: "I will not narrate to you except what the Messenger of God (blessings and peace of God be upon him) narrated to us. He said: "I stayed in Hira' and when I had finished staying in Hira', I dismounted and was called. I looked to my right and did not see anything, I looked to my left and did not see anything, I looked in front of me and did not see anything, and I looked behind me and did not see anything. I raised my head and saw something, so I came to Khadijah and said: 'Cover me up and pour cold water on me.' So they covered me up and poured cold water on me. Then the verse was revealed: 'O you wrapped up in a cloak, arise and warn, and glorify your Lord.'" This is how he narrated it from this source. Muslim narrated it on the authority of Aqeel on the authority of Ibn Shihab on the authority of Abu Salamah who said: Jabir ibn Abdullah told me that he heard the Messenger of God, may God bless him and grant him peace, talking about the period of revelation. He said in his hadith: "While I was walking, I heard a voice from the sky. I raised my gaze towards the sky, and behold, the angel who had come to me at Hira was sitting on a chair between the sky and the earth. I knelt down from it until I fell to the ground. I came to my family and said: Cover me, cover me, so they covered me. Then God, the Most High, revealed: 'O you wrapped in garments! Arise and warn! And your Lord glorify! And your garments purify! And uncleanliness avoid.' Abu Salamah said: 'And uncleanliness is idols.' Then the revelation became intense and continued." This is the wording of Al-Bukhari. This is the preserved context and it indicates that the revelation had come down before this, because of his saying: 'Then behold, the angel who had come to me at Hira', that is Gabriel, when he came to him with his saying: 'Read in the name of your Lord who created! Created man from a clot! Read, and your Lord is the Most Generous! Who taught by the pen! He taught.'" Man is what he does not know." Then after this, a period occurred, and then the angel descended after this.

The group pointed out that the first thing to be revealed after the period of revelation was this Surah, as Imam Ahmad said: Hajjaj told us, Laith told us, Aqil told us on the authority of Ibn Shihab, who said: I heard Abu Salamah bin Abd al-Rahman say: Jabir bin Abdullah told me that he heard the Messenger of God, may God bless him and grant him peace, say: Then the revelation ceased for me for a period, and while I was

walking, I heard a voice from the sky. I raised my gaze towards the sky and saw the angel who had come to me sitting on a chair between the sky and the earth, so I knelt before him in fear until I fell to the ground. I went to my family and said to them: Cover me up, cover me up, so they covered me up. Then God, the Most High, revealed: "O you wrapped in garments, arise and warn. And your Lord glorify. And your garments purify. And uncleanness avoid." Then the revelation became intense and continued. They both narrated it from the hadith of al-Zuhri with it. Al-Tabarani said: Muhammad bin Ali bin Shuaib Al-Sammar narrated to us, Al-Hasan bin Bishr Al-Bajali narrated to us, Al-Mu'afa bin Imran narrated to us, from Ibrahim bin Yazid: I heard Ibn Abi Malekah say: I heard Ibn Abbas say: Al-Walid bin Al-Mughirah made food for the Quraysh, and when they ate from it, he said: What do you say about this man? Some of them said: He is a magician, and some of them said: He is not a magician, and some of them said: He is a soothsayer, and some of them said: He is not a soothsayer, and some of them said: He is a poet, and some of them said: He is not a poet, and some of them said: Rather, it is an effective magic. They agreed that it is an effective magic. report of that reached the Prophet (peace and blessings of God be upon him), so he became sad, covered his head and wrapped himself up, so God revealed: **O you wrapped up in garments! Arise and warn! And your Lord glorify! And your garments purify! And uncleanness shun! And do not confer favor, expecting more! And for your Lord be patient.** And His statement: **Arise and warn** means roll up the sleeves of resolve and warn the people. And with this, the sending was accomplished, just as the first time, the prophecy was accomplished.

And your Lord, so glorify means magnify. And the Almighty's saying: **And your garments purify** Al-Ajlal Al-Kindi said on the authority of Ikrimah, on the authority of Ibn Abbas that a man came to him and asked him about this verse **And your garments purify** He said: Do not wear them for disobedience or for treachery. Then he said: Haven't you heard the saying of Ghailan bin Salamah Al-Thaqafi:

By the grace of God, I do not wear the garment of an immoral person, nor do I cover myself with treachery.

Ibn Jurayj said on the authority of Ata' on the authority of Ibn Abbas regarding the verse **And your garments purify** He said: In the speech of the Arabs, clean clothes. In a narration with this chain of transmission, it means purify from sins. Ibrahim, Ash-Sha'bi and Ata' said the same. Ath-Thawri said on the authority of a man on the authority of Ata' on the authority of Ibn Abbas regarding this verse **And your garments purify** He said: From sin. Ibrahim An-Nakha'i said the same. Mujahid said: **And your garments purify** He said: Your soul, not your clothes. In a narration on his authority: **And your garments purify** meaning your deeds, so put them right. Abu Razin said the same. He said in another narration: **And your garments purify** meaning you are not a soothsayer or a magician, so ignore what they said. Qatadah said: **And your garments purify** meaning purify them from sins. The Arabs used to call a man who broke his covenant with God **dirty clothes**, and if he fulfilled his promise and put them right, he said **pure clothes**. Ikrimah and Ad-Dahhak said: Do not wear it while committing a sin. The poet said:

If a person does not defile his honor with meanness, then every garment he wears is beautiful.

Al-Awfi said on the authority of Ibn Abbas, **And your garments purify** meaning do not let the garments you wear come from impure earnings. It is also said, **Do not wear your garments in disobedience**. Muhammad ibn Sirin said, **And your garments purify** meaning wash them with water. Ibn Zayd said, **The polytheists did not purify themselves, so God commanded him to purify himself and to purify his garments**. This statement was chosen by Ibn Jarir. The verse may include all of that along with purity of the heart, as the Arabs use the word *clothes* to refer to it, as Imru' al-Qais said:

Fatima, take it easy, stop being so spoiled. If you have decided to leave me, then be patient.

If you are displeased with my behavior, then ask for my clothes from your clothes and you will be free

Saeed bin Jubair said: **And your clothing purify** and your heart and intention purify. Muhammad bin Kaab Al-Qurazi and Al-Hasan Al-Basri said: **And your character improve**. And the Almighty's statement: **And avoid uncleanness** Ali bin Abi Talha said on the authority of Ibn Abbas: And uncleanness is idols, so avoid. And this is what Mujahid, Ikrimah, Qatadah, Al-Zuhri and Ibn Zayd said: They are the idols. Ibrahim and Al-Dahhak said: **And avoid uncleanness** means leave sin. In any case, it is not necessary to be involved in any of that, like the Almighty's statement: **O Prophet, fear God and do not obey the disbelievers and the hypocrites and Moses said to his brother Aaron, "Take my place among my people and do good and do not follow the way of the corrupters**. God the Almighty said: {And do not bestow a favor, expecting to receive more in return.} Ibn Abbas said: Do not give a gift seeking more in return. This is what Ikrimah, Mujahid, Ata', Tawus, Abu Al-Ahwas, Ibrahim Al-Nakha'i, Ad-Dahhak, Qatadah, As-Suddi and others said. It was narrated on the authority of Ibn Mas'ud that he recited: {And do not bestow a favor, expecting to receive more in return.} Al-Hasan Al-Basri said: Do not bestow a favor upon your Lord by doing good deeds, expecting to receive more in return. This is what Ar-Rabi' ibn Anas said, and Ibn Jarir preferred this view. Khasif said on the authority of Mujahid, regarding God the Almighty's saying: {And do not bestow a favor, expecting to receive more in return.} He said: To bestow a favor in Arabic means to become weak. Ibn Zayd said: Do not bestow prophethood upon people, expecting them to gain it, and take worldly compensation for it. So there are four opinions, and the first is the most correct, and God knows best.

God the Almighty says: {And for the sake of your Lord be patient} meaning, make your patience in the face of their harm for the sake of your Lord, the Almighty and Majestic. This was said by Mujahid. Ibrahim Al-Nakha'i said: Be patient, your gift is from God the Almighty. God the Almighty says: {Then when the Trumpet is blown, that will be a difficult Day, for the disbelievers - not easy} Ibn Abbas, Mujahid, Al-Sha'bi, Zaid bin Aslam, Al-Hasan, Qatadah, Al-Dahhak, Al-Rabi bin Anas, Al-Suddi and Ibn Zaid said: **The Trumpet** means the trumpet. Mujahid said: It is in the shape of a horn. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Asbat bin Muhammad narrated to us, on the authority

Surat al-Muddaththir 74:6

And do not bestow a favor, expecting more in return.

of Mutraf, on the authority of Atiyyah Al-Awfi, on the authority of Ibn Abbas, **When the trumpet is blown**, and he said: The Messenger of God, may God bless him and grant him peace, said: **How can I be at ease while the companion of the horn has taken hold of the trumpet and bent his forehead, waiting for the command to blow it?** He said: The companions of the Messenger of God, may God bless him and grant him peace, said: **What do you command us, O Messenger of God?** He said: "Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust." And this is how Imam Ahmad narrated it on the authority of Asbat, on his authority. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Ibn Fadil, and Asbat, both of them on the authority of Mutraf, on his authority. And he narrated it through another chain of transmission on the authority of Al-Awfi, on the authority of Ibn Abbas, on his authority.

And the Almighty's saying: **Then that Day will be a difficult Day** means severe **for the disbelievers, not easy** meaning not easy for them, as the Almighty said: **The disbelievers will say, 'This is a difficult Day'.** We have narrated on the authority of Zurarah ibn Awfa, the judge of Basra, that he led them in the dawn prayer, and he recited this surah. When he reached the Almighty's saying: **Then when the trumpet is blown, * That will be a difficult Day * For the disbelievers, not easy**, he gasped and then fell down dead. May God Almighty have mercy on him.

Fath al-Qadir

6- **And do not bestow a favor, hoping to get more** The majority read **La tamanna** without idgham, while Al-Hasan, Abu Al-Yaman, and Al-Ashhab Al-Uqayli read it with idgham, and the majority read *Tastathkar* with the nominative case as a state: that is, do not bestow a favor while you are hoping to get more. It was also said that it was with the deletion of *An*, and the original is **Do not bestow a favor, hoping to get more**, but when it was deleted, it was raised. Al-Kisa'i said: If *An* is deleted, the verb is raised. Yahya bin Waththab and Al-A'mash read *Tastathkar* with the addition of *An*. Al-Hasan and Ibn Abi Ubla also read *Tastathkar* with the accusative case as a substitute for *Tamannan* as in his saying: **He will encounter sins * doubled for him**, and the saying of the poet:

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

Or the jussive mood to make the connection take the place of the pause: as in the saying of Imru' al-Qais:

Today I drink without committing any sin against God or being excessive.

With the sukoon of ashrah. This reading has been objected to, because his saying *tastaghmur* cannot be a substitute for *tamaana*, because *tamaana* is not *tamaana*, and it cannot be an answer to a prohibition.

The early Muslims differed over the meaning of the verse. Some said that it means: Do not consider your Lord a favor for the burdens of prophethood you bear, like someone who thinks his burden is too much

because of someone else. Others said: Do not give a gift seeking something better than it. This was said by Ikrimah and Qatadah. Ad-Dahhak said: God forbade this for His Messenger, because he was commanded with the most noble of manners and the most sublime of morals, and He permitted it for his ummah. Mujahid said: Do not be too weak to consider good deeds to be plentiful, like the saying **a strong rope** when it is weak. Ar-Rabi' ibn Anas said: Do not intend your deeds to be plentiful in your eyes. Ibn Kaysan said: Do not consider a deed too much for yourself, for your deeds are a favor from God to you, as He has provided you with a path to His worship. Others said: Do not consider prophethood and the Quran to be a favor to people, taking a reward from them, believing it to be too much. Muhammad ibn Ka'b said: Do not give your wealth out of flattery. Zayd ibn Aslam said: If you are given a gift, give it to your Lord.

Tafsir al-Baghawi

6- **And do not bestow a favor, expecting more in return**, meaning: do not give your wealth out of favor in order to receive more in return. This is the opinion of most of the commentators. Ad-Dahhak and Mujahid said: This was specific to the Prophet (peace and blessings of God be upon him). Ad-Dahhak said: They are two types of usury: lawful and unlawful. The lawful is gifts, and the unlawful is interest. Qatadah said: Do not give something hoping for a worldly reward, meaning give to your Lord and repay it to God. Al-Hasan said: Its meaning is: do not bestow a favor on God by your deeds, expecting more in return. Al-Rabi' said: Do not consider your deeds to be too much in your eyes, for it is little compared to what God has bestowed upon you. Khasif narrated from Mujahid: And do not be too weak to expect more in goodness, from their saying: a strong rope if it is weak. Its evidence is Ibn Mas'ud's reading: **And do not bestow a favor, expecting more.** Ibn Zayd said: Its meaning is: do not bestow prophethood on people, expecting a worldly wage or reward for it.

Tafsir al-Baidawi

6- **And do not bestow a favor, expecting a greater reward.** That is, do not give to someone who is too much for something. He forbade provocation, which is to give something hoping for a greater reward in return. This is a prohibition of purification or a prohibition specific to it, based on the saying of the Prophet (peace and blessings be upon him): **The one who is provoked will be rewarded by his gift.** What is required for it is what is in it of eagerness and chastity. Or **do not bestow a favor** upon God the Most High by your worship, expecting a greater reward from it, or upon people by conveying it to them, or expecting a greater reward from them. **You bestow a greater favor** was read with a sukoon for stopping or changing from **you bestow a favor**, based on the fact that it is from *such-and-such*, or **you bestow a greater favor** meaning

you will find it abundant, and in the accusative case, implying that *an*. It was read with this, and it is permissible for the nominative case to be by deleting it and invalidating its function, as it was narrated: **Attend the battle**. With the nominative case.

Surat al-Muddaththir 74:7

And for the sake of your Lord be patient.

Surat al-Muddaththir 74:7

And for the sake of your Lord be patient.

Tafsir al-Jalalayn

7 - **And for the sake of your Lord, be patient** with the commands and prohibitions.

Tafsir al-Suyuti

And Al-Tabarani narrated with a weak chain of transmission on the authority of Ibn Abbas that Al-Walid bin Al-Mughira made food for the Quraysh, and when they had eaten, he said, **What do you say about this man?** Some of them said, **He is a magician**, and some of them said, **He is not a magician**, and some of them said, **He is a soothsayer**, and some of them said, **He is not a soothsayer**, and some of them said, **He is a poet**, and some of them said, **He is not a poet**, and some of them said, **He is magic that has been passed on**. This reached the Prophet, may God bless him and grant him peace, and he became sad, covered his head, and wrapped himself in a cloak. Then God revealed, **O you wrapped in a cloak, arise and warn**, until His Most High's saying, **And for your Lord, be patient**.

Tafsir al-Tabari

And His saying: **And for the sake of your Lord, be patient**. God Almighty says: And for the sake of your Lord, be patient with whatever hardship you encounter therein.

A group of interpreters said something similar to what we said about this, with differences among the interpreters.

Who said that?

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, **And for the sake of your Lord, be patient**, he said: with what you have been given.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And for the sake of your Lord, be patient**, he said: He carried a great matter, fighting the Arabs, then the non-Arabs after the Arabs for the sake of God.

Others said: Rather, the meaning of this is: For the sake of your Lord, be patient with what He gives you.

Who said that?

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Mughira, on the authority of Ibrahim: **And for the sake of your Lord be patient**. He said: Be patient with what He gives you.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mughira, on the authority of

Ibrahim, who said: Be patient with what God gives you.

Ibn Bashar told us, he said: Abu Asim told us, he said: Sufyan told us, on the authority of Mughira, on the authority of Ibrahim, regarding His statement, **And for the sake of your Lord, be patient**, he said: I have given you, be patient with it.

Tafsir al-Qurtubi

The Almighty said: **And for your Lord be patient** meaning for your Master and Owner, be patient in performing His obligations and worshipping Him. Mujahid said: With what you have been harmed with. Ibn Zayd said: You have undertaken a great matter, fighting the Arabs and the Persians, so be patient with it for the sake of God. It was also said: Be patient under the resources of fate for the sake of God Almighty. It was also said: Be patient with the affliction, because He tests His friends and chosen ones. It was also said: With His commands and prohibitions. It was also said: With separation from family and homeland.

Tafsir Ibn Kathir

It is proven in Sahih Al-Bukhari from the hadith of Yahya bin Abi Katheer on the authority of Abu Salamah on the authority of Jabir that he used to say: The first thing to be revealed from the Qur'an was **O you wrapped up in garments**. The majority disagreed with him and went to the view that the first thing to be revealed in the Qur'an was the Almighty's saying: **Read in the name of your Lord who created**, as will come there, God willing. Al-Bukhari said: Yahya told us, Waki' told us, on the authority of Ali ibn al-Mubarak, on the authority of Yahya ibn Abi Katheer, who said: I asked Abu Salamah ibn Abd al-Rahman about the first verse of the Qur'an to be revealed. He said: **O you wrapped up in a cloak**. I said: **Read in the name of your Lord who created**. Abu Salamah said: I asked Jabir ibn Abdullah about that and I said to him the same as you said to me. Jabir said: "I will not narrate to you except what the Messenger of God (blessings and peace of God be upon him) narrated to us. He said: "I stayed in Hira' and when I had finished staying in Hira', I dismounted and was called. I looked to my right and did not see anything, I looked to my left and did not see anything, I looked in front of me and did not see anything, and I looked behind me and did not see anything. I raised my head and saw something, so I came to Khadijah and said: 'Cover me up and pour cold water on me.' So they covered me up and poured cold water on me. Then the verse was revealed: 'O you wrapped up in a cloak, arise and warn, and glorify your Lord.'" This is how he narrated it from this source. Muslim narrated it on the authority of Aqeel on the authority of Ibn Shihab on the authority of Abu Salamah who said: Jabir ibn Abdullah told me that he heard the Messenger of God, may God bless him and grant him peace, talking about the period of revelation. He said in his hadith: "While I was walking, I heard a voice from the sky. I raised my gaze towards the sky,

and behold, the angel who had come to me at Hira was sitting on a chair between the sky and the earth. I knelt down from it until I fell to the ground. I came to my family and said: Cover me, cover me, so they covered me. Then God, the Most High, revealed: 'O you wrapped in garments! Arise and warn! And your Lord glorify! And your garments purify! And uncleanness avoid.' Abu Salamah said: 'And uncleanness is idols.' Then the revelation became intense and continued." This is the wording of Al-Bukhari. This is the preserved context and it indicates that the revelation had come down before this, because of his saying: 'Then behold, the angel who had come to me at Hira', that is Gabriel, when he came to him with his saying: 'Read in the name of your Lord who created! Created man from a clot! Read, and your Lord is the Most Generous! Who taught by the pen! He taught.' Man is what he does not know." Then after this, a period occurred, and then the angel descended after this.

The group pointed out that the first thing to be revealed after the period of revelation was this Surah, as Imam Ahmad said: Hajjaj told us, Laith told us, Aqil told us on the authority of Ibn Shihab, who said: I heard Abu Salamah bin Abd al-Rahman say: Jabir bin Abdullah told me that he heard the Messenger of God, may God bless him and grant him peace, say: Then the revelation ceased for me for a period, and while I was walking, I heard a voice from the sky. I raised my gaze towards the sky and saw the angel who had come to me sitting on a chair between the sky and the earth, so I knelt before him in fear until I fell to the ground. I went to my family and said to them: Cover me up, cover me up, so they covered me up. Then God, the Most High, revealed: "O you wrapped in garments, arise and warn. And your Lord glorify. And your garments purify. And uncleanness avoid." Then the revelation became intense and continued. They both narrated it from the hadith of al-Zuhri with it. Al-Tabarani said: Muhammad bin Ali bin Shuaib Al-Sammar narrated to us, Al-Hasan bin Bishr Al-Bajali narrated to us, Al-Mu'afa bin Imran narrated to us, from Ibrahim bin Yazid: I heard Ibn Abi Malekah say: I heard Ibn Abbas say: Al-Walid bin Al-Mughirah made food for the Quraysh, and when they ate from it, he said: What do you say about this man? Some of them said: He is a magician, and some of them said: He is not a magician, and some of them said: He is a soothsayer, and some of them said: He is not a soothsayer, and some of them said: He is a poet, and some of them said: He is not a poet, and some of them said: Rather, it is an effective magic. They agreed that it is an effective magic. report of that reached the Prophet (peace and blessings of God be upon him), so he became sad, covered his head and wrapped himself up, so God revealed: **O you wrapped up in garments! Arise and warn! And your Lord glorify! And your garments purify! And uncleanness shun! And do not confer favor, expecting more! And for your Lord be patient.** And His statement: **Arise and warn** means roll up the sleeves of resolve and warn the people. And with this, the sending was accomplished, just as the first time, the prophecy was accomplished.

And your Lord, so glorify means magnify. And the Almighty's saying: **And your garments purify** Al-Ajlal Al-Kindi said on the authority of Ikrimah, on the authority of Ibn Abbas that a man came to him and

asked him about this verse **And your garments purify** He said: Do not wear them for disobedience or for treachery. Then he said: Haven't you heard the saying of Ghailan bin Salamah Al-Thaqafi:

By the grace of God, I do not wear the garment of an immoral person, nor do I cover myself with treachery.

Ibn Jurayj said on the authority of Ata' on the authority of Ibn Abbas regarding the verse **And your garments purify** He said: In the speech of the Arabs, clean clothes. In a narration with this chain of transmission, it means purify from sins. Ibrahim, Ash-Sha'bi and Ata' said the same. Ath-Thawri said on the authority of a man on the authority of Ata' on the authority of Ibn Abbas regarding this verse **And your garments purify** He said: From sin. Ibrahim An-Nakha'i said the same. Mujahid said: **And your garments purify** He said: Your soul, not your clothes. In a narration on his authority: **And your garments purify** meaning your deeds, so put them right. Abu Razin said the same. He said in another narration: **And your garments purify** meaning you are not a soothsayer or a magician, so ignore what they said. Qatadah said: **And your garments purify** meaning purify them from sins. The Arabs used to call a man who broke his covenant with God **dirty clothes**, and if he fulfilled his promise and put them right, he said **pure clothes**. Ikrimah and Ad-Dahhak said: Do not wear it while committing a sin. The poet said:

If a person does not defile his honor with meanness, then every garment he wears is beautiful.

Al-Awfi said on the authority of Ibn Abbas, **And your garments purify** meaning do not let the garments you wear come from impure earnings. It is also said, **Do not wear your garments in disobedience**. Muhammad ibn Sirin said, **And your garments purify** meaning wash them with water. Ibn Zayd said, **The polytheists did not purify themselves, so God commanded him to purify himself and to purify his garments**. This statement was chosen by Ibn Jarir. The verse may include all of that along with purity of the heart, as the Arabs use the word *clothes* to refer to it, as Imru' al-Qais said:

Fatima, take it easy, stop being so spoiled. If you have decided to leave me, then be patient.

If you are displeased with my behavior, then ask for my clothes from your clothes and you will be free

Saeed bin Jubair said: **And your clothing purify** and your heart and intention purify. Muhammad bin Kaab Al-Qurazi and Al-Hasan Al-Basri said: **And your character improve**. And the Almighty's statement: **And avoid uncleanness** Ali bin Abi Talha said on the authority of Ibn Abbas: And uncleanness is idols, so avoid. And this is what Mujahid, Ikrimah, Qatadah, Al-Zuhri and Ibn Zayd said: They are the idols. Ibrahim and Al-Dahhak said: **And avoid uncleanness** means leave sin. In any case, it is not necessary to be involved in any of that, like the Almighty's statement: **O Prophet, fear God and do not obey the disbelievers and the hypocrites and Moses said to his brother Aaron, "Take my place among my people and do good and do not follow the way of the corrupters.** God the Almighty said: {And do not bestow a favor, expecting to receive more in return.} Ibn Abbas said: Do not give a gift seeking more in return. This is what Ikrimah,

Surat al-Muddaththir 74:7

And for the sake of your Lord be patient.

Mujahid, Ata', Tawus, Abu Al-Ahwas, Ibrahim Al-Nakha'i, Ad-Dahhak, Qatadah, As-Suddi and others said. It was narrated on the authority of Ibn Mas'ud that he recited: {And do not bestow a favor, expecting to receive more in return.} Al-Hasan Al-Basri said: Do not bestow a favor upon your Lord by doing good deeds, expecting to receive more in return. This is what Ar-Rabi' ibn Anas said, and Ibn Jarir preferred this view. Khasif said on the authority of Mujahid, regarding God the Almighty's saying: {And do not bestow a favor, expecting to receive more in return.} He said: To bestow a favor in Arabic means to become weak. Ibn Zayd said: Do not bestow prophethood upon people, expecting them to gain it, and take worldly compensation for it. So there are four opinions, and the first is the most correct, and God knows best.

God the Almighty says: {And for the sake of your Lord be patient} meaning, make your patience in the face of their harm for the sake of your Lord, the Almighty and Majestic. This was said by Mujahid. Ibrahim Al-Nakha'i said: Be patient, your gift is from God the Almighty. God the Almighty says: {Then when the Trumpet is blown, that will be a difficult Day, for the disbelievers - not easy} Ibn Abbas, Mujahid, Al-Sha'bi, Zaid bin Aslam, Al-Hasan, Qatadah, Al-Dahhak, Al-Rabi bin Anas, Al-Suddi and Ibn Zaid said: **The Trumpet** means the trumpet. Mujahid said: It is in the shape of a horn. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Asbat bin Muhammad narrated to us, on the authority of Mutraf, on the authority of Atiyyah Al-Awfi, on the authority of Ibn Abbas, **When the trumpet is blown**, and he said: The Messenger of God, may God bless him and grant him peace, said: **How can I be at ease while the companion of the horn has taken hold of the trumpet and bent his forehead, waiting for the command to blow it?** He said: The companions of the Messenger of God, may God bless him and grant him peace, said: **What do you command us, O Messenger of God?** He said: "Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust." And this is how Imam Ahmad narrated it on the authority of Asbat, on his authority. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Ibn Fadil, and Asbat, both of them on the authority of Mutraf, on his authority. And he narrated it through another chain of transmission on the authority of Al-Awfi, on the authority of Ibn Abbas, on his authority.

And the Almighty's saying: **Then that Day will be a difficult Day** means severe **for the disbelievers, not easy** meaning not easy for them, as the Almighty said: **The disbelievers will say, 'This is a difficult Day'.** We have narrated on the authority of Zurarah ibn Awfa, the judge of Basra, that he led them in the dawn prayer, and he recited this surah. When he reached the Almighty's saying: **Then when the trumpet is blown, * That will be a difficult Day * For the disbelievers, not easy**, he gasped and then fell down dead. May God Almighty have mercy on him.

Fath al-Qadir

7- **And for the sake of your Lord be patient** meaning for the sake of your Lord, so be patient in obeying Him

and fulfilling His obligations. The meaning is: for the sake of your Lord and His reward. Muqatil and Mujahid said: Be patient in the face of harm and denial. Ibn Zayd said: You have undertaken a great matter, and the Arabs and non-Arabs fought you, so be patient in it for the sake of God. It was also said: Be patient under its resources, for the decree of God is His. It was also said: Be patient in the face of trials, and it was also said: Be patient in the face of commands and prohibitions.

Tafsir al-Baghawi

7- **And for the sake of your Lord be patient.** It was said: Be patient in obeying Him, His commands, and His prohibitions for the sake of God's reward. Mujahid said: Be patient for the sake of God regarding what you have been harmed with. Ibn Zayd said: Its meaning is that you have undertaken a great matter, fighting the Arabs and the non-Arabs, so be patient with it for the sake of God the Almighty. It was also said: Be patient under the resources of fate for the sake of God.

Tafsir al-Baidawi

7- **And for your Lord** for His sake or His command. **So be patient** so use patience, or be patient with the hardships of the obligations and the harm of the polytheists.

Surat al-Muddaththir 74:8

Then when the trumpet is blown

Tafsir al-Jalalayn

8 - **Then when the trumpet is blown** the trumpet is blown, which is the horn, the second blast.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His saying: Then when the Trumpet is blown, that will be a severe day.

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

Who said that?

Abu Kurayb narrated: Ibn Fadil and Asbat narrated to us, on the authority of Mutraf, on the authority of Atiyyah al-Awfi, on the authority of Ibn Abbas, regarding the statement of God, **And when the trumpet is blown, that will be a difficult Day**, "The Messenger of God, may God bless him and grant him peace, said, 'How can I enjoy myself while the companion of the trumpet has taken hold of the trumpet and bent his forehead, listening for the command to blow it?' The companions of the Messenger of God, may God bless him and grant him peace, said, 'What should we say?' He said, 'You should say, "God is sufficient for us, and He is the best Disposer of affairs. In God we trust."'"

Yaqub told me, he said: Ibn Ulayyah told us, he said: Abu Raja' told us, on the authority of Ikrimah, regarding his statement, **Then when the trumpet is blown**, he said: When the trumpet is blown.

Muhammad bin Al-Muthanna told us: Abu Al-Nu'man Al-Hakam bin Abdullah told us: Shu'bah told us, on the authority of Abu Raja', on the authority of Ikrimah, regarding his statement, **Then when the trumpet is blown**, something similar.

Abu Kurayb told us: We were told by Wakee', on the authority of Sharik, on the authority of Jabir, on the authority of Mujahid: **Then when the trumpet is blown**. He said: When the trumpet is blown.

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, **Then when the trumpet is blown**, he said: on the trumpet. He said: It is something like a trumpet.

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 when the trumpet is blown**, he said: It is the day when the trumpet will be blown. Ibn Abbas said: "The Prophet of God, may God bless him and grant him peace, went

out to his companions and said: How can I be at ease while the companion of the horn has taken hold of the trumpet, and he bent his forehead and then turned his ear to hear when the blast would be ordered? This was very difficult for his companions, so he ordered them to say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust."

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, **Then when the trumpet is blown**, meaning: the trumpet.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: Al-Hasan said: **Then when the trumpet is blown**: He said: When the trumpet is blown.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And when the trumpet is blown**, and the trumpet means the trumpets, and the trumpets means creation.

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 when the trumpet is blown**, meaning: the trumpet.

Ibn Hamid told us: Hakam told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', regarding his statement, **Then when the trumpet is blown**, he said: The trumpet is the trumpet.

Mahran told us, on the authority of Abu Jaafar, on the authority of Al-Rabi', the same.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then when the trumpet is blown**, he said: The trumpet.

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

Tafsir al-Qurtubi

The Almighty said: **And when the trumpet is blown** when the trumpet is blown. The trumpet is a passive participle from the verb naqr, as if it refers to that which is usually struck in it to make a sound. Naqr in Arabic speech means the sound, and from this is the saying of Imru' al-Qais:

Lower it by clicking on what you have raised and raise it with a side that is not hidden or downcast

They say: We acknowledge the man's name when he calls him specifically with his call. Mujahid and others said: It is like the shape of a trumpet, and he means the second blast. It was also said: The first, because it is the beginning of the general, tremendous intensity. We have already discussed this in detail in *An-Naml* and *Al-An'am* and in the book *At-Tadhkirah*. Praise be to God. Abu Hibban said:

Our mother Zarara bin Awfa, when he reached **When the trumpet is blown**, he fell dead.

Tafsir Ibn Kathir

It is proven in Sahih Al-Bukhari from the hadith of Yahya bin Abi Katheer on the authority of Abu Salamah on the authority of Jabir that he used to say: The first thing to be revealed from the Qur'an was **O you wrapped up in garments**. The majority disagreed with him and went to the view that the first thing to be revealed in the Qur'an was the Almighty's saying: **Read in the name of your Lord who created**, as will come there, God willing. Al-Bukhari said: Yahya told us, Waki' told us, on the authority of Ali ibn al-Mubarak, on the authority of Yahya ibn Abi Katheer, who said: I asked Abu Salamah ibn Abd al-Rahman about the first verse of the Qur'an to be revealed. He said: **O you wrapped up in a cloak**. I said: **Read in the name of your Lord who created**. Abu Salamah said: I asked Jabir ibn Abdullah about that and I said to him the same as you said to me. Jabir said: "I will not narrate to you except what the Messenger of God (blessings and peace of God be upon him) narrated to us. He said: 'I stayed in Hira' and when I had finished staying in Hira', I dismounted and was called. I looked to my right and did not see anything, I looked to my left and did not see anything, I looked in front of me and did not see anything, and I looked behind me and did not see anything. I raised my head and saw something, so I came to Khadijah and said: 'Cover me up and pour cold water on me.' So they covered me up and poured cold water on me. Then the verse was revealed: 'O you wrapped up in a cloak, arise and warn, and glorify your Lord.'" This is how he narrated it from this source. Muslim narrated it on the authority of Aqeel on the authority of Ibn Shihab on the authority of Abu Salamah who said: Jabir ibn Abdullah told me that he heard the Messenger of God, may God bless him and grant him peace, talking about the period of revelation. He said in his hadith: "While I was walking, I heard a voice from the sky. I raised my gaze towards the sky, and behold, the angel who had come to me at Hira was sitting on a chair between the sky and the earth. I knelt down from it until I fell to the ground. I came to my family and said: Cover me, cover me, so they covered me. Then God, the Most High, revealed: 'O you wrapped in garments! Arise and warn! And your Lord glorify! And your garments purify! And uncleanliness avoid.' Abu Salamah said: 'And uncleanliness is idols.' Then the revelation became intense and continued." This is the wording of Al-Bukhari. This is the preserved context and it indicates that the revelation had come down before this, because of his saying: 'Then behold, the angel who had come to me at Hira', that is Gabriel, when he came to him with his saying: 'Read in the name of your Lord who created! Created man from a clot! Read, and your Lord is the Most Generous! Who taught by the pen! He taught.'" Man is what he does not know." Then after this, a period occurred, and then the angel descended after this.

The group pointed out that the first thing to be revealed after the period of revelation was this Surah, as Imam Ahmad said: Hajjaj told us, Laith told us, Aqil told us on the authority of Ibn Shihab, who said: I heard Abu Salamah bin Abd al-Rahman say: Jabir bin Abdullah

told me that he heard the Messenger of God, may God bless him and grant him peace, say: Then the revelation ceased for me for a period, and while I was walking, I heard a voice from the sky. I raised my gaze towards the sky and saw the angel who had come to me sitting on a chair between the sky and the earth, so I knelt before him in fear until I fell to the ground. I went to my family and said to them: Cover me up, cover me up, so they covered me up. Then God, the Most High, revealed: "O you wrapped in garments, arise and warn. And your Lord glorify. And your garments purify. And uncleanliness avoid." Then the revelation became intense and continued. They both narrated it from the hadith of al-Zuhri with it. Al-Tabarani said: Muhammad bin Ali bin Shuaib Al-Sammar narrated to us, Al-Hasan bin Bishr Al-Bajali narrated to us, Al-Mu'afa bin Imran narrated to us, from Ibrahim bin Yazid: I heard Ibn Abi Malekah say: I heard Ibn Abbas say: Al-Walid bin Al-Mughirah made food for the Quraysh, and when they ate from it, he said: What do you say about this man? Some of them said: He is a magician, and some of them said: He is not a magician, and some of them said: He is a soothsayer, and some of them said: He is not a soothsayer, and some of them said: He is a poet, and some of them said: He is not a poet, and some of them said: Rather, it is an effective magic. They agreed that it is an effective magic. report of that reached the Prophet (peace and blessings of God be upon him), so he became sad, covered his head and wrapped himself up, so God revealed: **O you wrapped up in garments! Arise and warn! And your Lord glorify! And your garments purify! And uncleanliness shun! And do not confer favor, expecting more! And for your Lord be patient**. And His statement: **Arise and warn** means roll up the sleeves of resolve and warn the people. And with this, the sending was accomplished, just as the first time, the prophecy was accomplished.

And your Lord, so glorify means magnify. And the Almighty's saying: **And your garments purify** Al-Ajlal Al-Kindi said on the authority of Ikrimah, on the authority of Ibn Abbas that a man came to him and asked him about this verse **And your garments purify** He said: Do not wear them for disobedience or for treachery. Then he said: Haven't you heard the saying of Ghailan bin Salamah Al-Thaqafi:

By the grace of God, I do not wear the garment of an immoral person, nor do I cover myself with treachery.

Ibn Jurayj said on the authority of Ata' on the authority of Ibn Abbas regarding the verse **And your garments purify** He said: In the speech of the Arabs, clean clothes. In a narration with this chain of transmission, it means purify from sins. Ibrahim, Ash-Sha'bi and Ata' said the same. Ath-Thawri said on the authority of a man on the authority of Ata' on the authority of Ibn Abbas regarding this verse **And your garments purify** He said: From sin. Ibrahim An-Nakha'i said the same. Mujahid said: **And your garments purify** He said: Your soul, not your clothes. In a narration on his authority: **And your garments purify** meaning your deeds, so put them right. Abu Razin said the same. He said in another narration: **And your garments purify** meaning you are not a soothsayer or a magician, so ignore what they said. Qatadah said: **And your garments purify**

meaning purify them from sins. The Arabs used to call a man who broke his covenant with God **dirty clothes**, and if he fulfilled his promise and put them right, he said **pure clothes**. Ikrimah and Ad-Dahhak said: Do not wear it while committing a sin. The poet said:

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God the Almighty says: {And for the sake of your Lord be patient} meaning, make your patience in the face of their harm for the sake of your Lord, the Almighty and Majestic. This was said by Mujahid. Ibrahim Al-Nakha'i said: Be patient, your gift is from God the Almighty. God the Almighty says: {Then when the Trumpet is blown, that will be a difficult Day, for the disbelievers -

not easy} Ibn Abbas, Mujahid, Al-Sha'bi, Zaid bin Aslam, Al-Hasan, Qatadah, Al-Dahhak, Al-Rabi bin Anas, Al-Suddi and Ibn Zaid said: **The Trumpet** means the trumpet. Mujahid said: It is in the shape of a horn. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Asbat bin Muhammad narrated to us, on the authority of Mutraf, on the authority of Atiyyah Al-Awfi, on the authority of Ibn Abbas, **When the trumpet is blown**, and he said: The Messenger of God, may God bless him and grant him peace, said: **How can I be at ease while the companion of the horn has taken hold of the trumpet and bent his forehead, waiting for the command to blow it?** He said: The companions of the Messenger of God, may God bless him and grant him peace, said: **What do you command us, O Messenger of God?** He said: "Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust." And this is how Imam Ahmad narrated it on the authority of Asbat, on his authority. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Ibn Fadil, and Asbat, both of them on the authority of Mutraf, on his authority. And he narrated it through another chain of transmission on the authority of Al-Awfi, on the authority of Ibn Abbas, on his authority.

And the Almighty's saying: **Then that Day will be a difficult Day** means severe **for the disbelievers, not easy** meaning not easy for them, as the Almighty said: **The disbelievers will say, 'This is a difficult Day'**. We have narrated on the authority of Zurarah ibn Awfa, the judge of Basra, that he led them in the dawn prayer, and he recited this surah. When he reached the Almighty's saying: **Then when the trumpet is blown, * That will be a difficult Day * For the disbelievers, not easy**, he gasped and then fell down dead. May God Almighty have mercy on him.

Fath al-Qadir

8- When he beats the trumpet. The trumpet is a noun derived from the verb naqr, as if it is his custom to beat it to make a sound. Naqr in the speech of the Arabs is the sound, and from this is the saying of Imru' al-Qais:

Lower it by clicking what you raised

They say, **We will blow the name of a man when he calls upon him**. What is meant here is the blowing of the trumpet, and what is meant is the second blowing, and it was said the first. We have already discussed this in Surat Al-An'am and Surat An-Nahl, and the *fa* is for causality, as if it was said: Be patient with their harm, for before them is a terrible day in which they will meet the consequences of their actions.

Tafsir al-Baghawi

8- Then when the trumpet is blown, meaning the trumpet is blown, which is the horn that Israfil blows, meaning the second blast.

Tafsir al-Baidawi

8-If he beats blows. In the trumpet in the pictures is a

Surat al-Muddaththir 74:8

Then when the trumpet is blown

fa'ul from naqr meaning to sound and its origin is the drumming which is the cause of the sound, and the fa' is for causality as if he said: Be patient in a difficult time in which you will receive the consequence of your patience and your enemies the consequence of their harm, and if is an adverbial phrase for what is indicated by his saying:

Surat al-Muddaththir 74:9

That will be a difficult day.

Tafsir al-Jalalayn

9 - *That* meaning the time of the click **on that day** is a substitute for what preceded it, the subject, and it was built because it was added to something that was not established, and the predicate of the subject **is a difficult day**, and the factor in it is what the sentence indicates, the matter becomes difficult

Tafsir al-Suyuti

Tafsir al-Tabari

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, **Then that Day will be a difficult Day**, meaning: severe.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qanadah, God Almighty said: **That will be a difficult day**, so God made clear to whom it will fall.

Tafsir al-Qurtubi

God Almighty says: **That day will be a difficult day**. That is, that day will be a difficult day.

Tafsir Ibn Kathir

It is proven in Sahih Al-Bukhari from the hadith of Yahya bin Abi Katheer on the authority of Abu Salamah on the authority of Jabir that he used to say: The first thing to be revealed from the Qur'an was **O you wrapped up in garments**. The majority disagreed with him and went to the view that the first thing to be revealed in the Qur'an was the Almighty's saying: **Read in the name of your Lord who created**, as will come there, God willing. Al-Bukhari said: Yahya told us, Waki' told us, on the authority of Ali ibn al-Mubarak, on the authority of Yahya ibn Abi Katheer, who said: I asked Abu Salamah ibn Abd al-Rahman about the first verse of the Qur'an to be revealed. He said: **O you wrapped up in a cloak**. I said: **Read in the name of your Lord who created**. Abu Salamah said: I asked Jabir ibn Abdullah about that and I said to him the same as you said to me. Jabir said: "I will not narrate to you except what the Messenger of God (blessings and peace of God be upon him) narrated to us. He said: "I stayed in Hira' and when I had finished staying in Hira', I dismounted and was called. I looked to my right and did not see anything. I looked to my left and did not see anything, I looked in front of me and did not see anything, and I looked behind me and did not see

anything. I raised my head and saw something, so I came to Khadijah and said: 'Cover me up and pour cold water on me.' So they covered me up and poured cold water on me. Then the verse was revealed: 'O you wrapped up in a cloak, arise and warn, and glorify your Lord.'" This is how he narrated it from this source. Muslim narrated it on the authority of Aqeel on the authority of Ibn Shihab on the authority of Abu Salamah who said: Jabir ibn Abdullah told me that he heard the Messenger of God, may God bless him and grant him peace, talking about the period of revelation. He said in his hadith: "While I was walking, I heard a voice from the sky. I raised my gaze towards the sky, and behold, the angel who had come to me at Hira was sitting on a chair between the sky and the earth. I knelt down from it until I fell to the ground. I came to my family and said: Cover me, cover me, so they covered me. Then God, the Most High, revealed: 'O you wrapped in garments! Arise and warn! And your Lord glorify! And your garments purify! And uncleanness avoid.' Abu Salamah said: 'And uncleanness is idols.' Then the revelation became intense and continued." This is the wording of Al-Bukhari. This is the preserved context and it indicates that the revelation had come down before this, because of his saying: 'Then behold, the angel who had come to me at Hira', that is Gabriel, when he came to him with his saying: 'Read in the name of your Lord who created! Created man from a clot! Read, and your Lord is the Most Generous! Who taught by the pen! He taught.'" Man is what he does not know." Then after this, a period occurred, and then the angel descended after this.

The group pointed out that the first thing to be revealed after the period of revelation was this Surah, as Imam Ahmad said: Hajjaj told us, Laith told us, Aqil told us on the authority of Ibn Shihab, who said: I heard Abu Salamah bin Abd al-Rahman say: Jabir bin Abdullah told me that he heard the Messenger of God, may God bless him and grant him peace, say: Then the revelation ceased for me for a period, and while I was walking, I heard a voice from the sky. I raised my gaze towards the sky and saw the angel who had come to me sitting on a chair between the sky and the earth, so I knelt before him in fear until I fell to the ground. I went to my family and said to them: Cover me up, cover me up, so they covered me up. Then God, the Most High, revealed: "O you wrapped in garments, arise and warn. And your Lord glorify. And your garments purify. And uncleanness avoid." Then the revelation became intense and continued. They both narrated it from the hadith of al-Zuhri with it. Al-Tabarani said: Muhammad bin Ali bin Shuaib Al-Sammar narrated to us, Al-Hasan bin Bishr Al-Bajali narrated to us, Al-Mu'afa bin Imran narrated to us, from Ibrahim bin Yazid: I heard Ibn Abi Malekah say: I heard Ibn Abbas say: Al-Walid bin Al-Mughirah made food for the Quraysh, and when they ate from it, he said: What do you say about this man? Some of them said: He is a magician, and some of them said: He is not a magician, and some of them said: He is a soothsayer, and some of them said: He is not a soothsayer, and some of them said: He is a poet, and some of them said: He is not a poet, and some of them said: Rather, it is an effective magic. They agreed that it is an effective magic. report of that reached the Prophet (peace and blessings of God be

upon him), so he became sad, covered his head and wrapped himself up, so God revealed: **O you wrapped up in garments! Arise and warn! And your Lord glorify! And your garments purify! And uncleanness shun! And do not confer favor, expecting more! And for your Lord be patient.** And His statement: **Arise and warn** means roll up the sleeves of resolve and warn the people. And with this, the sending was accomplished, just as the first time, the prophecy was accomplished.

And your Lord, so glorify means magnify. And the Almighty's saying: **And your garments purify** Al-Ajlal Al-Kindi said on the authority of Ikrimah, on the authority of Ibn Abbas that a man came to him and asked him about this verse **And your garments purify** He said: Do not wear them for disobedience or for treachery. Then he said: Haven't you heard the saying of Ghailan bin Salamah Al-Thaqafi:

By the grace of God, I do not wear the garment of an immoral person, nor do I cover myself with treachery.

Ibn Jurayj said on the authority of Ata' on the authority of Ibn Abbas regarding the verse **And your garments purify** He said: In the speech of the Arabs, clean clothes. In a narration with this chain of transmission, it means purify from sins. Ibrahim, Ash-Sha'bi and Ata' said the same. Ath-Thawri said on the authority of a man on the authority of Ata' on the authority of Ibn Abbas regarding this verse **And your garments purify** He said: From sin. Ibrahim An-Nakha'i said the same. Mujahid said: **And your garments purify** He said: Your soul, not your clothes. In a narration on his authority: **And your garments purify** meaning your deeds, so put them right. Abu Razin said the same. He said in another narration: **And your garments purify** meaning you are not a soothsayer or a magician, so ignore what they said. Qatadah said: **And your garments purify** meaning purify them from sins. The Arabs used to call a man who broke his covenant with God **dirty clothes**, and if he fulfilled his promise and put them right, he said **pure clothes**. Ikrimah and Ad-Dahhak said: Do not wear it while committing a sin. The poet said:

If a person does not defile his honor with meanness, then every garment he wears is beautiful.

Al-Awfi said on the authority of Ibn Abbas, **And your garments purify** meaning do not let the garments you wear come from impure earnings. It is also said, **Do not wear your garments in disobedience.** Muhammad ibn Sirin said, **And your garments purify** meaning wash them with water. Ibn Zayd said, **The polytheists did not purify themselves, so God commanded him to purify himself and to purify his garments.** This statement was chosen by Ibn Jarir. The verse may include all of that along with purity of the heart, as the Arabs use the word *clothes* to refer to it, as Imru' al-Qais said:

Fatima, take it easy, stop being so spoiled. If you have decided to leave me, then be patient.

If you are displeased with my behavior, then ask for my clothes from your clothes and you will be free

Saeed bin Jubair said: **And your clothing purify** and your heart and intention purify. Muhammad bin Kaab Al-Qurazi and Al-Hasan Al-Basri said: **And your**

character improve. And the Almighty's statement: **And avoid uncleanness** Ali bin Abi Talha said on the authority of Ibn Abbas: And uncleanness is idols, so avoid. And this is what Mujahid, Ikrimah, Qatadah, Al-Zuhri and Ibn Zayd said: They are the idols. Ibrahim and Al-Dahhak said: **And avoid uncleanness** means leave sin. In any case, it is not necessary to be involved in any of that, like the Almighty's statement: **O Prophet, fear God and do not obey the disbelievers and the hypocrites** and **And Moses said to his brother Aaron, "Take my place among my people and do good and do not follow the way of the corrupters.** God the Almighty said: {And do not bestow a favor, expecting to receive more in return.} Ibn Abbas said: Do not give a gift seeking more in return. This is what Ikrimah, Mujahid, Ata', Tawus, Abu Al-Ahwas, Ibrahim Al-Nakha'i, Ad-Dahhak, Qatadah, As-Suddi and others said. It was narrated on the authority of Ibn Mas'ud that he recited: {And do not bestow a favor, expecting to receive more in return.} Al-Hasan Al-Basri said: Do not bestow a favor upon your Lord by doing good deeds, expecting to receive more in return. This is what Ar-Rabi' ibn Anas said, and Ibn Jarir preferred this view. Khasif said on the authority of Mujahid, regarding God the Almighty's saying: {And do not bestow a favor, expecting to receive more in return.} He said: To bestow a favor in Arabic means to become weak. Ibn Zayd said: Do not bestow prophethood upon people, expecting them to gain it, and take worldly compensation for it. So there are four opinions, and the first is the most correct, and God knows best.

God the Almighty says: {And for the sake of your Lord be patient} meaning, make your patience in the face of their harm for the sake of your Lord, the Almighty and Majestic. This was said by Mujahid. Ibrahim Al-Nakha'i said: Be patient, your gift is from God the Almighty. God the Almighty says: {Then when the Trumpet is blown, that will be a difficult Day, for the disbelievers - not easy} Ibn Abbas, Mujahid, Al-Sha'bi, Zaid bin Aslam, Al-Hasan, Qatadah, Al-Dahhak, Al-Rabi bin Anas, Al-Suddi and Ibn Zaid said: **The Trumpet** means the trumpet. Mujahid said: It is in the shape of a horn. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Asbat bin Muhammad narrated to us, on the authority of Mufraf, on the authority of Atiyah Al-Awfi, on the authority of Ibn Abbas, **When the trumpet is blown**, and he said: The Messenger of God, may God bless him and grant him peace, said: **How can I be at ease while the companion of the horn has taken hold of the trumpet and bent his forehead, waiting for the command to blow it?** He said: The companions of the Messenger of God, may God bless him and grant him peace, said: **What do you command us, O Messenger of God?** He said: "Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust." And this is how Imam Ahmad narrated it on the authority of Asbat, on his authority. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Ibn Fadil, and Asbat, both of them on the authority of Mufraf, on his authority. And he narrated it through another chain of transmission on the authority of Al-Awfi, on the authority of Ibn Abbas, on his authority.

And the Almighty's saying: **Then that Day will be a difficult Day** means severe for the disbelievers, not

easy meaning not easy for them, as the Almighty said: **The disbelievers will say, 'This is a difficult Day'**. We have narrated on the authority of Zurarah ibn Awfa, the judge of Basra, that he led them in the dawn prayer, and he recited this surah. When he reached the Almighty's saying: **Then when the trumpet is blown, * That will be a difficult Day * For the disbelievers, not easy**, he gasped and then fell down dead. May God Almighty have mercy on him.

Fath al-Qadir

The factor in if is what is indicated by his saying: 9- **Then that Day will be a difficult Day * for the disbelievers**. Its meaning is that the matter will be difficult for them. It was said that the factor in it is what is indicated by that because it is an allusion to the knocking, and that Day is a substitute for if, or a subject and its predicate is a difficult Day, and the sentence is the predicate of that, and it was said that it is an adverbial phrase for the predicate because the estimate is the occurrence of a difficult Day.

Tafsir al-Baghawi

9- *That*, meaning the blowing of the trumpet, **is on that Day**, meaning the Day of Resurrection, **a difficult Day**, severe.

Tafsir al-Baidawi

9- **That will be a difficult day**.

Surat al-Muddaththir 74:10

It is not easy for the disbelievers.

Surat al-Muddaththir 74:10

It is not easy for the disbelievers.

Tafsir al-Jalalayn

10 - **It is not easy for the disbelievers** This indicates that it is easy for the believers in its difficulty.

Tafsir al-Suyuti

Tafsir al-Tabari

It is not easy for the unbelievers.

Tafsir al-Qurtubi

The Almighty said: **For the disbelievers it is not easy** meaning it is not easy nor simple, because their knots will not be undone except by a knot stronger than it, unlike the believing monotheists who have sinned, for they will be undone by something lighter than it until they enter Paradise by the mercy of God the Almighty. And **(that day)** is accusative, meaning that that will be a difficult day that day. It was said: it is genitive, meaning that that will be on that day. It was said: it is permissible for it to be nominative, but it is built on the fat-ha because it is added to something that is not established.

Tafsir Ibn Kathir

It is proven in Sahih Al-Bukhari from the hadith of Yahya bin Abi Katheer on the authority of Abu Salamah on the authority of Jabir that he used to say: The first thing to be revealed from the Qur'an was **O you wrapped up in garments**. The majority disagreed with him and went to the view that the first thing to be revealed in the Qur'an was the Almighty's saying: **Read in the name of your Lord who created**, as will come there, God willing. Al-Bukhari said: Yahya told us, Waki' told us, on the authority of Ali ibn al-Mubarak, on the authority of Yahya ibn Abi Katheer, who said: I asked Abu Salamah ibn Abd al-Rahman about the first verse of the Qur'an to be revealed. He said: **O you wrapped up in a cloak**. I said: **Read in the name of your Lord who created**. Abu Salamah said: I asked Jabir ibn Abdullah about that and I said to him the same as you said to me. Jabir said: "I will not narrate to you except what the Messenger of God (blessings and peace of God be upon him) narrated to us. He said: 'I stayed in Hira' and when I had finished staying in Hira', I dismounted and was called. I looked to my right and did not see anything, I looked to my left and did not see anything, I looked in front of me and did not see anything, and I looked behind me and did not see anything. I raised my head and saw something, so I came to Khadijah and said: 'Cover me up and pour

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Fatima, take it easy, stop being so spoiled. If you have decided to leave me, then be patient.

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Saeed bin Jubair said: **And your clothing purify** and your heart and intention purify. Muhammad bin Kaab Al-Qurazi and Al-Hasan Al-Basri said: **And your character improve**. And the Almighty's statement: **And avoid uncleanness** Ali bin Abi Talha said on the

authority of Ibn Abbas: And uncleanness is idols, so avoid. And this is what Mujahid, Ikrimah, Qatadah, Al-Zuhri and Ibn Zayd said: They are the idols. Ibrahim and Al-Dahhak said: **And avoid uncleanness** means leave sin. In any case, it is not necessary to be involved in any of that, like the Almighty's statement: **O Prophet, fear God and do not obey the disbelievers and the hypocrites and And Moses said to his brother Aaron, "Take my place among my people and do good and do not follow the way of the corrupters.** God the Almighty said: {And do not bestow a favor, expecting to receive more in return.} Ibn Abbas said: Do not give a gift seeking more in return. This is what Ikrimah, Mujahid, Ata', Tawus, Abu Al-Ahwas, Ibrahim Al-Nakha'i, Ad-Dahhak, Qatadah, As-Suddi and others said. It was narrated on the authority of Ibn Mas'ud that he recited: {And do not bestow a favor, expecting to receive more in return.} Al-Hasan Al-Basri said: Do not bestow a favor upon your Lord by doing good deeds, expecting to receive more in return. This is what Ar-Rabi' ibn Anas said, and Ibn Jarir preferred this view. Khasif said on the authority of Mujahid, regarding God the Almighty's saying: {And do not bestow a favor, expecting to receive more in return.} He said: To bestow a favor in Arabic means to become weak. Ibn Zayd said: Do not bestow prophethood upon people, expecting them to gain it, and take worldly compensation for it. So there are four opinions, and the first is the most correct, and God knows best.

God the Almighty says: {And for the sake of your Lord be patient} meaning, make your patience in the face of their harm for the sake of your Lord, the Almighty and Majestic. This was said by Mujahid. Ibrahim Al-Nakha'i said: Be patient, your gift is from God the Almighty. God the Almighty says: {Then when the Trumpet is blown, that will be a difficult Day, for the disbelievers - not easy} Ibn Abbas, Mujahid, Al-Sha'bi, Zaid bin Aslam, Al-Hasan, Qatadah, Al-Dahhak, Al-Rabi bin Anas, Al-Suddi and Ibn Zaid said: **The Trumpet** means the trumpet. Mujahid said: It is in the shape of a horn. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Asbat bin Muhammad narrated to us, on the authority of Mutraf, on the authority of Atiyyah Al-Awfi, on the authority of Ibn Abbas, **When the trumpet is blown**, and he said: The Messenger of God, may God bless him and grant him peace, said: **How can I be at ease while the companion of the horn has taken hold of the trumpet and bent his forehead, waiting for the command to blow it?** He said: The companions of the Messenger of God, may God bless him and grant him peace, said: **What do you command us, O Messenger of God?** He said: "Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust." And this is how Imam Ahmad narrated it on the authority of Asbat, on his authority. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Ibn Fadil, and Asbat, both of them on the authority of Mutraf, on his authority. And he narrated it through another chain of transmission on the authority of Al-Awfi, on the authority of Ibn Abbas, on his authority.

And the Almighty's saying: **Then that Day will be a difficult Day** means severe for the disbelievers, not easy meaning not easy for them, as the Almighty said: **The disbelievers will say, 'This is a difficult Day'**. We have narrated on the authority of Zurarah ibn Awfa, the judge of Basra, that he led them in the dawn prayer,

Surat al-Muddaththir 74:10

It is not easy for the disbelievers.

and he recited this surah. When he reached the Almighty's saying: **Then when the trumpet is blown, * That will be a difficult Day * For the disbelievers, not easy**, he gasped and then fell down dead. May God Almighty have mercy on him.

Fath al-Qadir

And his saying: 10- **Not easy** is an emphasis on its difficulty for them, because its not being easy was understood from his saying, **A difficult day**.

Tafsir al-Baghawi

10- **For the disbelievers**, the matter is difficult for them, **not easy**, not simple.

Tafsir al-Baidawi

10- **For the disbelievers** because it means that the matter will be difficult for the disbelievers, and this is a reference to the time of the knocking, and it is a subject whose predicate is **a difficult day** and **that day** is a substitute or an adverbial phrase for its predicate since the meaning is: then that time is the time of the occurrence of **a difficult day**. **Not easy** is an emphasis that prevents it from being difficult for them in any way and indicates that it will be easy for the believers.

Surat al-Muddaththir 74:11

Leave me and he whom I created alone.

Tafsir al-Jalalayn

11 - **Leave me** Leave me **and whom I created** in apposition to the object or an object with it *alone* in the state of whom or his omitted pronoun from whom I created alone without family or wealth, he is Al-Walid bin Al-Mughirah Al-Makhzumi

Tafsir al-Suyuti

And Al-Hakim narrated and authenticated it on the authority of Ibn Abbas that Al-Waid bin Al-Mughirah came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it was as if he felt sorry for him. When this reached Abu Jahl, he came to him and said, **O uncle, your people want to collect money for you to give it to you, for you came to Muhammad to attack us before him.** He said, **The Quraysh know that I am one of the wealthiest of them.** He said, **Then say something about him that will make your people know that you disapprove of him and that you hate him.** He said, "What should I say? By God, there is no man among you who knows more about poetry than I do, or its rajaz, or its qasida than I do, or the poetry of the jinn. By God, the one who says this does not resemble anything of this. By God, his speech has sweetness and freshness, and it is luminous at the top and bright at the bottom. It rises and what rises, and it crushes what is beneath it." He said, **Your people will not be pleased with you until you say something about it.** He said, **Then leave me until I think.** When he thought, he said, **This is magic that is being transmitted from someone else.** Then the verse, **Leave me and he whom You created alone**, was revealed. Its chain of transmission is authentic according to the criteria of Al-Bukhari. Ibn Jarir narrated it. And Ibn Abi Hatim narrated it from other chains of transmission.

Tafsir al-Tabari

And His saying: **Leave Me and he whom I created alone**, the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Eat, O Muhammad, the matter of the one whom I created alone in his mother's womb, who has no wealth or children except me.

He mentioned that he meant by that: Al-Walid bin Al-Mughirah Al-Makhzumi.

Who said that?

Sufyan told us, he said: Waki' told us, he said: Yunus bin Bakir told us, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Abi Muhammad, the client of Zayd, on the authority of Sa'id bin Jubayr or 'Ikrimah, on the authority of Ibn 'Abbas, he said: God revealed concerning Al-Walid bin Al-Mughira His saying: **Leave Me and he whom I created alone** and His saying: **By your Lord, We will surely question them all** (al-Hijr 15:92)... to the end.

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, **Leave Me and he whom I created alone**, he said: I created him alone, with no wealth or children.

Abu Kurayb told us: Waki' told us, on the authority of Muhammad ibn Sharik, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Leave Me and he whom I created alone.** He said: It was revealed about Al-Walid ibn Al-Mughira, and so it is for all of creation.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Leave Me and he whom I created alone**, that is, Al-Walid bin Al-Mughira. God brought him forth from his mother's womb alone, with no money or children, so God provided him with money and children, wealth and growth.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Leave Me and he whom I created alone...** to His statement, **This is nothing but magic passed on...** until he reached, **I will cast him into Hellfire.** He said: This verse was revealed about Al-Walid ibn Al-Mughira.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement, **Leave Me and he whom I created alone**, meaning Al-Walid ibn Al-Mughira.

Tafsir al-Qurtubi

The Almighty said: **Leave Me and he whom I created alone.** "Leave Me" means leave Me, and it is a word of threat and intimidation. "And he whom You created means leave Me and he whom I created alone, so alone" in this case is a case of the omitted object pronoun, meaning I created him alone, he had no wealth or children, then I gave him after that what I gave him. The commentators say that he is Al-Walid bin Al-Mughirah Al-Makhzumi, even though people were created like him. He was specifically mentioned because he was known for his ingratitude and for harming the Messenger (peace be upon him), and he was called Al-Walid among his people. Ibn Abbas said: Al-Walid used to say: I am the only one, the son of the only one, I have no equal among the Arabs, and Abu Al-Mughirah has no equal, and he was called Al-Walid, so God the Almighty said: "Leave Me and he whom I created according to his claim, alone", not that God the Almighty confirmed that he was alone. Some people said: The Almighty's saying: *alone* refers to the Almighty Lord in two meanings: One of them: Leave me alone with him, and I will reward you in taking revenge on him for every avenger. The second: I am the only one who created him and no one shared with me in him, so I will destroy him and I do not need a helper in his destruction. So, *alone* in this case is a state of the subject pronoun, which is the *ta* in **I created**. The first is the saying of Mujahid, meaning I created him alone in his mother's womb, having no property or children, then I bestowed blessings upon

him but he denied them. So, his saying *alone* in this case refers to the newborn, meaning he had nothing, so I possessed him. It was said: He intended by this to indicate to him that he will be resurrected alone, as he left behind someone alone. It was also said: The only one is the one whose father is not known, and the newborn was known to be an adopted child, as we mentioned in the Almighty's saying: **After that, he became an adulterer** (al-Qalam 68:13), and this is also in the description of the newborn.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty**. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, and on the authority of Diraj, and it contains strangeness and oddity.

Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd

al-Rahman, known as 'Allan al-Muqri, told us: Munajab told us, Sharik told us, on the authority of 'Ammar al-Dahni, on the authority of 'Atiyyah al-Awfi, on the authority of Abu Sa'id, on the authority of the Prophet, peace and blessings be upon him, **I will make him ascend with difficulty**. He said: "It is a mountain of fire in Hell which he is commanded to climb. When he places his hand down, it melts and when he raises it, it returns. When he places his foot down, it melts and when he raises it, it returns." Al-Bazzar and Ibn Jarir narrated it from the hadith of Sharik with this chain of transmission. Qatada said, on the authority of Ibn 'Abbas: *Ascending* is a rock in Hell upon which the disbeliever is dragged on his face. Al-Suddi said: *Ascending* is a smooth rock in Hell which he is commanded to climb. Mujahid said: **I will make him ascend with difficulty** means with difficulty from the torment. Qatada said: A torment in which there is no rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he looked again and pondered. **Then he frowned** means he closed his eyes and frowned. **And he frowned** means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam**. When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter**. So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about

it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing**. Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughira came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, "O uncle, your people want to collect money for you. **He said, Why?**" He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way**. All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: "A scorch for mankind."

Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: "A scorch for mankind" meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: "Over it are nineteen" meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Amir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen**. He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen**. He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise**. They said: **Tell them, O Ibn Salam**. He said: **It is like white bread**. The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt**. This is how it was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams**. And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad

Surat al-Muddaththir 74:11

Leave me and he whom I created alone.

narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

11- "Leave me and he whom I created alone" meaning [leave me], and it is a word of threat and warning, and the meaning is: Leave me and He who created him while he was alone in his mother's womb, with no wealth or children. This is on the basis that "alone" is in the accusative case as a state of the relative pronoun or of the deleted pronoun referring to it. It is also possible that it is a state of the "ya in dharni": meaning leave me alone with him, for I will suffice you in taking revenge on him, and the first is more appropriate. The commentators said: He is Al-Walid bin Al-Mughirah. Muqatil said: He is saying leave me alone with him, for I will be alone with his destruction. He was mentioned specifically because of his great disbelief and ingratitude for the blessings of God upon him. It was also said that by "alone" he meant the one whose father is not known, and it was said about Al-Walid bin Al-Mughirah that he was abandoned.

Tafsir al-Baghawi

God Almighty said: 11- **Leave Me and he whom I created alone**, meaning: I created him in his mother's womb alone and unique, with no wealth or children. This was revealed about Al-Walid ibn Al-Mughirah Al-Makhzumi, who was called the only one among his people.

Tafsir al-Baidawi

11- **Leave Me and he whom I created alone** was revealed about Al-Walid bin Al-Mughira, and *alone* is a state of the ya', meaning leave Me alone with him, for I will suffice you for him, or of the ta', meaning and he whom I created alone, no one shared in his creation with Me, or of the omitted pronoun, meaning he whom I created unique, with no money or children, or of blame, for he was nicknamed by it, so God named him by it in mockery, or of the intention that he was alone, but in the spark, or of his father, for he was a fornicator.

Surat al-Muddaththir 74:12

And I gave him abundant wealth.

Tafsir al-Jalalayn

12 - **And He granted him abundant wealth** abundant and continuous crops, livestock, and trade.

Tafsir al-Suyuti

Tafsir al-Tabari

And I gave him abundant wealth.

The interpreters of the Qur'an differed regarding this money that God mentioned, and stated that He had given it to the newborn. What was it and what was its amount? Some of them said: It was dinars, and its amount was one thousand dinars.

Who said that?

Abu Kurayb told us: We were told by Wakee', on the authority of Ismail bin Ibrahim, on the authority of his father, on the authority of Mujahid: **And I gave him abundant wealth.** He said: His wealth was a thousand dinars.

Saleh bin Mismar Al-Marwazi told us, he said: Al-Harith bin Imran Al-Kufi told us, he said: Muhammad bin Suqa told us, on the authority of Saeed bin Jubair, regarding his statement, **And I gave him abundant wealth**, he said: A thousand dinars.

Others said: His wealth was four thousand dinars.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, **And I gave him abundant wealth.** He said: I was informed that it was four thousand dinars.

Others said: His property was land.

Who said that?

Muhammad bin Al-Muthanna told me, he said: Wahb bin Jarir told me, he said: Shu'bah told us, on the authority of Al-Nu'man bin Salim, regarding His statement, **And I have given him abundant wealth**, he said: The land.

Ahmad bin Ishaq Al-Ahwazi told us: Wahb bin Jarir told us: Shu'bah told us, on the authority of Al-Nu'man bin Salim, similarly.

Others said: It was the yield of each month.

Who said that?

Zakariya bin Yahya bin Abi Zaida told us: Halbas, the imam of Ibn Ulayyah Mosque, told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Umar, may God be pleased with him, regarding his statement, **And I have given him abundant wealth**, he said: The yield of one month after another.

Abu Hafs Al-Hiri told me: Halbas Al-Dab'i told us, on the authority of Ibn Jurayj, on the authority of Ata', similarly, but he did not say on the authority of Umar.

Ahmad bin Al-Walid Al-Ramli told us: Ghalib bin Halbas told us: My father told us, on the authority of Ibn Jurayj, on the authority of Ata', similarly, and he did not say on the authority of Umar.

Ahmad bin Al-Walid told us: Abu Bakr bin Ayyash told us: Halbas bin Muhammad Al-Ajli told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Umar, similarly.

The correct thing to say about this is as God said: **And I gave him abundant wealth**, which is abundant and extended in number or area.

Tafsir al-Qurtubi

God the Almighty said: **And granted him abundant wealth** meaning I granted him and gave him abundant wealth, which is what Al-Walid had between Makkah and Taif of camels, laps, livestock, gardens, slaves and female slaves, this is what Ibn Abbas used to say. Mujahid said: The yield of a thousand dinars, said Saeed bin Jubair and Ibn Abbas also. Qatada said: Six thousand dinars. Muqatil: He had an orchard whose bounty never ceased, winter or summer. Umar **may God be pleased with him** said: **And granted him abundant wealth** the yield of month after month. An-Nu'man bin Salim: Land in which he cultivates. Al-Qushayri: It seems more apparent that it is a reference to that which his livelihood never ceases, but rather continues, such as crops, livestock and trade.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture.

And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty.** Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Diraj, and it contains strangeness and oddity.

Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman, known as 'Allan al-Muqri, told us: Munajab told us, Sharik told us, on the authority of 'Ammar al-Dahni, on the authority of 'Atiyyah al-Awfi, on the authority of Abu Sa'id, on the authority of the Prophet, peace and blessings be upon him, **I will make him ascend with difficulty.** He said: "It is a mountain of fire in Hell which he is commanded to climb. When he places his hand down, it melts and when he raises it, it returns. When he places his foot down, it melts and when he raises it, it returns." Al-Bazzar and Ibn Jarir narrated it from the hadith of Sharik with this chain of transmission. Qatada said, on the authority of Ibn 'Abbas: *Ascending* is a rock in Hell upon which the disbeliever is dragged on his face. Al-Suddi said: *Ascending* is a smooth rock in Hell which he is commanded to climb. Mujahid said: **I will make him ascend with difficulty** means with difficulty from the torment. Qatada said: A torment in which there is no rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he looked again and pondered. **Then he frowned** means he closed his eyes and frowned. **And he frowned** means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about

submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam.** When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter.** So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing.** Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughira came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, **O uncle, your people want to collect money for you.** He said, *Why?* He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he

thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way.** All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: **A scorch for mankind**. Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: **A scorch for mankind** meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: **Over it are nineteen** meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen**. He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen**. He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise.** They said: **Tell them, O Ibn Salam.** He said: **It is like white bread.** The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt.** This is how it was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujahid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad,

your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujahid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

12- **And I made for him abundant wealth** meaning abundant, or it is extended with increase and growth little by little. Al-Zajaj said: Wealth that is not cut off from him. Al-Walid bin Al-Mughira was famous for having an abundance of wealth of various kinds. It was said that he would obtain from the proceeds of his wealth a million thousand dinars, and it was said four thousand dinars, and it was said a thousand dinars.

Tafsir al-Baghawi

12- **And I have given him abundant wealth**, meaning: a lot. It was said: It is what is sustained by growth such as crops, livestock, and trade. They differed on its amount. Mujahid and Sa'id ibn Jubayr said: A thousand dinars. Qatadah said: Four thousand dinars. Sufyan al-Thawri said: A thousand thousand dinars. Ibn Abbas said: Nine thousand mithqals of silver. Muqatil said: He had an orchard in Taif whose fruits never ceased in winter or summer. Ata' said on the authority of Ibn Abbas: He had camels, horses, camels, and sheep between Makkah and Taif. He had many caravans, male and female slaves. It was said: An abundant wealth, the yield of each month.

Tafsir al-Baidawi

12- **And I gave him abundant wealth** abundant or abundant with growth, and he had crops, livestock, and trade.

Surat al-Muddaththir 74:12

And I gave him abundant wealth.

Surat al-Muddaththir 74:13

and sons as witnesses

Tafsir al-Jalalayn

13 - **And sons** ten or more *witnesses* who witness the assemblies and whose testimonies are heard.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And He made for him sons as witnesses. He mentioned that they were ten.

Who said that?

Abu Kurayb told us: Waki' told us, on the authority of Ismail bin Ibrahim, on the authority of his father, on the authority of Mujahid: **And sons as witnesses**. He said: His sons were ten.

Tafsir al-Qurtubi

God the Almighty says: **And sons as witnesses** meaning present and never absent from him in any action. Mujahid and Qatadah said: They were ten. It was also said: Twelve, as said by As-Suddi and Ad-Dahhak. Ad-Dahhak said: Seven were born in Makkah and five were born in Taif. Saeed ibn Jubayr said: They were thirteen sons. Muqatil said: They were seven, all men, three of whom embraced Islam: Khalid, Hisham, and Al-Walid ibn Al-Walid. He said: Al-Walid's wealth and children continued to decrease after the revelation of this verse until he died. It was also said: Witnesses, meaning that whenever he was mentioned, they were mentioned with him, as said by Ibn Abbas. It was also said: Witnesses, meaning they had become like him in witnessing what he witnessed and performing what he performed. The first is the statement of As-Suddi, meaning present in Makkah and never departing from it.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And

He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty**. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Diraj, and it contains strangeness and oddity.

Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman, known as 'Allan al-Muqri, told us: Munajab told us, Sharik told us, on the authority of 'Ammar al-Dahni, on the authority of 'Atiyah al-Awfi, on the authority of Abu Sa'id, on the authority of the Prophet, peace and blessings be upon him, **I will make him ascend with difficulty**. He said: "It is a mountain of fire in Hell which he is commanded to climb. When he places his hand down, it melts and when he raises it, it returns. When he places his foot down, it melts and when he raises it, it returns." Al-Bazzar and Ibn Jarir narrated it from the hadith of Sharik with this chain of transmission. Qatada said, on the authority of Ibn 'Abbas: *Ascending* is a rock in Hell upon which the disbeliever is dragged on his face. Al-Suddi said: *Ascending* is a smooth rock in Hell which he is commanded to climb. Mujahid said: **I will make him ascend with difficulty** means with difficulty from the torment. Qatada said: A torment in which there is no rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he looked again and pondered. **Then he frowned** means he closed his eyes and frowned. **And he frowned**

Surat al-Muddaththir 74:13 and sons as witnesses

means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam**. When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter**. So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing**. Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughirah came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, **O uncle, your people want to collect money for you**. He said, *Why?* He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more

knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way**. All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: **A scorch for mankind**. Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: **A scorch for mankind** meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: **Over it are nineteen** meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen**. He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen**. He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise**. They said: **Tell them, O Ibn Salam**. He said: **It is like white bread**. The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt**. This is how it

was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir bin Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

13- **And sons as witnesses** meaning, He made for him sons who were present with him in Mecca, who did not travel nor did they need to be separated in search of a livelihood due to their father's abundant wealth. Ad-Dahhak said: There were seven born in Mecca, and five born in Taif. Saeed bin Jubair said: There were thirteen sons. Muqatil said: There were seven, all men, three of whom embraced Islam: Khalid, Hisham, and Al-Walid bin Al-Walid. After the revelation of this verse, Al-Walid's wealth and children continued to decrease until he died. It was said that the meaning of *witnesses* is that whenever he was mentioned, they were mentioned with him. It was also said that they witnessed what he witnessed with him and carried out what he did.

Tafsir al-Baghawi

13- **And sons as witnesses**, residing in Mecca, never leaving it. They were ten, as stated by Mujahid and Qatadah. Muqatil said: They were seven, namely Al-Walid bin Al-Walid, Khalid, Amara, Hisham, Al-As,

Qais, and Abd Shams. Three of them converted to Islam: Khalid, Hisham, and Amara.

Tafsir al-Baidawi

13- **And sons as witnesses** present with him in Mecca, enjoying meeting them, not needing to travel to seek a livelihood, being self-sufficient with his blessings, nor needing him to send them on his behalf due to his many servants, or to gatherings and clubs due to their prestige and respect. It is said that he had ten sons or more, all of them men, three of whom converted to Islam: Khalid, Amara, and Hisham.

Surat al-Muddaththir 74:14

And I prepared the way for him.

Surat al-Muddaththir 74:14

And I prepared the way for him.

Tafsir al-Jalalayn

14 - **And He made easy** (for him) in life, age, and children **a preparation**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And I made life easy for him**. God Almighty says: And I made life easy for him.

As Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, **And I prepared a way for him**. He said: He spread it out for him.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And I prepared for him a preparation**, he said: of money and children.

Tafsir al-Qurtubi

The Almighty said: **And I made his livelihood easy for him** meaning I made his life easy for him, until he settled in his town, comfortable and at ease, and he could make up his own mind. The word *preparation* among the Arabs means preparation and readiness, and from this comes the word **cradle of a child**. Ibn Aba' said: **And I made his livelihood easy for him** meaning I made the space between Yemen and Syria wide for him, and Mujahid said the same. Mujahid also said in **And I made his livelihood easy for him** that it means some money on top of some, as a bed is made wide.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And

He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty**. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Diraj, and it contains strangeness and oddity.

Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman, known as 'Allan al-Mugri, told us: Munajab told us, Sharik told us, on the authority of 'Ammar al-Dahni, on the authority of 'Atiyah al-'Awfi, on the authority of Abu Sa'id, on the authority of the Prophet, peace and blessings be upon him, **I will make him ascend with difficulty**. He said: "It is a mountain of fire in Hell which he is commanded to climb. When he places his hand down, it melts and when he raises it, it returns. When he places his foot down, it melts and when he raises it, it returns." Al-Bazzar and Ibn Jarir narrated it from the hadith of Sharik with this chain of transmission. Qatada said, on the authority of Ibn 'Abbas: *Ascending* is a rock in Hell upon which the disbeliever is dragged on his face. Al-Suddi said: *Ascending* is a smooth rock in Hell which he is commanded to climb. Mujahid said: **I will make him ascend with difficulty** means with difficulty from the torment. Qatada said: A torment in which there is no rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he

looked again and pondered. **Then he frowned** means he closed his eyes and frowned. **And he frowned** means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam**. When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter**. So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing**. Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughira came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, **O uncle, your people want to collect money for you**. He said, *Why?* He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more

knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way**. All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: **A scorch for mankind**. Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: **A scorch for mankind** meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: **Over it are nineteen** meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen**. He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen**. He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise**. They said: **Tell them, O Ibn Salam**. He said: **It is like white bread**. The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt**. This is how it was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir

Surat al-Muddaththir 74:14

And I prepared the way for him.

bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

advancement.

Fath al-Qadir

14- **And I made it easy for him** meaning I made life easy for him, gave him a long life, and made him a leader among the Quraysh. *Tamheed* among the Arabs means *preparation*, and from this comes the word **cradle of a child**. Mujahid said: It is money, one on top of the other, just as a bed is made easy.

Tafsir al-Baghawi

14- **And I made it easy for him**, meaning: I made life and life long for him. Al-Kalbi said: It means the money being piled up on top of each other, just as a bed is laid out.

Tafsir al-Baidawi

14- **And she paved the way for him** and extended to him leadership and great prestige until he was given the title of the flower of Quraish and the only one, meaning that he deserved leadership and

Surat al-Muddaththir 74:15

Then he desires that I should increase

Tafsir al-Jalalayn

15 - **Then he hopes that I will increase**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then he hopes that I will give him more**, God Almighty says: Then he hopes and expects that I will give him more money and children than I have given him.

Tafsir al-Qurtubi

God the Almighty says: **Then he desires that I should increase** meaning, after all of this, Al-Walid desires that I should increase his wealth and children. *No* meaning that this will not happen while he is ungrateful for the blessings. Al-Hasan and others said: **Then he desires that I should admit him into Paradise**. Al-Walid used to say: **If Muhammad is truthful, then Paradise was created only for me**. God the Almighty said in response to him and as a refutation of him: *No* meaning, I will not increase him. He continued to see the decrease in his wealth and children until he died. The *then* in God the Almighty's saying: **Then he desires** is not the *then* which indicates sequence, but rather it expresses amazement. It is like His saying: "And He made darkness and light. Then those who disbelieve equate others with their Lord." (Al-An'am 6:1) This is like saying: **I gave you, then you treat me unfairly**, as if amazed by that. It was said: He desires that I should leave that in consequence. This is because he used to say: **Muhammad is cut off**, meaning he is cut off and his memory will cease with his death. He thought that his provision would not be cut off by his death. It was also said: Then he hoped that I would help him in his disbelief.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. Then God Almighty enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And

He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty**. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Diraj, and it contains strangeness and oddity.

Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman, known as 'Allan al-Muqri, told us: Munajab told us, Sharik told us, on the authority of 'Ammar al-Dahni, on the authority of 'Atiyah al-Awfi, on the authority of Abu Sa'id, on the authority of the Prophet, peace and blessings be upon him, **I will make him ascend with difficulty**. He said: "It is a mountain of fire in Hell which he is commanded to climb. When he places his hand down, it melts and when he raises it, it returns. When he places his foot down, it melts and when he raises it, it returns." Al-Bazzar and Ibn Jarir narrated it from the hadith of Sharik with this chain of transmission. Qatada said, on the authority of Ibn 'Abbas: *Ascending* is a rock in Hell upon which the disbeliever is dragged on his face. Al-Suddi said: *Ascending* is a smooth rock in Hell which he is commanded to climb. Mujahid said: **I will make him ascend with difficulty** means with difficulty from the torment. Qatada said: A torment in which there is no rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he looked again and pondered. **Then he frowned** means he closed his eyes and frowned. **And he frowned**

means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam**. When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter**. So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing**. Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

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knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way**. All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: **A scorch for mankind**. Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: **A scorch for mankind** meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: **Over it are nineteen** meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen**. He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen**. He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise**. They said: **Tell them, O Ibn Salam**. He said: **It is like white bread**. The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt**. This is how it

was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir bin Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

blessings and his opposition to the Benefactor. Therefore, he said:

Fath al-Qadir

15- **Then he desires that I should have more** meaning that after all of this he desires more due to his great greed and intense desire, along with his ingratitude for blessings and his associating partners with God.

Al-Hasan said: He did not desire that I should enter Paradise, and he used to say: If Muhammad is truthful, then Paradise was not created except for me.

Tafsir al-Baghawi

15- **Then he hopes**, he hopes, **that I will increase**, meaning that I will increase his wealth and children, and as a prelude.

Tafsir al-Baidawi

15- **Then he desires that I should increase** what he has been given. This is a rejection of his desire, either because there is no increase in what he has been given, or because it does not suit his ingratitude for

Surat al-Muddaththir 74:16

No indeed! He was, to Our signs, obstinate.

Surat al-Muddaththir 74:16

No indeed! He was, to Our signs, obstinate.

Tafsir al-Jalalayn

16 - *No* I will not add anything to that. **He was, indeed, obstinate and stubborn towards Our signs** the Qur'an.

Tafsir al-Suyuti

Tafsir al-Tabari

No, he says: That is not as he hopes and hopes that I will increase his wealth and children, and prepare him in this world. **Indeed, he was stubborn towards Our signs**. He says: Indeed, this one whom I created alone was stubborn towards Our signs, which are God's proofs to His creation from the books and messengers, meaning he was obstinate towards the truth and turned away from it, like a stubborn camel. From this is the saying of the one who said:

If you come down, make me the middle one, for I am old and cannot bear to be stubborn.

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, **Indeed, he was stubborn towards Our signs**, he said: He denied.

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, **Indeed, he was obstinate toward Our signs**. Muhammad ibn Amr said: Obstinate toward them, and Al-Harith said: Obstinate toward them, avoiding them.

Abu Kurayb told us: Waki' told us, on the authority of Israel, on the authority of Jabir, on the authority of Mujahid, regarding his statement, *obstinately*, he said: opposing the truth and deviating from it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, he was stubborn towards Our signs**, ungrateful to the signs of God, rejecting them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, **Opposing Our signs**. He said: Struggling. It was also said: Obstinate. It is from *'anadah obstinacy*, so it is *mu'addid*, just as it was said: **Next year**, but it is actually **next year**.

Tafsir al-Qurtubi

The Almighty said: **No indeed! He was obstinate towards Our signs**. "No indeed" is a break in the hope of what he was hoping for in addition, so it is connected to the first statement. It was said: "No indeed" means truly and is a beginning. "He meaning **Al-Walid** was obstinate towards Our signs" meaning he was obstinate towards the Prophet, may God bless him and grant him peace, and what he brought. It is said: he was obstinate, so he is on my side, like someone who sits, so he is a sitter, said Mujahid. And when it is pronounced with a kasra, it means he contradicted and rejected the truth while he knows it, so he is obstinate and stubborn. The stubborn is the camel that deviates from the path and turns away from the intended path. The plural is when it is pronounced with a bow and bows. Abu Ubaidah recited the words of Al-Harithi:

If you ride, put me in the middle, for I am old and cannot stand stubbornness.

Abu Saleh said: *Stubborn* means distant. The poet said:

I see us in a state where we are separated, and I intend to be away from each other. Separation is stubborn.

Qatada: denying. Muqatil: turning away. Ibn Abbas: denying. It was said: It is the one who openly declares his aggression. Mujahid also said: Deviating from the truth, defying it, turning away from it. The meanings are all close. The Arabs say: with a man if he is stubborn and exceeds his ability. And the stubborn camel: is the one who does not mix with camels, it is from one side. And a stubborn man is that is why he used to be alone and not mix with people. And stubbornness comes from tyranny. A stubborn vein: if its blood does not stop, all of this is one analogy and it has been mentioned in Surah Ibrahim. The plural of stubborn is with, like a loaf of bread and a loaf of bread.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and

employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty.** Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Diraj, and it contains strangeness and oddity.

Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman, known as 'Allan al-Muqri, told us: Munajab told us, Sharik told us, on the authority of 'Ammar al-Dahni, on the authority of 'Atiyyah al-'Awfi, on the authority of Abu Sa'id, on the authority of the Prophet, peace and blessings be upon him, **I will make him ascend with difficulty.** He said: "It is a mountain of fire in Hell which he is commanded to climb. When he places his hand down, it melts and when he raises it, it returns. When he places his foot down, it melts and when he raises it, it returns." Al-Bazzar and Ibn Jarir narrated it from the hadith of Sharik with this chain of transmission. Qatada said, on the authority of Ibn 'Abbas: *Ascending* is a rock in Hell upon which the disbeliever is dragged on his face. Al-Suddi said: *Ascending* is a smooth rock in Hell which he is commanded to climb. Mujahid said: **I will make him ascend with difficulty** means with difficulty from the torment. Qatada said: A torment in which there is no rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he looked again and pondered. **Then he frowned** means he closed his eyes and frowned. **And he frowned** means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam.** When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter.** So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone until His saying: Leave nothing behind and spare nothing.** Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughira came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, "O uncle, your people want to collect money for you. **He said, Why?**" He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what

is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way**. All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: "A scorch for mankind." Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: "A scorch for mankind" meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: "Over it are nineteen" meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen**. He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen**. He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise**. They said: **Tell them, O Ibn Salam**. He said: **It is like white bread**. The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt**. This is how it was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim

informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams**. And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

Then God, the Exalted, deterred him and rebuked him, saying: 16- *No*, meaning I will not add anything to it. Then He explained that by saying: **Indeed, he was obstinate toward Our verses**, meaning he was stubborn toward them and disbelieved in what We revealed of them to Our Messenger. It is said that someone is stubborn if he opposes the truth and rejects it, and he knows it, so he is stubborn and obstinate. The obstinate is the one who goes off the path and deviates from the intended path. From this is the saying of Al-Harithi:

If you ride, make me the middle one, for I am old and cannot bear to be stubborn.

Abu Saleh said: Obstinate means distant. Qatada said: Denying. Muqatil said: Averse.

Tafsir al-Baghawi

16- "No, I will not do it and I will not increase it." They said: After this verse was revealed, Al-Walid's wealth and children continued to decrease until he died. "Indeed, he was obstinate toward Our verses, **stubborn**."

Tafsir al-Baidawi

16- No indeed! He was obstinate toward Our signs."

This is a deterrent to him from greed and an explanation for the deterrence by way of resumption with the obstinacy of the signs of the Bestower of blessings appropriate to the removal of the blessing that prevents increase. It was said: After the revelation of this verse, his wealth continued to decrease until he perished.

Surat al-Muddaththir 74:17

I will tire him out with a great climb.

Surat al-Muddaththir 74:17

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Tafsir al-Jalalayn

17 - **I will make him suffer** I will make him *climb* with difficulty of torment or a mountain of fire which he will climb and then fall down forever.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **I will make him climb uphill**, God Almighty says: I will burden him with a difficult and painful torment from which he will have no relief.

It was said: The ascent is a mountain in Hell that the people of Hell are required to climb.

The narration mentioned that:

Muhammad ibn Amara al-Asadi told me: Muhammad ibn Saeed ibn Zaydah told us: Sharik told us, on the authority of Amara, on the authority of Atiyyah, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace: **I will make him ascend it**. He said: It is a mountain of fire in Hell. They will be made to climb it. When he places his hands down, it melts. When he raises them up, it returns. When he places his foot down, it does the same.

Yunus told me, he said: Ibn Wahb told us, he said: Amr ibn al-Harith told me, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, "On the authority of the Messenger of God, may God bless him and grant him peace, who said: 'The Ascent is a mountain of fire, one ascends it for seventy autumns, then falls from it like that forever.'"

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, **I will make him ascend with difficulty**. He said: A difficult form of torment.

Al-Harith told me, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **I will make him ascend with a painful ascent**, meaning: a torment from which there is no relief.

Ibn Bashar told us, he said: Sulayman told us, he said: Abu Hilal told us, on the authority of Qatada, **I will make him ascend with difficulty**. He said: A difficult form of torment.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn

Zayd said, regarding his statement, **I will make him ascend with difficulty**, he said: tired from the torment.

Tafsir al-Qurtubi

The Almighty said: **I will tire him out** meaning I will make him suffer. Ibn Abbas used to say: **I will force him**, and exhaustion in Arabic means that a person is forced to do something. *Up*.

("As-Sau'ud: A mountain of fire that one climbs for seventy autumns, then falls back into it forever.") Narrated by Sa'id al-Khudri from the Prophet (peace and blessings of God be upon him). At-Tirmidhi recorded it and said that it is a strange hadith. Atiyyah narrated from Abu Sa'id who said: It is a rock in Hell. When they place their hands on it, it melts, but when they lift it up, it returns. He said: He will reach the top in forty years, and he will be pulled by those in front of him with chains and struck by whips from behind, until when he reaches the top, he will be thrown to the bottom, and that will be his habit forever. This meaning was previously mentioned in Surah **Say**, **'It has been revealed.'** In the interpretation: It is a smooth rock that he is tasked with climbing. When he reaches the top of it, there is a slope in Hell, and he will stand and fall for a thousand years before reaching the bottom of Hell. He will be burned seventy times each day, and then he will be recreated anew. Ibn Abbas said: The meaning is: I will burden him with hardship and torment in which he will have no relief. A similar statement was narrated by al-Hasan and Qatadah. It was said: His soul ascended to death, even if death did not follow him, to be tormented from within his body as he was tormented from outside.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture.

And so on.

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magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam.** When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter.** So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing.** Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

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mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way.** All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: **A scorch for mankind.** Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: **A scorch for mankind** meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: **Over it are nineteen** meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen.** He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen.** He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise.** They said: **Tell them, O Ibn Salam.** He said: **It is like white bread.** The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt.** This is how it was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did

your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

17- **I will exhaust him with climbing** meaning I will burden him with a lot of torture, which is an example of the difficult and unbearable torture he will encounter. It was said that the meaning is: he will be burdened with climbing a mountain of fire, and exhaustion in the speech of the Arabs means that a person carries a heavy thing.

Tafsir al-Baghawi

17- **I will tire him out with the climb**, I will burden him with a lot of suffering that will have no comfort for him.

We narrated on the authority of Abu Saeed Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: **The ascent is a mountain of fire, and the unbeliever ascends it for seventy autumns, then he falls.**

Ahmad ibn Ibrahim al-Sharahi told us, Abu Ishaq al-Tha'labi told us, Ibn Fanjawayh told me, Umar ibn al-Khattab told us, Abdullah ibn al-Fadl told us, Munjab ibn al-Harith told us, Sharik told us, on the authority of Ammar al-Dahni, on the authority of Atiyyah, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **I will make him ascend it.** He said: It is a mountain in the Fire made of fire that he is forced to climb. When he places his hand down, it melts, and when he raises it up, it returns. When he places his foot down, it melts, and when he raises it up, it returns.

Al-Kalbi said: The ascent: is a smooth rock in the fire

that he is required to climb, not allowing himself to breathe while he is climbing, and he is pulled by those in front of him with iron chains, and he is struck by those behind him with iron whips, so he climbs it in forty years, and when he reaches its peak he descends to its bottom, then he is required to climb it and he is pulled by those in front of him and struck by those behind him, and that is his habit forever and ever.

Tafsir al-Baidawi

17- **I will tire him out with the ascent.** I will make him overcome the difficult obstacle of the ascent, and it is an example of the hardships he encounters. And it was narrated from him, may God's prayers and peace be upon him, **The ascent is a mountain of fire, one ascends it for seventy years, then he falls back into it like that forever.**

Surat al-Muddaththir 74:18

Indeed, he thought and determined.

Surat al-Muddaththir 74:18

Indeed, he thought and determined.

Tafsir al-Jalalayn

18 - **He thought** about what he said in the Qur'an that he heard from the Prophet, may God bless him and grant him peace, **and he decided** in his mind that

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This one whom You created alone, thought about what He revealed to His servant Muhammad, may God bless him and grant him peace, of the Qur'an, and considered what He says in it.

Tafsir al-Qurtubi

God the Almighty says: **He thought and estimated** meaning Al-Walid thought about the matter of the Prophet (peace and blessings of God be upon him) and the Quran. **He estimated** means he prepared the speech in his mind. The Arabs say: **He prepared something** if he made it ready. That is because when the verse "Ha Meem. * The revelation of the Book is from God, the Exalted in Might, the Knowing" was revealed to him until His saying: **To Him is the final destination** (Ghafir 40:1-3), Al-Walid heard him reciting it and said: By God, I have heard from him speech that is not from the speech of humans or jinn. It has a sweetness and a freshness, its upper part is fruitful and its lower part is abundant. It is high and nothing is higher than it. No human being says this. Then the Quraysh said: Al-Walid has become a fool so that you may fool all of the Quraysh. Al-Walid was called the flower of the Quraysh. Abu Jahl said: I will suffice you against him. So he went to him sad. He said to him: Why do I see you sad? He said to him: Why should I not be sad while the Quraysh are collecting money for you to support you in your old age and they claim that you have embellished Muhammad's speech and you go to Ibn Abi Kabshah and Ibn Abi Quhafah to take from their leftover food. Al-Walid became angry and arrogant and said: I need to break Muhammad and his companion and you know the value of my wealth. I have no need of Al-Lat and Al-Uzza. You only claim that Muhammad is crazy. Have you ever seen him choke? They said: No, by God. He said: And you claim that he is a poet. Have you ever seen him recite poetry? They said: No, by God. He said: So you claim that he is a liar. Have you ever experienced him lying? They said: No, by God. He said: So you claim that he is a soothsayer. Have you ever seen him practice soothsaying? We have seen soothsayers perform rhyming prose and intonation. Have you ever seen him do the same? They said: No, by God. The Prophet (peace and blessings of God be upon him) was called the Truthful and Trustworthy because of his great

truthfulness. The Quraysh said to Al-Walid: What is that? He thought to himself, then looked, then frowned, and said: He is nothing but a magician! Haven't you seen him separate a man from his family, his children, and his clients?! This is what God Almighty says: **He thought** - that is, about the matter of Muhammad and the Qur'an - **and determined** in himself what he could say about them.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty**. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Diraj, and it contains strangeness and oddity.

Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman, known as 'Allan al-Muqri, told us: Munajab told us, Sharik told us, on the authority of 'Ammar

al-Dahni, on the authority of 'Atiyyah al-'Awfi, on the authority of Abu Sa'id, on the authority of the Prophet, peace and blessings be upon him, **I will make him ascend with difficulty**. He said: "It is a mountain of fire in Hell which he is commanded to climb. When he places his hand down, it melts and when he raises it, it returns. When he places his foot down, it melts and when he raises it, it returns." Al-Bazzar and Ibn Jarir narrated it from the hadith of Sharik with this chain of transmission. Qatada said, on the authority of Ibn 'Abbas: *Ascending* is a rock in Hell upon which the disbeliever is dragged on his face. Al-Suddi said: *Ascending* is a smooth rock in Hell which he is commanded to climb. Mujahid said: **I will make him ascend with difficulty** means with difficulty from the torment. Qatada said: A torment in which there is no rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he looked again and pondered. **Then he frowned** means he closed his eyes and frowned. **And he frowned** means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-'Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam**. When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter**. So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and

grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing**. Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-'A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughira came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, **O uncle, your people want to collect money for you**. He said, *Why?* He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way**. All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: **A scorch for mankind**. Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: **A scorch for mankind** meaning a burning of the

skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: **Over it are nineteen** meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen**. He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen**. He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise**. They said: **Tell them, O Ibn Salam**. He said: **It is like white bread**. The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt**. This is how it was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir bin Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams**. And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

Sentence 18 - **He thought and estimated** is an explanation for the previous threat: that is, he thought about the matter of the Prophet, may God bless him and grant him peace, and what was revealed to him of the Qur'an, and he estimated in his mind: that is, he prepared the speech in his mind. The Arabs say: **I prepared something** if you estimated it, and **I estimated something** if you made it ready. This is because when he heard the Qur'an, he did not stop thinking about what to say in it, and he estimated in his mind what to say.

Tafsir al-Baghawi

18- **It is thought and destiny**, the verses, and that is because when God Almighty revealed to the Prophet, may God bless him and grant him peace, "Ha Meem. The revelation of the Book is from God, the Exalted in Might, the Knowing," to His saying: **The final destination** (Ghafir 40:1-3), the Prophet, may God bless him and grant him peace, stood in the mosque and Al-Walid bin Al-Mughira was close to him listening to his recitation. When the Prophet, may God bless him and grant him peace, realized that he was listening to him reciting the Qur'an, he repeated the verse. Al-Walid went until he came to the assembly of his people, Banu Makhzum, and said: By God, I heard from Muhammad just now words that are not from the speech of humans or the speech of jinn. It has sweetness and freshness. Its top is fruitful and its bottom is abundant. It rises and rises, and nothing rises. Then he returned to his home. The Quraysh said: Muhammad has bewitched him, by God, Al-Walid has bewitched him. By God, you will bewitch all of Quraysh. Al-Walid was called the flower of Quraysh. Abu Jahl said to them: I will suffice you against him. He went and sat next to Al-Walid, sad. Al-Walid said to him: Why do I see you sad? O my nephew? He said: What prevents me from being sad while the Quraysh are collecting money for you, supporting you in your old age, and claiming that you have embellished Muhammad's words and you go to Ibn Abi Kabshah and Ibn Abi Quhafah, and you take from their surplus food? Al-Walid became angry and said: Did you not know that I am among the wealthiest and most numerous of them, and did Muhammad and his companions ever eat their fill, so that they would have surplus food? Then he stood up with Abu Jahl until he came to the assembly of his people and said to them: You claim that Muhammad is mad. Have you ever seen him choke? They said: By God, no. He said: You claim that he is a soothsayer. Have you ever seen him practice soothsaying? They said: By God, no. He said: You claim that he is a poet. Have you ever seen him recite poetry? They said: By God, no. He said: You claim that he is a liar. Have you ever experienced him lying? They said: No. The Messenger of God (peace and blessings of God be upon him) was called Al-Amin **the Trustworthy** before the Prophethood, because of his truthfulness. The Quraysh said to Al-Walid: What is that? He thought to himself, then looked, then frowned

and said: He is nothing but a magician. Haven't you seen him separate a man from his family, his clients and his children? He is a magician and what he says is magic that has an effect. That is what God Almighty says:

He thought, about Muhammad and the Qur'an, **and he estimated**, in himself, what he could say about Muhammad and the Qur'an.

Tafsir al-Baidawi

18- **He thought and estimated** is an explanation or statement of stubbornness, and the meaning is that he thought about what he imagined to be an attack on the Qur'an and estimated in his mind what to say about it.

Surat al-Muddaththir 74:19

So he was killed as He had decreed.

Surat al-Muddaththir 74:19

So he was killed as He had decreed.

Tafsir al-Jalalayn

19 - **He killed** cursed and tortured **how He decreed** in whatever case His decree was

Tafsir al-Suyuti

Tafsir al-Tabari

He killed as he decreed. He says: Then he cursed as he decreed the one who descended upon it.

Tafsir al-Qurtubi

The Almighty said: **Then he killed** meaning he cursed. Some of the people of interpretation said: Its meaning is that he subdued and overcame, and everything that is humiliated is killed. The poet said:

Your eyes did not shed tears except to fire your arrows at the tenths of a murdered heart.

Al-Zuhri said: It was tortured, and it is a type of supplication. **How was it decreed?** Some people said: *How* is an expression of amazement, as one says to a man whose actions you are amazed at: How did you do this? This is what He said: **See how they set forth for you examples** (al-Isra' 17:48).

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture.

And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty**. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Diraj, and it contains strangeness and oddity.

Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman, known as 'Allan al-Muqri, told us: Munajab told us, Sharik told us, on the authority of 'Ammar al-Dahni, on the authority of 'Atiyyah al-Awfi, on the authority of Abu Sa'id, on the authority of the Prophet, peace and blessings be upon him, **I will make him ascend with difficulty**. He said: "It is a mountain of fire in Hell which he is commanded to climb. When he places his hand down, it melts and when he raises it, it returns. When he places his foot down, it melts and when he raises it, it returns." Al-Bazzar and Ibn Jarir narrated it from the hadith of Sharik with this chain of transmission. Qatada said, on the authority of Ibn 'Abbas: *Ascending* is a rock in Hell upon which the disbeliever is dragged on his face. Al-Suddi said: *Ascending* is a smooth rock in Hell which he is commanded to climb. Mujahid said: **I will make him ascend with difficulty** means with difficulty from the torment. Qatada said: A torment in which there is no rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he looked again and pondered. **Then he frowned** means he closed his eyes and frowned. **And he frowned** means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about

submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam**. When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter**. So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing**. Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughira came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, **O uncle, your people want to collect money for you**. He said, *Why?* He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was

revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way**. All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: **A scorch for mankind**. Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: **A scorch for mankind** meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: **Over it are nineteen** meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen**. He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen**. He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise**. They said: **Tell them, O Ibn Salam**. He said: **It is like white bread**. The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt**. This is how it was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did

Surat al-Muddaththir 74:19

So he was killed as He had decreed.

your Prophet inform you of the number of the keepers of the people of Hell?’ They said: ‘We do not know until we ask our Prophet, may God bless him and grant him peace.’ The Messenger of God, may God bless him and grant him peace, said: ‘Are people defeated when they ask about what they do not know?’ They said: ‘We do not know until we ask our Prophet, may God bless him and grant him peace.’ Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: ‘O Abu al-Qasim, how many are the keepers of the people of Hell?’ He said: ‘Like this.’ Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: ‘If you are asked about the soil of Paradise, it is the dirham.’ When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: ‘What is the soil of Paradise?’ So some of them looked at each other and said: “A loaf of bread, O Abu al-Qasim.” He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

So God condemned him and said: 19- **He killed him however he decreed** meaning he cursed and tortured however he decreed: meaning in whatever state he decreed from speech, as is said in speech: I will strike him however he did: meaning in whatever state he was in. And it was said that the meaning is: he overcame and defeated however he decreed, and from this is the saying of the poet:

Your eyes did not shed tears except to strike with your arrows at the tenths of the heart of the murderer

Al-Zuhri said: He was tortured, and this is a form of supplication against him.

Tafsir al-Baghawi

19- **He killed**, he cursed, and Al-Zuhri said: he tortured, **how did He decide?** in the manner of astonishment, denial, and rebuke.

Tafsir al-Baidawi

19- **So he killed, how he was able** He was amazed at his ability and mocked him, or because he achieved the utmost that could be said about him, as they said: May God kill him, how brave he is, meaning he reached a level of bravery that deserves to be envied and his envious one would pray against him for that. It was narrated that the Prophet, may God bless him and grant him peace, passed by while he was reciting **Ha**

Meem in prostration, so he came to his people and said: I have just heard from Muhammad words that are not like the words of humans and jinn. It has a sweetness and a freshness, its top is fruitful and its bottom is abundant, it rises and is not surpassed. The Quraysh said: Al-Walid is a fool. His nephew Abu Jahl said: I will suffice you. So he sat down to him sadly and spoke to him in a way that excited him. He called out to them and said: You claim that Muhammad is mad, have you seen him choke? You say that he is a soothsayer, have you seen him practice soothsaying? You claim that he is a poet, have you seen him practice poetry? They said: No. He said: He is nothing but a magician. You saw him separate between a man and his family, his children, and his clients. They were happy with his words and left him, amazed by him.

Surat al-Muddaththir 74:20

Then he was killed, as He had decreed.

Tafsir al-Jalalayn

20 - Then he killed as he was destined

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **Then he killed, as He decreed.**

Tafsir al-Qurtubi

The Almighty says: **Then he was killed** meaning he was cursed with a curse after a curse. It was also said: he was killed with a type of punishment, then he was killed with another type of punishment. **How it was decreed** meaning in whatever way it was decreed.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty**. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a

mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Diraj, and it contains strangeness and oddity.

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but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

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keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

The repetition in his saying: 20- **Then he killed as he decreed** is for exaggeration and emphasis.

Tafsir al-Baghawi

20- **Then he killed, however he was able**, he repeated it for emphasis. It was said that its meaning was that he was cursed in any way he was able to speak, just as one says, **I will strike him, however he did it**, meaning in any way he did it.

Tafsir al-Baidawi

20 **Then he killed, how he was able** is a repetition of exaggeration and then to indicate that the second is more eloquent than the first and later on its origin.

Surat al-Muddaththir 74:21

Then he looked

Surat al-Muddaththir 74:21

Then he looked

Tafsir al-Jalalayn

21 - **Then he looked** at the faces of his people or at what he found fault with in them

Tafsir al-Suyuti

Tafsir al-Tabari

Then he looked He says: Then he narrated about that.

Tafsir al-Qurtubi

God Almighty says: **Then he looked** at what would prevent or repel the truth.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty**. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a

mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Diraj, and it contains strangeness and oddity.

Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman, known as 'Allan al-Muqri, told us: Munajab told us, Sharik told us, on the authority of 'Ammar al-Dahni, on the authority of 'Atiyyah al-Awfi, on the authority of Abu Sa'id, on the authority of the Prophet, peace and blessings be upon him, **I will make him ascend with difficulty**. He said: "It is a mountain of fire in Hell which he is commanded to climb. When he places his hand down, it melts and when he raises it, it returns. When he places his foot down, it melts and when he raises it, it returns." Al-Bazzar and Ibn Jarir narrated it from the hadith of Sharik with this chain of transmission. Qatada said, on the authority of Ibn 'Abbas: *Ascending* is a rock in Hell upon which the disbeliever is dragged on his face. Al-Suddi said: *Ascending* is a smooth rock in Hell which he is commanded to climb. Mujahid said: **I will make him ascend with difficulty** means with difficulty from the torment. Qatada said: A torment in which there is no rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he looked again and pondered. **Then he frowned** means he closed his eyes and frowned. **And he frowned** means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh

and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam.** When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter.** So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing.** Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughira came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, **O uncle, your people want to collect money for you.** He said, *Why?* He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way.** All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing

but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: **A scorch for mankind.** Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: **A scorch for mankind** meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: **Over it are nineteen** meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen.** He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen.** He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise.** They said: **Tell them, O Ibn Salam.** He said: **It is like white bread.** The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt.** This is how it was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped

Surat al-Muddaththir 74:21

Then he looked

them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

21- **Then he looked** meaning with what he could reject or criticize the Qur'an, or he thought about the Qur'an and contemplated what it was.

Tafsir al-Baghawi

21- **Then he looked**, seeking what the Qur'an would use to refute and reject it.

Tafsir al-Baidawi

21- **Then he looked** at the matter of the Qur'an one time after another.

Surat al-Muddaththir 74:22

Then he frowned and became sad.

Tafsir al-Jalalayn

22 - **Then he frowned** He tightened his face and frowned in annoyance at what he was saying **and frowned** He increased his tightening and frowning

Tafsir al-Suyuti

Tafsir al-Tabari

Then he frowned meaning: then he closed his eyes. **And he frowned** meaning: his face turned dark. From this is the saying of Tobah bin Al-Humayr:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

The people of interpretation said something similar to what we said about that, and the report came from Al-Wahid that he did it.

The narration mentioned that:

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ubadah ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughira came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it was as if he felt pity for him. When this reached Abu Jahl, he said: **O uncle, your people want to collect wealth for you.** He said: **Why not?** He said: **They will give it to you, for you came to Muhammad, exposing yourself to what came before him.** He said: **The Quraysh know that I am the wealthiest of them.** He said: **Then say something about him that will make your people know that you will deny what he said and that you hate it.** He said: "What should I say about him? By God, there is no man among you who knows more poetry than me, nor more knowledgeable about its rajaz than me, nor about its qasida, nor about the poetry of the jinn, and by God, your people will not be pleased until you say something about him." He said: **Then leave me until I think about it.** When he thought about it, he said: **This is magic that he has influenced from someone else.** Then the verse was revealed: **Leave me and he whom I created alone.** Qatadah said: **He came out of his mother's womb alone.** Then this verse was revealed until he reached nineteen."

Muhammad bin Saeed told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Indeed, he thought and considered...** to **Then he frowned and frowned.** He said: Al-Walid bin Al-Mughirah entered upon Abu Bakr bin Abi Quhafah, may God be pleased with him, asking him about the Qur'an. When he told him, he went out to the Quraysh and said, "How strange is what Ibn Abi Kabshah says. By God, it is neither poetry, nor magic, nor madness, and his words are the words of God." When the group of Quraysh

heard that, they consulted and said, **By God, if Al-Walid converts to Islam, the Quraysh will convert to Islam.** When Abu Ja'al heard that, he said, **By God, I will take care of his affairs for you.** He went until he entered his house and said to Al-Walid, **Didn't you see that your people have collected the alms for you?** He said, **Are you not the richest of them in wealth and children?** Abu Jahl said to him, **They say that you only go to Ibn Abi Quhafah to take some of his food.** Al-Walid said, "My clan has spoken of it, so he should not fall short of the rest of the Banu Qusayy. I am not close to Abu Neither Bakr, nor Omar, nor Ibn Abi Kabsha, and his words were nothing but magic that was being practiced. So God revealed to His Prophet, may God bless him and grant him peace: "Leave Me and he whom I created alone"... to **Leave nothing behind or spare anything.**

Bishr told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **He thought and planned,** they claimed that he said: By God, I looked at what this man said, and I saw that he had no hair, although he had sweetness, and he had a fresh complexion, and he was rising and rising, and I have no doubt that it was magic. So God revealed about him, **Then he killed, how he planned,** and the verse, **Then he frowned and frowned,** meaning he closed the space between his eyes and frowned.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hussein told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **Think and consider,** he said: Al-Walid bin Al-Mughirah on the day of Dar Al-Nadwa.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement, **Leave Me and he whom I created alone,** meaning Al-Walid ibn Al-Mughira. The Prophet of God, may God bless him and grant him peace, called him to Islam, and said: **Let me look,** so he thought. **Then he looked, then he frowned and frowned, then he turned away and was arrogant, and said, 'This is not but magic passed on.'** So God ordained Hell for him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Leave Me and he whom I created alone * And for whom I have given abundant wealth ...** to His statement, **This is nothing but magic that is passed on,** he said: This is Al-Walid bin Al-Mughira. He said: I will cut off this man for you tonight. So he came to the Prophet, may God bless him and grant him peace, and found him standing praying and reciting the Quran. He came to them and they said: What is it? He said: I heard a sweet, green, fruitful saying that captures hearts. They said: It is poetry. He said: No, by God, it is not poetry. No one knows more about poetry than me. Didn't the poets Nabigha, so-and-so, and so-and-so present to me their poetry? They said: He is a soothsayer. He said: No, by God, he is not a soothsayer. Divination was presented to me. They said: This is the magic of the ancients that he wrote down. He said: I do not know if it is anything, so perhaps it is magic that is passed on. So he recited, **Then he was killed how he decreed * Then he was**

Surat al-Muddaththir 74:22

Then he frowned and became sad.

killed how he decreed. He said: He was killed how he decreed when he said: It is not poetry. Then he was killed how he decreed when he said: It is not soothsaying.

Tafsir al-Qurtubi

The Almighty said: **Then he frowned** meaning he frowned at the faces of the believers. This is because when he forced the Quraysh to say what he forced them to say about Muhammad, peace and blessings be upon him, that he was a magician, he passed by a group of Muslims, and they invited him to Islam, so he frowned at them. It was said: He frowned and frowned at the Prophet, peace and blessings be upon him, when he invited him. Al-Abs, in the lightened form, is the source of 'abasa, ya'basan, 'absan, and 'abusan: if he frowned. Al-Abs is what clings to the tails of camels from their dung and urine. Abu al-Najm said:

As if on their tails were the horns of a deer from the frown of summer.

And his face turned dark means his face became pale and his color changed. This was said by Qatada and Al-Suddi. From this is the saying of Bishr bin Abi:

We woke up in the morning, and the Jafars came to Shahba, gathered together as a family.

Another said:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

It was said: The appearance of a frown on the face after the conversation, and the appearance of pimples on the face before the conversation. Some people said: (*Basr*) means stopping, neither advancing nor delaying. They said: And this is what the people of Yemen say when a ship stops, neither coming nor going: The ship has stopped, and has become absar, meaning it has stopped and we have become absar. The Arabs say: A face that is basr between the pimples: if it has changed and become black.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that

they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty**. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Diraj, and it contains strangeness and oddity.

Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman, known as 'Allan al-Muqri, told us: Munajab told us, Sharik told us, on the authority of 'Ammar al-Dahni, on the authority of 'Atiyyah al-Awfi, on the authority of Abu Sa'id, on the authority of the Prophet, peace and blessings be upon him, **I will make him ascend with difficulty**. He said: "It is a mountain of fire in Hell which he is commanded to climb. When he places his hand down, it melts and when he raises it, it returns. When he places his foot down, it melts and when he raises it, it returns." Al-Bazzar and Ibn Jarir narrated it from the hadith of Sharik with this chain of transmission. Qatada said, on the authority of Ibn 'Abbas: *Ascending* is a rock in Hell upon which the disbeliever is dragged on his face. Al-Suddi said: *Ascending* is a smooth rock in Hell which he is commanded to climb. Mujahid said: **I will make him ascend with difficulty** means with difficulty from the torment. Qatada said: A torment in which there is no rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he looked again and pondered. **Then he frowned** means

he closed his eyes and frowned. **And he frowned** means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

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And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam**. When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter**. So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing**. Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughira came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, **O uncle, your people want to collect money for you**. He said, *Why?* He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more knowledgeable about poetry than me, nor do I know its

raja, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way**. All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

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Surat al-Muddaththir 74:22

Then he frowned and became sad.

His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

22- **Then he frowned** meaning he frowned when he did not find a slur to slander the Qur'an. Frowning is the source of frowning, which is shortened to frowning, and it was said that he frowned in the faces of the believers, and it was said that he frowned in the face of the Prophet, may God bless him and grant him peace. **And he became sad** meaning his face turned dark and changed. From this is the saying of the poet:

We woke up in Tamim on the morning of Al-Haffar with a tangible meteor shower in its entirety

And the other said:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

It is said that a frown appears on the face after a conversation, while a pimple appears on the face before it. The Arabs say: A basir face if it has changed and darkened. Al-Raghib said: Basr means hastening evil before its time, like a man basr his need: meaning he asked for it at the wrong time. He said: And from this is his saying: **He frowned and was angry** meaning he showed a frown before its time and before its appointed time. The people of Yemen say: Basr

al-Markab and absara: meaning it stopped, neither advancing nor falling behind. And we have become absara: meaning we have reached the basur.

Tafsir al-Baghawi

22- **Then he frowned and frowned**, he frowned and looked with intense hatred, as if he were thinking about something.

Tafsir al-Baidawi

22- **Then he frowned** He frowned when he found no fault with him and did not know what to say, or he looked at the Messenger of God, may God bless him and grant him peace, and frowned at him. **And frowned** is a follow-up to frowning.

Surat al-Muddaththir 74:23

Then he turned away and was arrogant.

Tafsir al-Jalalayn

23 - **Then he turned away** from faith **and was arrogant** he was arrogant about following the Prophet, may God bless him and grant him peace

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then he turned away and was arrogant**. God Almighty says: Then he turned away from believing and confirming what God revealed of His Book, and was arrogant about acknowledging the truth.

Tafsir al-Qurtubi

The Almighty says: **Then he turned away** meaning he turned away and went to his family. **And he was arrogant** meaning he was too proud to believe. It was also said: he turned away from faith and was arrogant when he was called to it.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty**. Imam Ahmad said: Hasan told

us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Diraj, and it contains strangeness and oddity.

Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman, known as 'Allan al-Muqri, told us: Munajab told us, Sharik told us, on the authority of 'Ammar al-Dahni, on the authority of 'Atiyyah al-'Awfi, on the authority of Abu Sa'id, on the authority of the Prophet, peace and blessings be upon him, **I will make him ascend with difficulty**. He said: "It is a mountain of fire in Hell which he is commanded to climb. When he places his hand down, it melts and when he raises it, it returns. When he places his foot down, it melts and when he raises it, it returns." Al-Bazzar and Ibn Jarir narrated it from the hadith of Sharik with this chain of transmission. Qatada said, on the authority of Ibn 'Abbas: *Ascending* is a rock in Hell upon which the disbeliever is dragged on his face. Al-Suddi said: *Ascending* is a smooth rock in Hell which he is commanded to climb. Mujahid said: **I will make him ascend with difficulty** means with difficulty from the torment. Qatada said: A torment in which there is no rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he looked again and pondered. **Then he frowned** means he closed his eyes and frowned. **And he frowned** means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in

Then he turned away and was arrogant.

this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam.** When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter.** So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing.** Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughira came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, **O uncle, your people want to collect money for you.** He said, *Why?* He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician,

and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way.** All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: **A scorch for mankind.** Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: **A scorch for mankind** meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: **Over it are nineteen** meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen.** He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen.** He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise.** They said: **Tell them, O Ibn Salam.** He said: **It is like white bread.** The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt.** This is how it was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when

they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

23- **Then he turned away and was arrogant** meaning he turned away from the truth, went to his family, and was too proud to believe.

Tafsir al-Baghawi

23- **Then he turned away**, from faith, **and was arrogant**, he was arrogant when he was called to it.

Tafsir al-Baidawi

23- **Then he turned away** from the truth or the Messenger, may God bless him and grant him peace. **And he was arrogant** about following him.

Surat al-Muddaththir 74:24

Then he said, "This is nothing but magic being passed on."

Surat al-Muddaththir 74:24

Then he said, **This is nothing but magic being passed on.**

Tafsir al-Jalalayn

24 - **He said** in what he brought *that* **this is nothing but magic that is transmitted** from magicians

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **He said, 'This is nothing but magic that has been passed on to him.'** He said: He has passed it on to someone else.

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 Ismail bin Sami', on the authority of Abu Razin: **This is nothing but magic that has been passed on.** He said: He takes it from someone else.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Ismail, on the authority of Abu Razin: **This is nothing but magic that has been passed on.** He said: He has passed it on to someone else.

Tafsir al-Qurtubi

The Almighty said: **He said, 'This'** meaning, what is this that Muhammad, peace and blessings be upon him, brought **is nothing but magic that is passed on'** meaning, he passes it on to others. Magic is deception. Its explanation was presented in Surah Al-Baqarah. Some people said: Magic is presenting falsehood in the guise of truth. Atharah is the source of your saying: I passed on the hadith, atharhu, if you mentioned it from someone else. From this it was said: a hadith that is passed on, meaning it is passed on by generations from generations. Imru' al-Qais said:

Even if it came to me from someone other than him, the wound of the tongue is like the wound of the hand

I would have said what the hand of the support still leaves behind.

He means: the end of time. Al-A'sha said:

What you have argued about is clear to the listener and the one who follows it.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

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And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam.** When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter.** So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing.** Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and

frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughirah came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, **O uncle, your people want to collect money for you.** He said, *Why?* He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way.** All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: **A scorch for mankind.** Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: **A scorch for mankind** meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: **Over it are nineteen** meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen.** He said: A group of Jews asked a man from the companions of the Messenger of God, may God

Surat al-Muddaththir 74:24

Then he said, "This is nothing but magic being passed on."

bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen.** He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise.** They said: **Tell them, O Ibn Salam.** He said: **It is like white bread.** The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt.** This is how it was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

What you fought over is clear to the listener and the effect.

Tafsir al-Baghawi

24- He said, 'This,' what Muhammad is reading, 'is nothing but magic that is being cast,' narrated and told about magicians.

Tafsir al-Baidawi

24- He said, 'This is nothing but magic that is being transmitted and learned.' The letter *fa* indicates that when this conversation occurred to him, he spoke it without hesitation or thought.

Fath al-Qadir

24- He said, 'This is nothing but magic that is being passed on.' That is, it is being passed on to someone else and made to appear to them. Magic means presenting falsehood as truth, or deception, as was explained previously in Surat Al-Baqarah. It is said, **I passed on the hadith by its chain of transmission**, if you mentioned it on the authority of someone else. From this is the saying of Al-A'sha:

Surat al-Muddaththir 74:25

This is nothing but the word of a human being.

Tafsir al-Jalalayn

25 - This is nothing but the word of a human being as they said, Only a human being knows it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **This is nothing but the word of a human being**, God Almighty says, informing about what was said by the only one in the Qur'an: **This is nothing but the word of a human being**. What Muhammad is reciting is nothing but the word of a human being. He says: It is nothing but the word of the son of Adam, and it is not the word of God.

Tafsir al-Qurtubi

The Almighty said: **This is nothing but the word of a human being**. Meaning, this is nothing but the speech of created beings, with which hearts are deceived as they are deceived by magic. Al-Suddi said: They mean that it is the words of Abu Al-Yusr, a slave of Banu Al-Hadrami, who used to sit with the Prophet, peace and blessings be upon him, so they attributed to him that he learned it from him. It was also said that he meant that he received it from the people of Babylon. It was also said that it was from Musaylimah. It was also said that it was from Adi Al-Hadrami the soothsayer. It was also said that he received it from those who had claimed prophethood before him, so he followed their example. Abu Saeed Al-Darir said: This is nothing but a matter of magic that is passed on, i.e., it is inherited.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu

Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty**. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Diraj, and it contains strangeness and oddity.

Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman, known as 'Allan al-Muqri, told us: Munajab told us, Sharik told us, on the authority of 'Ammar al-Dahni, on the authority of 'Atiyyah al-'Awfi, on the authority of Abu Sa'id, on the authority of the Prophet, peace and blessings be upon him, **I will make him ascend with difficulty**. He said: "It is a mountain of fire in Hell which he is commanded to climb. When he places his hand down, it melts and when he raises it, it returns. When he places his foot down, it melts and when he raises it, it returns." Al-Bazzar and Ibn Jarir narrated it from the hadith of Sharik with this chain of transmission. Qatada said, on the authority of Ibn 'Abbas: *Ascending* is a rock in Hell upon which the disbeliever is dragged on his face. Al-Suddi said: *Ascending* is a smooth rock in Hell which he is commanded to climb. Mujahid said: **I will make him ascend with difficulty** means with difficulty from the torment. Qatada said: A torment in which there is no rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he looked again and pondered. **Then he frowned** means he closed his eyes and frowned. **And he frowned** means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

This is nothing but the word of a human being.

And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam**. When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter**. So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing**. Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughira came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, **O uncle, your people want to collect money for you**. He said, *Why?* He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what

is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way**. All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: **A scorch for mankind**. Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: **A scorch for mankind** meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: **Over it are nineteen** meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen**. He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen**. He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise**. They said: **Tell them, O Ibn Salam**. He said: **It is like white bread**. The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt**. This is how it was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim

informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

25- **This is nothing but the word of mankind** meaning that it is the word of mankind, and not the word of God, and it is a confirmation of what came before it. It will come that Al-Walid bin Al-Mughira only said this statement to please his people after he admitted that it has sweetness and that it has freshness, and so on until the end of his words.

Tafsir al-Baghawi

25- **This is nothing but the word of a human being,** meaning Yasar and Jabr, as he narrates it from them. It was also said that he narrates it from Musaylimah, the ruler of Yamamah.

Tafsir al-Baidawi

25- **This is nothing but the word of mankind** as an emphasis on the first sentence, and therefore it was not connected to it.

Surat al-Muddaththir 74:26

I will drive him into Hellfire.

Surat al-Muddaththir 74:26

I will drive him into Hellfire.

Tafsir al-Jalalayn

26 - **I will make him enter Hell** Hell

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **I will cast him into Hellfire**, that He will send him to a gate of Hellfire called Saqar. Saqar was not used in the genitive case because it is one of the names of Hellfire.

Tafsir al-Qurtubi

The Almighty said: **I will cast him into Hellfire** meaning I will put him into Hellfire so that he may suffer its heat. It is called Saqar from the sun's *saqaratuhu* meaning it melted, seared, and scorched the majority of his face. It is not declined for the purpose of definition or reprimand. Ibn Abbas said: It is the sixth level of Hellfire. Abu Hurairah narrated: "The Messenger of God, may God bless him and grant him peace, said: ((Moses asked his Lord, "O Lord, which of Your servants is the poorest?" He said: "The companion of Saqar")) Al-Tha'labi mentioned it.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

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I was disturbed by her aversion and her turning away from my needs and her stubbornness.

And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is

magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam**. When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter**. So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing**. Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughira came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, "O uncle, your people want to collect money for you. **He said**, Why?" He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others

mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way**. All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: "A scorch for mankind." Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: "A scorch for mankind" meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: "Over it are nineteen" meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen**. He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen**. He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise**. They said: **Tell them, O Ibn Salam**. He said: **It is like white bread**. The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt**. This is how it was narrated by Ibn Abi Hatim on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until

Surat al-Muddaththir 74:26

I will drive him into Hellfire.

we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

And when he said this statement that God related about him, God Almighty said: 26- **I will cast him into Hellfire**, meaning I will cast him into Hellfire. *Saqar* is one of the names of Hellfire and one of the levels of Hellfire. It was said that this sentence is a substitute for his saying, **I will force him to ascend**.

Tafsir al-Baghawi

God Almighty said: 26- **I will burn it in Hell**, I will put it in, *Saqar*, and Saqar is one of the names of Hell.

Tafsir al-Baidawi

26- "I will burn him in Hellfire" is an emphasis on its importance. God Almighty says:

Surat al-Muddaththir 74:27

And what can make you know what Hellfire is?

Tafsir al-Jalalayn

27 - **And what will make you know what Hellfire is?** To magnify its importance.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And what will make you know what Hellfire is?** God Almighty says: And what will make you know, O Muhammad, what Hellfire is? Then God Almighty explained what Hellfire is, saying: It is fire.

Tafsir al-Qurtubi

The Almighty says: **And what will make you know what Hellfire is?** This is an exaggeration in describing it, meaning, **And what will make you know what it is?** It is a word of glorification.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty**. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu

Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Diraj, and it contains strangeness and oddity.

Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman, known as 'Allan al-Muqri, told us: Munajab told us, Sharik told us, on the authority of 'Ammar al-Dahni, on the authority of 'Atiyyah al-Awfi, on the authority of Abu Sa'id, on the authority of the Prophet, peace and blessings be upon him, **I will make him ascend with difficulty**. He said: "It is a mountain of fire in Hell which he is commanded to climb. When he places his hand down, it melts and when he raises it, it returns. When he places his foot down, it melts and when he raises it, it returns." Al-Bazzar and Ibn Jarir narrated it from the hadith of Sharik with this chain of transmission. Qatada said, on the authority of Ibn 'Abbas: *Ascending* is a rock in Hell upon which the disbeliever is dragged on his face. Al-Suddi said: *Ascending* is a smooth rock in Hell which he is commanded to climb. Mujahid said: **I will make him ascend with difficulty** means with difficulty from the torment. Qatada said: A torment in which there is no rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he looked again and pondered. **Then he frowned** means he closed his eyes and frowned. **And he frowned** means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered

And what can make you know what Hellfire is?

upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam.** When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter.** So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing.** Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughira came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, **O uncle, your people want to collect money for you.** He said, *Why?* He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you**

examples, but have gone astray and are unable to find a way. All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: **A scorch for mankind.** Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: **A scorch for mankind** meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: **Over it are nineteen** meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen.** He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen.** He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise.** They said: **Tell them, O Ibn Salam.** He said: **It is like white bread.** The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt.** This is how it was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujahid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless

him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

Then the Almighty exaggerated in describing the Fire and its severity, saying: 27- **And what will make you know what Saqar is?** That is, what will make you know what it is? The Arabs say: **And what will make you know what such and such is** if they want to exaggerate its matter, magnify its importance, and magnify its severity. *What* is the first subject, and the phrase **What is Saqar** is the predicate of the subject.

Tafsir al-Baghawi

27- **And what will make you know what Hellfire is?**

Tafsir al-Baidawi

27- **And what will make you know what Hellfire is?** is an exaggeration of its status and His saying:

Surat al-Muddaththir 74:28

It leaves nothing and spares nothing.

Surat al-Muddaththir 74:28

It leaves nothing and spares nothing.

Tafsir al-Jalalayn

28 - **It does not leave or spare** anything of flesh or nerves except that it destroys them, then they return to how they were.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **It does not leave** anyone alive in it, **nor does it spare** anyone dead in it, but rather it burns them every time it recreates them.

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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **It does not leave anything behind and does not spare anything**, he said: It does not cause death and does not give life.

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, the same.

Muhammad bin Amara Al-Asadi told me: Ubaidullah bin Musa told us: Abu Laila told us, on the authority of Marthad, regarding his statement, **It does not leave anything behind or spare them**, he said: It does not leave anything behind that it may eat them, and when they are created for it, it does not spare them until it takes them and consumes them.

Tafsir al-Qurtubi

The Almighty said: **It leaves nothing and spares nothing** meaning, It leaves nothing of them except a bone, flesh, or blood, without burning them. The wording was repeated for emphasis. It was also said: It leaves nothing of them, then they will be created anew, so It leaves nothing of them and spares nothing of them from being burned like this ever again. Mujahid said: It leaves nothing of them alive and spares nothing dead, it burns them every time they are renewed. Al-Suddi said: It leaves nothing of them alive and spares nothing of them from being dead.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged

them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

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rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he looked again and pondered. **Then he frowned** means he closed his eyes and frowned. **And he frowned** means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

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Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughirah came to the Prophet, may God bless him and grant him

peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, **O uncle, your people want to collect money for you**. He said, *Why?* He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way**. All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: **A scorch for mankind**. Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: **A scorch for mankind** meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: **Over it are nineteen** meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen**. He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen**. He informed

Surat al-Muddaththir 74:28

It leaves nothing and spares nothing.

his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise.** They said: **Tell them, O Ibn Salam.** He said: **It is like white bread.** The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt.** This is how it was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

Then he explained its condition, saying: 28- **It leaves nothing and spares nothing.** The sentence is resumed to explain the condition of Saqar and reveal its description. It was said that it is in the accusative case as a state, and the factor in it is the meaning of glorification, because his saying: **And what will make you know what Saqar is?** indicates glorification, so it is as if he said: They considered Saqar to be great in this condition, and the first is more appropriate, and the object of the two verbs is omitted. Al-Suddi said: It leaves them no flesh and spares them no bone. Ata' said: It leaves no living person in it and spares no dead person. It was said that they are two words with one

meaning, repeated for emphasis, like you say: Turn away from me, and turn away from me.

Tafsir al-Baghawi

28- **It leaves nothing behind and spares nothing,** meaning it leaves nothing behind and spares nothing in it except that it consumes and destroys it. Mujahid said: It neither causes death nor brings to life means it leaves nothing alive in it and spares nothing dead in it; whenever they are burned, they are renewed. Al-Suddi said: It leaves them no flesh and leaves no bones. Ad-Dahhak said: If you take them, you will not leave anything of them, and if they are brought back, you will not leave them until you annihilate them. And for everything there is boredom and a period of rest except for Hell.

Tafsir al-Baidawi

28- **It does not leave anything behind or spare anything** is an explanation of that or a condition of Hellfire, and the factor in it is the meaning of glorification and the meaning is it does not leave anything that is thrown into it and does not leave it until it destroys it.

Surat al-Muddaththir 74:29

A scourge for mankind

Tafsir al-Jalalayn

29 - **A tablet for humans** Burning the outer skin

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **A scourge for mankind** means that He, may His praise be glorified, is a scourge for the mankind of its people. The scourge is from the curse of Saqar, and by responding to it it is raised, and the raising is good in it, and it is indefinite, and Saqar is definite, because of what it contains of the meaning of praise.

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

Who said that?

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, **A light for mankind**, he said: the skin.

Abu Al-Sa'ib told me, he said: Mu'awiyah told us, on the authority of Ismail, on the authority of Abu Razin, **A light for the people**, he said: It scorches the skin with a scorching heat, leaving it blacker than night.

Muhammad bin Abdullah bin Abdul Hakim told me: My father and Shuaib bin Al-Layth told us, on the authority of Khalid bin Yazid, on the authority of Abu Hilal, who said: Zaid bin Aslam said: **A glare for humanity** means their bodies will shine upon it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **a burning for mankind** means a burning of the skin.

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, **A scourge for mankind** meaning: It burns the human skin.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **a glare for humanity**, he said: It changes humanity, it burns humanity. It is said: He was glared at by his facing the sky. Then he said: The fire changes their colors.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail bin Sami', on the authority of Abu Razin: **A scourge for mankind** changed their skins and made them black.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Sufyan ibn Sami', on the authority of Abu Razin, similarly.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **a scorch for mankind**, meaning the skin of man, that he said: it burns his skin.

It was narrated on the authority of Ibn Abbas regarding this matter:

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **a spectacle for mankind**, he said: *exposed*. I fear that this report of Ali ibn Abi Talha, on the authority of Ibn Abbas, is a mistake, and that the place of *exposed* is changed, but a misprint was made in it.

Tafsir al-Qurtubi

The Almighty said: **A glaring light upon mankind** meaning changing, from lahahu if it changed him. The general reading is (*lawahah*) in the nominative case as an adjective for (*Saqar*), in His statement: **And what will make you know what is Saqar?** Atiyah Al-Awfi, Nasr bin Asim, and Isa bin Omar read (*lawahah*) in the accusative case as a specification, for the purpose of intimidation. Abu Razin said: Their faces will be scorched by a glare that will make them blacker than night, and Mujahid said the same. The Arabs say lahahu al-bard, al-har, al-sickness, and al-hazn: if it changed him, and from this is the saying of the poet:

You say, **What happened to you, traveler? My cousin, the hot winds have caught up with me.**

Another said:

Hind was surprised when she saw me pale, saying, **Something painted by the heavens.**

And Ru'bah ibn al-'Ajaj said:

A board from him after a body and a stump, your lean waving is folded for the race

It was said: The word *lawh* means intense thirst. It is said: **Thirst became intense and changed him.** The meaning is that it is thirsty for the people of Al-Bishr, meaning for its inhabitants. Al-Akhfash said this, and he recited:

She split me on a board of water, a drink that God gave her, the generous ones, to drink.

Meaning by *lawh* is intense thirst, and *tah* means thirst. *Raham* is the plural of *rahmah kasra*, which is a light rain, and *warhamat* is the cloud that brings *raham*. Ibn Abbas said: *Lawahah* means it appears to people from a distance of five hundred years. Al-Hasan and Ibn Kaysan said: Hell appears to them until they see it with their own eyes, similar to: **And Hellfire will be brought forth to the deviators** (Ash-Shu'ara': 91). There are two interpretations regarding *bashar*: One of them is that it is the human beings of the people of Hell, as said by Al-Akhfash and the majority. The second is that it is the plural of *bashara*, which is the visible skin of a human being, as said by Mujahid and Qatadah. The plural of *bashar* is *abshar*, and this is according to the

first interpretation. As for the interpretation of Ibn Abbas, it only applies to people, not skins, because it is from *laha* **the word for shining**, which means to flash.

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone**, meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses**. Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty**. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Diraj, and it contains strangeness and oddity.

Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman, known as 'Allan al-Muqri, told us: Munajab told us, Sharik told us, on the authority of 'Ammar al-Dahni, on the authority of 'Atiyyah al-'Awfi, on the authority of Abu Sa'id, on the authority of the Prophet, peace and blessings be upon him, **I will make him ascend with difficulty**. He said: "It is a mountain of fire in Hell which he is commanded to climb. When he

places his hand down, it melts and when he raises it, it returns. When he places his foot down, it melts and when he raises it, it returns." Al-Bazzar and Ibn Jarir narrated it from the hadith of Sharik with this chain of transmission. Qatada said, on the authority of Ibn 'Abbas: *Ascending* is a rock in Hell upon which the disbeliever is dragged on his face. Al-Suddi said: *Ascending* is a smooth rock in Hell which he is commanded to climb. Mujahid said: **I will make him ascend with difficulty** means with difficulty from the torment. Qatada said: A torment in which there is no rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he looked again and pondered. **Then he frowned** means he closed his eyes and frowned. **And he frowned** means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

And his saying: **Then he turned away and was arrogant** means he turned away from the truth and returned in a haughty retreat, arrogant about submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam**. When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter**. So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing**. Qatada said: They claimed that he said:

By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughira came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, **O uncle, your people want to collect money for you.** He said, *Why?* He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more knowledgeable about poetry than me, nor do I know its rajaz, its qasida, nor the poetry of the jinn. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way.** All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: **A scorch for mankind**. Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: **A scorch for mankind** meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: **Over it are nineteen** meaning from the foremost of the guards of Hell, of great

creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen**. He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen**. He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise.** They said: **Tell them, O Ibn Salam.** He said: **It is like white bread.** The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt.** This is how it was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

29- **A glare for mankind** The majority of scholars read *Lawha* in the nominative case as the predicate of a

Surat al-Muddaththir 74:29

A scourge for mankind

deleted subject. It was also said that it is an adjective for Hellfire, but the former is more appropriate. Al-Hasan, Atiyah Al-Awfi, Nasr bin Asim, Isa bin Omar, Ibn Abi Ubla, and Zaid bin Ali read it in the accusative case as a state or as a specification for intimidation. It is said: *laha yaluhu*: meaning it appeared, and the meaning is: it appears to mankind. Al-Hasan said: Hell will appear to them until they see it clearly, like his statement: **And Hellfire will be brought into view for whoever sees**. It was also said that the meaning of **Lawha yaluhu** is that it changes them and blackens them. Mujahid said: The Arabs say: *laha yaluhu* **the glare of heat, cold, sickness, and sadness**, if it changes them. This is more likely than the former, and the majority of commentators agreed with it. An example of this is the saying of the poet:

Hind was surprised when she saw me pale, saying,
Something painted by the heavens.

Any jealousy, and from this is the saying of Ru'bah ibn al-'Ajaj:

A wave of it after a body and lust, your thin wave folds
for the race

Al-Akhfash said: The meaning is that she is thirsty for good report, and he recited:

She gave me a drink on a board of water, a drink that
God gave to the generous ones.

What is meant by *humans* is either the visible skin of a human being, as most have said, or what is meant by it is the people of Hell among mankind, as Al-Akhfash said.

Tafsir al-Baghawi

29- **A glare for mankind**, changing the skin until it turns it black. It is said: illness and sadness glared at him if they changed him. Mujahid said: It scorches the skin until it leaves it blacker than night. Ibn Abbas and Zaid bin Aslam said: It burns the skin. Al-Hasan and Ibn Kaysan said: Hell glares at them until they see it with their own eyes. Similar to his statement: **And Hellfire will be brought forth for the deviators** (Ash-Shu'ara': 91). **A glare** is raised as an attribute of *Saqar* in his statement: **And what can make you know what is Saqar?** "Bashar is the plural of basharah and the plural of bashar is abshar".

Tafsir al-Baidawi

29- **An oasis for humanity** meaning a draft for the upper part of the skin, or a list for people. It was read in the accusative case as a specification.

Surat al-Muddaththir 74:30

over it are nineteen

Tafsir al-Jalalayn

30 - **Over it are nineteen** angels who guard it. Some of the unbelievers, who was strong and mighty, said: I will suffice you with seventeen, and you suffice me with two.

Tafsir al-Suyuti

And Ibn Abi Hatim and Al-Bayhaqi narrated in Al-Baath on the authority of Al-Bara' that a group of Jews asked a man from the companions of the Prophet, may God bless him and grant him peace, about the keepers of Hell. So he came and informed the Prophet, may God bless him and grant him peace, and at that time nineteen verses were revealed to him about them.

Tafsir al-Tabari

And His saying: **Nineteen over it** means that God Almighty says: Over Saqar are nineteen of the guards.

It was mentioned that when this was revealed to the Messenger of God, may God bless him and grant him peace, Abu Jahl said:

"Muhammad ibn Sa'd narrated to me, saying: My father narrated to me, saying: My uncle narrated to me, saying: My father narrated to me, on the authority of his father, on the authority of Ibn `Abbas: 'Nineteen over them'... to His saying: 'And those who believe will increase in faith.' When Abu Jahl heard that, he said to the Quraysh 106: 'May your mothers be bereaved of you! I hear Ibn Abi Kabsha telling you that the keepers of Hell are nineteen and you are the dark ones. Are ten of you unable to strike a man from the keepers of Hell?' So it was revealed to the Messenger of God, may God bless him and grant him peace, to go to Abu Jahl, take him by the hand in the plain of Mecca and say to him: 'It is better for you, then it is better, then it is better for you, then it is better' (Al-Qiyamah 22:34-35). When the Messenger of God, may God bless him and grant him peace, did that to him, Abu Jahl said: 'By God, you and your Lord will not do anything.' So God disgraced him on the day of Badr."

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **There are nineteen over it**. It was mentioned to us that when this verse was revealed, Abu Jahl said: O people of Quraysh, how can ten of you overcome one of the keepers of Hellfire, when you are the darkest? So your companion tells you that there are nineteen over it.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Abu Jahl said: Muhammad tells you that the keepers of Hell are nineteen and you are the dark ones, so that ten may gather against one.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, in his statement, **Nineteen over it**, he said: Its treasurers are nineteen.

Tafsir al-Qurtubi

The Almighty says: **Nineteen over it** meaning nineteen angels over Saqar will throw its people into it. Then it was said: Over the Fire as a whole are nineteen angels who are its keepers, Malik and eighteen angels. It is possible that the nineteen are captains, or it is possible that the nineteen angels are specific. This is what most commentators agree with. Al-Tha'labi said: This is not denied, because if one angel takes the souls of all creation, then it is more likely that there will be nineteen over the punishment of some creation. Ibn Jurayj said: "The Prophet (peace and blessings of God be upon him) described the keepers of Hell and said: ((Their eyes are like lightning, and their mouths are like rocks. They drag their hair. One of them has the strength of the two heavy burdens. One of them drives the nation with a mountain on his neck, so he throws them into the Fire, and the mountain is thrown over them.))

I said: Ibn Al-Mubarak said: Hammad bin Salamah narrated to us, on the authority of Al-Azraq bin Qais, on the authority of a man from Banu Tamim, who said: We were with Abu Al-Awwam, and he recited this verse: "And what will make you know what Hellfire is? It leaves nothing behind, nor spares. A scourge for humanity. Over it are nineteen." He said: What is nineteen? Nineteen thousand angels, or nineteen angels? I said: No, rather nineteen angels. He said: How do you know that? I said: Because God, the Almighty, said: **And We did not make their number except as a trial for those who disbelieve**. He said: You are right. They are nineteen angels, in the hand of each of them is a hammer with two branches, and he strikes with one blow and with it seventy thousand are thrown into the Fire. Amr bin Dinar said: Each one of them pushes into Hell at one time more than Rabi'ah. Some Jews said to some of the companions of the Prophet, peace and blessings be upon him: Does your Prophet know the number of the keepers of Hell? They said: We do not know until we ask our Prophet. A man came to the Prophet (peace and blessings of God be upon him) and said: **O Muhammad, your companions were defeated today**. He said: **And how were they defeated?** He said: "The Jews asked them: 'Does your Prophet know the number of the keepers of Hell?' He said: 'What did they say?' He said: "They said: 'We do not know until we ask our Prophet.'" He said: "Are people defeated when they are asked about something they do not know and they say: 'We do not know until we ask our Prophet?' But they asked their Prophet and said: 'Show us God openly! Bring me the enemies of God! I will ask them about the soil of Paradise, which is the dirham.'" So they came and said: **O Abu al-Qasim, how many are the keepers of Hell?** He said: **This way and this way**. One time ten and another time nine. They said: **Yes**. The Prophet (peace and blessings of God be upon him) said to them: **What is the soil of Paradise?** They were silent for a while, then they said: **Bread, O Abu al-Qasim?** The Messenger of God (peace and blessings of God be upon him) said: **Bread is made of dirham**. Abu 'Eesa said: This is a strange hadith. We only know it from this chain of narration from Mujalid from al-Sha'bi from

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Jabir. Ibn Wahb said: Abd al-Rahman ibn Zayd told us: The Messenger of God, may God bless him and grant him peace, said about the keepers of Hell: **The distance between the shoulders of one of them is like the distance between the east and the west.** 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 to strike with a hammer and push seventy thousand people into the depths of Hell with that strike.

I said: The correct thing, God willing, is that these nineteen are the leaders and captains, and as for their totality, the phrase is incapable of expressing it, as God Almighty said: **And none knows the soldiers of your Lord except Him** (al-Muddaththir 74:31). It has been proven in Sahih on the authority of Abdullah bin Masoud, who said:

The Messenger of God (peace and blessings be upon him) said: **Hell will be brought forth on that Day with seventy thousand reins, and each rein will be pulled by seventy thousand angels.** Ibn Abbas, Qatadah and Ad-Dahhak said: When the verse **over it are nineteen** was revealed, Abu Jahl said to the Quraysh 106: "May your mothers be bereaved of you! Listen to Ibn Abi Kabsha telling you that the keepers of Hell are nineteen, and you are the most numerous and brave, and every ten of you will be unable to strike a single one of them!" As-Suddi said: Abu Al-Ashd Asid ibn Kalda Al-Jumahi said: "Do not be frightened by the nineteen. I will push ten angels with my right shoulder and nine with my left shoulder, and then you will pass on to Paradise," he said mockingly. In another narration: Al-Harith ibn Kalda said: **I will suffice you for seventeen, and you suffice me for two.** It was said that Abu Jahl said: **Is every hundred of you unable to strike one of them, and then you will be brought out of the Fire?**

Tafsir Ibn Kathir

God Almighty says, threatening this wicked person whom God has blessed with worldly blessings, but he has disbelieved in God's blessings and exchanged them for disbelief, and responded to them with denial of God's signs and fabricated lies against them, and made them the words of humans. God has enumerated His blessings upon him, as He Almighty said: **Leave Me and he whom I created alone,** meaning he came out of his mother's womb alone, with no wealth or children. Then God Almighty provided him with **extensive wealth**, meaning vast and abundant. It was said a thousand dinars, and it was said a hundred thousand dinars, and it was said land that he exploited, and it was said something else. And He made for him **sons as witnesses.** Mujahid said that they are not absent, meaning present with him, and they do not travel for trade, but their clients and employees take care of that for them. They are sitting with their father, enjoying them and being entertained by them. They were, as mentioned by al-Suddi, Abu Malik, and Asim ibn Umar ibn Qatadah, thirteen. Ibn Abbas and Mujahid said that they were ten, and this is more eloquent in the blessing, which is their residence

with him. **And I made it easy for him**, meaning I enabled him to have all kinds of wealth and furniture. And so on.

Then he desires that I should increase [my verses]! No indeed, he has been obstinate toward Our signs. That is, stubborn, which is disbelief in His blessings after knowledge. God the Most High said: **I will make him ascend with difficulty.** Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom. And the ascent is a mountain of fire into which the disbeliever climbs for seventy years, then he falls into it likewise forever." At-Tirmidhi narrated it on the authority of Abd ibn Humayd, on the authority of al-Hasan ibn Musa al-Ashib, with this chain of transmission. Then he said: It is strange and we do not know it except from the hadith of Ibn Lahi'ah, on the authority of Diraj, and this is what he said. Ibn Jarir narrated it on the authority of Yunus, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Diraj, and it contains strangeness and oddity.

Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman, known as 'Allan al-Muqri, told us: Munajab told us, Sharik told us, on the authority of 'Ammar al-Dahni, on the authority of 'Atiyyah al-Awfi, on the authority of Abu Sa'id, on the authority of the Prophet, peace and blessings be upon him, **I will make him ascend with difficulty.** He said: "It is a mountain of fire in Hell which he is commanded to climb. When he places his hand down, it melts and when he raises it, it returns. When he places his foot down, it melts and when he raises it, it returns." Al-Bazzar and Ibn Jarir narrated it from the hadith of Sharik with this chain of transmission. Qatada said, on the authority of Ibn 'Abbas: *Ascending* is a rock in Hell upon which the disbeliever is dragged on his face. Al-Suddi said: *Ascending* is a smooth rock in Hell which he is commanded to climb. Mujahid said: **I will make him ascend with difficulty** means with difficulty from the torment. Qatada said: A torment in which there is no rest, and Ibn Jarir preferred this. And the Almighty's saying: **He thought and measured** means that We made him suffer a severe ascent, meaning that We brought him close to the arduous torment due to his distance from faith, because he thought and measured, meaning he pondered what he would say in the Qur'an when he was asked about the Qur'an, so he thought, what would he fabricate from the statement. **And measured** means he pondered. "So he killed, how he measured. Then he killed, how he measured." A supplication against him. **Then he looked** means he looked again and pondered. **Then he frowned** means he closed his eyes and frowned. **And he frowned** means he was grim and hated. From this is the saying of Tawbah ibn al-Humayr:

I was disturbed by her aversion and her turning away from my needs and her stubbornness.

And his saying: **Then he turned away and was**

arrogant means he turned away from the truth and returned in a haughty retreat, arrogant about submitting to the Qur'an. **Then he said, 'This is nothing but magic that is being transmitted'** meaning this is magic that Muhammad transmits from others who came before him and relates it from them. For this reason he said, **This is nothing but the word of a human being**, meaning it is not the word of God. The one mentioned in this context is Al-Walid ibn Al-Mughirah Al-Makhzumi, one of the leaders of Quraysh, may God curse him. Among his stories in this is what Al-Awfi narrated on the authority of Ibn Abbas, who said: Al-Walid ibn Al-Mughirah entered upon Abu Bakr ibn Abi Quhafah and asked him about the Qur'an. When he told him, he went out to Quraysh and said, "How strange is what Ibn Abi Kabshah is saying. By God, it is neither poetry nor magic nor madness, and his words are the words of God." When the group of Quraysh heard that, they gathered and said, **By God, if Al-Walid converts to Islam, Quraysh will convert to Islam**. When Abu Jahl ibn Hisham heard that, he said, **By God, I will suffice you in his matter**. So he went until he entered his house and said to Al-Walid, **Did you not see that your people have gathered against you?** Alms? He said: Are you not the one with the most wealth and children? Abu Jahl said: They say that you only go to Ibn Abi Quhafah to get some of his food. Al-Walid said: Do my clan talk about it? No, by God, I will not come near Ibn Abi Quhafah, nor Umar, nor Ibn Abi Kabshah. His words are nothing but magic that has been passed on. Then God revealed to His Messenger, may God bless him and grant him peace: **Leave Me and he whom I created alone** until His saying: **Leave nothing behind and spare nothing**. Qatada said: They claimed that he said: By God, I looked at what the man said and saw that it was not poetry, but rather it had a sweetness to it, and it had a freshness to it, and it was rising above and above what was rising above it. I have no doubt that it was magic. Then God revealed: **So kill, how was it decreed?** The verse.

Then he frowned and frowned. He closed his eyes and frowned. Ibn Jarir said: Ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Mu'ammal, on the authority of Ibad ibn Mansur, on the authority of Ikrimah, that al-Walid ibn al-Mughira came to the Prophet, may God bless him and grant him peace, and recited the Qur'an to him, and it seemed that he felt sorry for him. report of that reached Abu Jahl ibn Hisham, so he came to him and said, "O uncle, your people want to collect money for you. **He said,** Why?" He said: They will give it to you, for you came to Muhammad, exposing what came before him. He said: The Quraysh know that I am the richest of them. He said: Then say a word about him that will make your people know that you deny what he said and that you hate it. He said: Then what should I say about him? By God, there is no man among you who is more knowledgeable about poetry than me, nor do I know its *rajaz*, its *qasida*, nor the poetry of the *jinn*. By God, the one who says does not resemble anything of this. By God, the words he says have sweetness, and they crush what is beneath them, and they rise above what is raised. He said: By God, your people will not be satisfied until you say something about him. He said: Then leave me until I think about him. When he

thought about him, he said: This is nothing but magic that he prefers over others. Then the verse was revealed: **Leave me and he whom I created alone** until he reached *nineteen*. Muhammad ibn Ishaq and others mentioned something similar to this. Al-Suddi claimed that when they gathered in Dar al-Nadwa to agree on a statement to say about him before the Arab delegations came to them for Hajj to turn them away from it, some said: A poet, others said: A magician, and others said: A soothsayer. Others: Crazy as God the Almighty said: **See how they have put forth for you examples, but have gone astray and are unable to find a way**. All this while Al-Walid was thinking about what to say about him, so he thought, estimated, looked, frowned and became sad, then he said: This is nothing but magic that is being transmitted. This is nothing but the words of humans. God the Almighty said: **I will cast him into Hellfire**, meaning I will immerse him in it from all sides. Then God the Almighty said: **And what will make you know what Hellfire is?** This is an exaggeration and glorification of its matter. Then He explained that with His Almighty saying: **It leaves nothing and spares nothing**, meaning it consumes their flesh, veins, nerves and skin, then replaces them with something else, and in that they neither die nor live. This was said by Ibn Buraidah, Abu Sinan and others.

God the Almighty said: "A scorch for mankind." Mujahid said: meaning for the skin. Abu Razin said: It scorches the skin with a scorch, leaving it black as night. Zayd ibn Aslam said: Their bodies scorch upon it. Qatada said: "A scorch for mankind" meaning a burning of the skin. Ibn Abbas said: It burns the human complexion. God the Almighty said: "Over it are nineteen" meaning from the foremost of the guards of Hell, of great creation and rough disposition.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa said us, Ibn Abi Zaydah told us, Harith told me, on the authority of Aamir, on the authority of Al-Bara', regarding the words of God Almighty: **Over it are nineteen.** He said: A group of Jews asked a man from the companions of the Messenger of God, may God bless him and grant him peace, about the keepers of Hell. He said: God and His Messenger know best. The man came and informed the Prophet, may God bless him and grant him peace, and God Almighty revealed to him at that time: **Over it are nineteen.** He informed his companions and said: "Call them. I will ask them about the soil of Paradise if they come to me. It is white dirt." So they came to him and asked him about the keepers of Hell. He raised his fingers twice and held his thumb back the second time, then he said: **Tell me about the soil of Paradise.** They said: **Tell them, O Ibn Salam.** He said: **It is like white bread.** The Messenger of God, may God bless him and grant him peace, said: **Bread is only made of dirt.** This is how it was narrated by Ibn Abi Hatim on the authority of Al-Bara', and it is well-known on the authority of Jabir bin Abdullah, as Al-Hafiz Abu Bakr Al-Bazzar said in His Musnad: Mandah narrated to us, Ahmad ibn Abdah narrated to us, Sufyan and Yahya ibn Hakim informed us, Sufyan narrated to us, on the authority of Mujalid, on the authority of al-Sha'bi, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad,

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your companions have been defeated today.' He said: 'In what way?' He said: 'The Jews asked them: Did your Prophet inform you of the number of the keepers of the people of Hell?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said: 'Are people defeated when they ask about what they do not know?' They said: 'We do not know until we ask our Prophet, may God bless him and grant him peace.' Bring me the enemies of God, but they had already asked their Prophet to show them God openly. So he sent for them and called them. They said: 'O Abu al-Qasim, how many are the keepers of the people of Hell?' He said: 'Like this.' Then he clasped his hands together, then he clasped them together twice and folded one over the other. He said to his companions: 'If you are asked about the soil of Paradise, it is the dirham.' When they asked him and he informed them about the number of the keepers of the people of Hell, the Messenger of God, may God bless him and grant him peace, said to them: 'What is the soil of Paradise?' So some of them looked at each other and said: "A loaf of bread, O Abu al-Qasim." He said: **Bread is made from dirhams.** And this is how al-Tirmidhi narrated it at this verse on the authority of Ibn Abi Umar on the authority of Sufyan on his authority. He and al-Bazzar said that it is not known except from the hadith of Mujalid. Imam Ahmad narrated it on the authority of Ali ibn al-Madini on the authority of Sufyan, but he only related the dirhams.

Fath al-Qadir

30- **Over it are nineteen.** The commentators said: He means over the Fire are nineteen angels who are its guardians. It was also said that they are nineteen classes of angels, and it was also said that they are nineteen rows of their rows, and it was also said that nineteen leaders with each leader a group of angels, and the first is more appropriate. Al-Tha'labi said: This is not denied, for if one angel takes the souls of all creation, it would be more appropriate for there to be nineteen over the punishment of some of creation. The majority read it as nineteen with a fat-ha on the sheen from ten. Abu Ja'far ibn al-Qa'qa' and Talhah ibn Sulayman read it with a sukoon on it.

Al-Bukhari, Muslim and others narrated on the authority of Jabir ibn Abdullah that Abu Salamah ibn Abd al-Rahman said: The first part of the Qur'an to be revealed was **O you who are wrapped up in your cloak.** Yahya ibn Abi Kathir said to him: They say that the first part to be revealed was **Read in the name of your Lord who created.** Abu Salamah said: I asked Jabir ibn Abdullah about that and I said to him the same as you said. Jabir said: I will not tell you anything except what the Messenger of God (peace and blessings of God be upon him) told us. He said: 'I stayed in Hira' and when I had finished staying in Hira' I dismounted and was called. I looked to my right but did not see anything, and I looked to my left but did not see anything, and I looked behind me but did not see anything. I raised my head and saw the angel who had come to me in Hira' sitting on a throne between the heaven and the earth. I was terrified by him, so I went back and said: Cover

me. So they covered me. Then the following was revealed: "O you who are wrapped up in your cloak, arise and warn" until His saying: **and avoid abomination.** There will come in Surat Iqra' what indicates that it is the first surah to be revealed, and the combination is possible. Al-Hakim narrated on the authority of Ibn Abbas, and authenticated it, **O you who are wrapped up in your cloak**, so he said: Wrap this matter up, so carry it out. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on his authority, **O you who are wrapped up in your cloak**, he said: the one sleeping. **And your garments purify**, he said: Do not let the clothes you wear be from false earnings. **And shun uncleanness**, he said: idols. **And do not bestow favors, seeking more**, he said: Do not give something seeking something better. Al-Firyabi, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Hakim also narrated, and authenticated it on his authority, **And your garments purify**, he said: from sin. He said: In Arabic, it means clean clothing. Ibn Mardawayh also narrated on his authority, **And your garments purify**, he said: from treachery, do not be treacherous. Sa'id bin Mansur, 'Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn al-Anbari, and Ibn Mardawayh narrated on the authority of 'Ikrimah, on his authority also, that he was asked about his statement: **And your garments purify.** He said: Do not wear them on treachery. Then he said: Do you not hear the words of Ghailan bin Salamah:

Praise be to God, I do not wear the garment of an immoral person, nor do I cover myself with treachery.

At-Tabarani and Al-Bayhaqi in his Sunan also narrated from him: **And do not bestow a favor expecting more.** He said: Do not give a man a gift other men would give you more than him. Ibn Jarir, Ibn al-Mundhir and Ibn Mardawayh also narrated from him: **Then when the trumpet is blown.** He said: The Trumpet. **A difficult Day.** He said: A severe one. Ibn Mardawayh also narrated from him: **Leave Me and he whom I created alone.** Al-Walid ibn Al-Mughira said: Al-Hakim narrated - who authenticated it - and Al-Bayhaqi in Al-Dala'il also narrated from him: Al-Walid ibn Al-Mughira came to the Prophet (peace and blessings of God be upon him) and recited the Quran to him, and it was as if he felt pity for him. report of that reached Abu Jahl, so he came to him and said: **O uncle, your people want to collect wealth for you to give it to you, but you came to Muhammad to offer what he had given you.** He said: **The Quraysh know that I am one of the wealthiest of them.** He said: **Then say something about him that will convey to your people that you deny it and that you dislike it.** He said: **What should I say?** By God, there is no man among you who knows more about poetry than I do, neither its rajaz, nor its qasida, nor the poetry of the jinn. By God, this man who says this does not resemble anything of this. By God, his words have sweetness and a freshness to them. They are fruitful at the top and abundant at the bottom. They rise and whatever rises, and they crush what is beneath them. He said, "By God, your people will not be satisfied until you say something about it. **He said,** Then let me think. **When he had thought, he said,** This is magic that is being passed on, it is being passed on from others. **Then the verse,** Leave Me and he whom I created

alone" was revealed. Abd al-Razzaq transmitted this from Ikrimah as a mursal. Ibn Jarir, Ibn Ishaq, Ibn al-Mundhir, and others transmitted it as well. Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh transmitted from Umar ibn al-Khattab that he was asked about the statement, "And I have given him abundant wealth," he said: The yield of a month by a month. Ibn al-Mundhir transmitted from Ibn Abbas, "And I have given him abundant wealth," he said: A thousand dinars. Hannad narrated on the authority of Abu Saeed Al-Khudri, regarding his statement, **I will make him ascend**, he said: It is a mountain in Hell that they are required to climb. Every time they place their hands on it, they melt, but when they lift them up, they return to what they were. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas, *obstinately*, he said: Denial. Ahmad, Al-Tirmidhi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Hibban, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Abu Saeed, on the authority of the Prophet (peace and blessings of God be upon him), who said: **Ascent is a mountain in Hell that the disbeliever ascends for seventy autumns, then he falls and remains in it like that forever**. Al-Tirmidhi said after narrating it: It is strange and we do not know it except from the hadith of Ibn Lahi'ah on the authority of Diraj. Ibn Kathir said: It contains strangeness and oddity. End quote. A group narrated it on the authority of Abu Saeed. Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: *Ascent* is a rock in Hell that the disbeliever is dragged on his face. Ibn Al-Mundhir narrated on his authority, who said: A mountain in Hell. Ibn al-Mundhir also narrated from him regarding his statement, **It leaves nothing and spares nothing**, he said: It leaves nothing of them, and if they are replaced by another creation, it spares nothing to return them to the path of the first punishment. Abd ibn Humayd also narrated from him, **A burner for mankind**, he said: It burns the skin, burning it and changing its color, so it becomes blacker than night. Ibn al-Mundhir and Ibn Abi Hatim also narrated from him, **A burner**, he said: A burner. Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi narrated in al-Ba'th from al-Baraa' that a group of Jews asked some of the companions of the Prophet, may God bless him and grant him peace, about the keepers of Hell, and he said: God and His Messenger know best. Then Gabriel came and informed the Prophet, may God bless him and grant him peace, and at that moment the following was revealed to him: **Over them are nineteen**.

Tafsir al-Baghawi

30- **Nineteen over it**, meaning: over the Fire are nineteen angels, and they are its guardians: Malik and eighteen with him. It was reported: Their eyes are like flashing lightning, and their fangs are like hawks. Flames of fire come forth from their mouths. The distance between the shoulders of one of them is a year's journey. Mercy has been taken away from them. One of them raises seventy thousand and throws them wherever he wants in Hell.

Amr ibn Dinar said: One of them will be pushed into Hell at once more than Rabi'ah and Mudar.

Ibn Abbas, Qatada, and Ad-Dahhak said: When this verse was revealed, Abu Jahl said to the Quraysh 106: May your mothers be bereaved of you! I heard Ibn Abi Kabsha saying that the keepers of Hellfire are nineteen and you are the bravest, so are ten of you unable to strike one of the keepers of Hellfire? Abu Al-Ashd Asid bin Kalada bin Khalaf Al-Jumahi said: I can suffice you against them seventeen, ten on my back and seven on my stomach, so you suffice me with two.

It was narrated that he said: I will walk in front of you on the bridge, and I will push ten people with my right shoulder and nine people with my left shoulder into the fire, and we will go on and enter Paradise.

Tafsir al-Baidawi

30- **Nineteen angels** or a class of angels oversee its affairs. What is specified for this number is that the disorder of human souls in sight and action is due to the twelve animal powers and the seven natural ones, or that Hell has seven levels, six of which are for the classes of unbelievers, and every summer there is torment for abandoning belief and acknowledgment, or work, types of torment that suit it. For each type there is an angel or class who oversees it and finds it for the disobedient nation, they torment you in it for abandoning work, a type that suits it and is overseen by an angel or class, or that the hours are twenty-four, five of which are spent in prayer, so there remain nineteen that may be spent in what one is held accountable for with types of torment that are overseen by the guards. *Nineteen* was read with a silent 'ayn, disliking the succession of vowels in it, as it is like a single name, and nineteen is the plural of 'ashir like 'ayn and ayman, meaning nine, each 'ashir is the plural of 'ayn, meaning their leader, or the plural of 'ashir, so it becomes ninety.

Surat al-Muddaththir 74:31

And We have not made the companions of the Fire except angels, and We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture would be certain and those who believe would increase in faith and those who were given the Scripture and the believers would not doubt and that those in whose hearts is disease and the disbelievers would say, "What did God intend by this?" Thus does God send astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And it is not but a reminder to mankind.

Surat al-Muddaththir 74:31

And We have not made the companions of the Fire except angels, and We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture would be certain and those who believe would increase in faith and those who were given the Scripture and the believers would not doubt and that those in whose hearts is disease and the disbelievers would say, **What did God intend by this?** Thus does God send astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And it is not but a reminder to mankind.

Tafsir al-Jalalayn

31 - **And We have not made the keepers of the Fire except angels** that is, they cannot be tolerated, as they imagine **And We have not made their number that except as a trial** misguidance **for those who disbelieve** so that those who were given the Scripture) that is, the Jews will be certain) so that it will become clear **that those who were given the Scripture** that is, the Jews, that the Prophet, may God bless him and grant him peace, was truthful in their being nineteen, in accordance with what is in their Scripture **and those who believe** from among the People of the Scripture **will increase in faith** confirming that it is in accordance with what the Prophet, may God bless him and grant him peace, brought in what is in their Scripture **and that those who were given the Scripture and the believers** from among others, will not doubt about the number of the angels **and that those in whose hearts is a disease** doubt in Medina **and the disbelievers** in Mecca **will say, What did God intend by this number (as an example** they named it that because of its strangeness and expressed it as a state **like that** that is, like misguiding the one who denies this number and guiding the one who believes it **God leaves astray whom He wills and guides whom He wills, and He does not know the soldiers of your Lord** that is, the angels in their strength And their helpers **except him, and it is nothing but a reminder to mankind** meaning Hellfire.

Tafsir al-Suyuti

And he narrated on the authority of Ibn Ishaq, who said: Abu Jahl said one day: O people of Quraysh, Muhammad claims that the soldiers of God will torture you in a fire of nineteen, and you are the most numerous of people. So are a hundred men from among you unable to defeat a man from among them? So God revealed: And We have not made the

companions of the Fire except angels, the verse. And he narrated something similar on the authority of Qatada, who said: It was mentioned to us, so he mentioned it.

K and he narrated on the authority of Al-Suddi who said: When the verses nineteen were revealed to her, a man from Quraysh called Abu Al-Ashd said: O people of Quraysh, do not be frightened by the nineteen. I will defend you with my right shoulder ten and with my left shoulder nine. Then God revealed: And We have not made the companions of the Fire except angels.

Tafsir al-Tabari

And His statement: **And We have not made the keepers of the Fire except angels.** God Almighty says: **And We have not made the keepers of the Fire except angels.** He says to Abu Jahl in his statement to the Quraysh 106: **Is it not possible for every ten of you to defeat one of them?** So who can defeat the keepers of the Fire, who are the angels?

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 We have not made the companions of the Fire except angels,** he said: We did not make them men, so that each man takes a man as this one said.

And His saying: **And We did not make their number except as a trial for those who disbelieved.** He says: And We did not make the number of these guards except as a trial for those who disbelieved in God from the polytheists of Quraysh.

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 We did not make their number except as a trial for those who disbelieved:** except as a trial.

God made the report about several trials for those who disbelieved, because of their denial of that, and some of them saying to their companions: I will suffice you against them.

Mention the report about 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, *nineteen*, he said: They were made a trial. Abu Al-Ashd ibn Al-Jumahi said: They will not reach my level until I abort them from Hell.

And His statement: **So that those who were given the Scripture may be certain**, God Almighty says: So that the people of the Torah and the Gospel may be certain of the truth of what is in their books about the number of guards of Hell, since that is in accordance with what God revealed in His Book to Muhammad, may God bless him and grant him peace.

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

Who said that?

Muhammad bin 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, **That those who were given the Scripture may be certain and those who believe may increase in faith**, he said: And it is nineteen in the Torah and the Gospel, so God wanted the People of the Scripture to be certain and those who believe to increase in faith.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **That those who were given the Scripture may be certain**, he said: They will find it written with them, a number of the keepers of the people of Hell.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **So that those who were given the Scripture may be certain**, the Qur'an confirms the books that came before it, all of them, the Torah and the Gospel, that the guardians of Hell are nineteen.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **So that those who were given the Scripture may be certain**, he said: So that the People of the Scripture may be certain when the number of the keepers of Hellfire coincides with what is in their books.

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, **That those who were given the Scripture may be certain**, that he said: The number of the guards of Hell is nineteen in the Torah and the Gospel.

Ibn Zayd used to say about this:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **So that those who were given the Scripture may be certain**, that you are the Messenger of God.

And His statement, **And those who believe will increase in faith**, God Almighty says, **And those who believe in God will increase in belief in God and His**

Messenger by believing in the number of the keepers of Hell.

And His statement: **And let not those who were given the Scripture and the believers doubt** means: The people of the Torah and the Gospel do not doubt the truth of that, nor do the believers in God from the nation of Muhammad, may God bless him and grant him peace.

And His statement: **And let those in whose hearts is disease and the disbelievers say**, God Almighty says: And let those in whose hearts is disease of hypocrisy and the disbelievers in God from the polytheists of Quraysh say, **What did God intend by this example?**

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And let those in whose hearts is disease say**, meaning hypocrisy.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And that those in whose hearts is disease and the disbelievers may say, 'What does God intend by this as an example?'** He said: So that He may frighten us with these nineteen.

And His statement: **Thus does God misguide whom He wills and guides whom He wills**, the Most High says: Just as God misguides these hypocrites and polytheists who say about God's report about the number of the keepers of Hell: What did God intend by this report as an example so that He might frighten us by mentioning their number, and the believers might be guided by it, so that by believing them they might increase in faith to their belief? **Thus does God misguide whom He wills of His creation** so He lets him down from attaining the truth **and guides whom He wills** of them, so He grants him success in attaining the correct path. **And none knows the soldiers of your Lord** because of their great number **except Him**: meaning God.

As Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And none knows the soldiers of your Lord except Him**, meaning their great number.

And His saying: **And it is only a reminder to mankind**, God Almighty says: And the fire that I described is only a reminder with which mankind, namely the children of Adam, is reminded.

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, **And it is only a reminder to mankind**, meaning 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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And it is only a reminder to mankind**, he said: the Fire.

And We have not made the companions of the Fire except angels, and We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture would be certain and those who believe would increase in faith and those who were given the Scripture and the believers would not doubt and that those in whose hearts is disease and the disbelievers would say, "What did God intend by this?" Thus does God send astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And it is not but a reminder to mankind.

Tafsir al-Qurtubi

The Almighty says: **And We have not made the companions of the Fire except angels** meaning, We did not make them men so that you would try to overcome them. It was said: He made them angels because they are different from the kind of tormented jinn and humans, so they are not affected by the same compassion and tenderness that affects those of a similar nature, nor do people find comfort in them. And because they are the most upright of God's creation with regard to the right of God and with anger for His sake, so their appeasement is assured. And because they are the most powerful of God's creation in strength and the strongest in strike. **And We have not made their number except as trial** meaning, an affliction. It was narrated from Ibn Abbas through more than one chain of transmission that he said: Misguidance for those who disbelieved, meaning Abu Jahl and his people. And it was said: Except as a punishment, as God the Almighty said: **The Day they will be tested over the Fire * Taste your trial** (al-Dhariyat 51:13-14) meaning, We made that the reason for their disbelief and the reason for the punishment. And in (*nineteen*) with a damma on the ha. On the authority of Anas bin Malik (*nineteen*) and on his authority also (*nineteen*) and on his authority also (*nineteen*) Al-Mahdawi mentioned it and said: Whoever reads (*nineteen*) sukun the 'ayn due to the successive vowels. And whoever reads (*nineteen*) it is as if it is from overlapping, as if he wanted to connect and leave the structure, so he raised the feminine ha', then returned to the structure and sukun. As for (*nineteen*) it is not known, and Abu Hatim rejected it. And likewise (*nineteen*) because it is based on (*nineteen*) and the waw is a substitute for the hamza and there is no basis for that according to grammarians. Al-Zamakhshari: It was read (*nineteen*) plural of 'ashir, like yameen and ayman.

God the Almighty says: {That those who were given the Scripture may be certain} meaning that those who were given the Torah and the Gospel may be certain that the number of the keepers of Hell is in agreement with what they have, as stated by Ibn Abbas, Qatadah, Ad-Dahhak, Mujahid and others. Then it is possible that He means those who believed among them, such as Abdullah ibn Salam. And it is possible that He means all of them. {And those who believe will increase in faith} because the more they believe in what is in the Book of God, the more they believe, and then their faith increases by their belief in the number of the keepers of Hell. {And let not those who were given the Scripture doubt} meaning those who were given the Scripture, {and the believers} meaning those who believed among the Companions of Muhammad, may God bless him and grant him peace, {nor will they

have any doubts that the number of the keepers of Hell is nineteen. {And let those in whose hearts is disease say} meaning in their chests doubt and hypocrisy from the hypocrites of the people of Madinah, who predict the future after the migration, and there was no hypocrisy in Makkah, but rather it predicted it in Madinah. It was said: The meaning is, let the hypocrites who will astrologer in the future after the migration say. **And the disbelievers** meaning the Jews and Christians **What did God intend by this as an example?** meaning by the number of the keepers of Hell. Al-Husayn ibn al-Fadl said: The surah is Meccan and there was no hypocrisy in Mecca, so the illness in this verse is a matter of disagreement. **And the disbelievers** meaning the polytheists of the Arabs. The first opinion is held by most of the commentators. It is possible that what is intended by illness is doubt and suspicion, because the majority of the people of Mecca were doubters, and some of them were categorical about lying. The Almighty's statement, informing us about them: **What did God intend?** meaning what did He intend (**by this**) the number that He mentioned recently, meaning this is not from the hadith. Al-Layth said: The parable is the hadith, and from it: **The parable of Paradise which the righteous have been promised** (Ar-Ra'd: 35) meaning its hadith and report about it. *Likewise* meaning like God's misguidance of Abu Jahl and his companions who denied the keepers of Hell. **God misguides** meaning He humiliates and blinds **whom He wills and guides** meaning He directs **whom He wills** like the guidance of the companions of Muhammad, peace and blessings be upon him. And it was said: **Likewise God misguides** from Paradise **whom He wills and guides** to it **whom He wills**. "And none knows the soldiers of your Lord except Him" meaning none knows the number of the angels of your Lord whom He created to torment the people of Hell. **Except Him** meaning except God, the Most High. This is an answer to Abu Jahl when he said: **Muhammad has only nineteen soldiers!** And "On the authority of Ibn Abbas:

The Prophet, may God bless him and grant him peace, was dividing the spoils of Hunayn when Gabriel came to him and sat with him. Then an angel came and said: Your Lord commands you to do such and such. The Prophet, may God bless him and grant him peace, feared that it might be a devil, so he said: "O Gabriel, do you recognize him?" He said: He is an angel, and I do not know all the angels of your Lord. Al-Awza'i said: Moses said: **O Lord, who is in the heavens?** He said: **My angels.** He said: **How many of them are they, O Lord?** He said: **Twelve tribes.** He said: **How many of each tribe is there?** He said: **The number of the dust.** Al-Tha'labi mentioned both of them. In Al-Tirmidhi: "On the authority of the Prophet, may God bless him and grant him peace: "The heavens groaned, and it has

every right to groan. There is not a space in it the size of four fingers except that there is an angel prostrating his forehead to God.” The Almighty’s statement: **And it is only a reminder to mankind**, meaning the proofs, arguments, and the Qur’an. It was said: **And it is only a reminder** meaning a sermon **for mankind**, meaning for creation. It was said: The fire of this world is a reminder of the fire of the Hereafter. This was said by Al-Zajaj. It was said: **What is this number?** “But a reminder to mankind,” meaning so that they may remember and know the perfection of God’s power, and that He does not need helpers and supporters. So the metaphor for this in the Almighty’s statement: **And it is only a reminder to mankind**, refers to the soldiers. Because it is the closest mentioned.

Tafsir Ibn Kathir

God Almighty says: **And We have not made the keepers of the Fire except angels** that is, its guardians **except angels** stern and strong guardians. This was a response to the polytheists of Quraysh when they mentioned the number of guardians and Abu Jahl said: O people of Quraysh, can’t every ten of you take on one of them so that you can overcome them? God Almighty said: **And We have not made the keepers of the Fire except angels** that is, of strong character who cannot be resisted or overcome. It was said that Abu al-Ashdayn, whose name was Kalda ibn Asid ibn Khalaf, said: O people of Quraysh, spare me from two of them and I will spare you from seventeen of them, out of his admiration for himself. He had reached such strength, as they claim, that he would stand on a cowhide and ten people would wrestle with it to pull it out from under his feet, but the skin would tear and he would not budge. Al-Suhayli said: He is the one who invited the Messenger of God, may God bless him and grant him peace, to wrestle with him, and he said: **If you defeat me, I will believe in you.** So the Prophet, may God bless him and grant him peace, defeated him repeatedly, but he did not believe. Ibn Ishaq attributed the story of the wrestling to Rukanah ibn Abd Yazid ibn Hashim ibn al-Muttalib. **I said:** There is no contradiction between what they mentioned, and God knows best.

God the Almighty says: {And We have not made their number except as a trial for those who disbelieve} meaning, We only mentioned their number, that they were nineteen, as a test from Us for the people, {that those who were given the Scripture may be certain} meaning, that they may know that this Messenger is the truth, for he spoke in accordance with what they have of the heavenly books revealed to the prophets before him, {and those who believe may increase in faith} meaning, to their faith, meaning to what they witness of the truthfulness of the report of their Prophet Muhammad, peace and blessings be upon him, {and that those who were given the Scripture and the believers may not doubt, and that those in whose hearts is hypocrisy and the disbelievers may say, **What does God intend by this as an example?**} meaning, they say, **What is the wisdom in mentioning this here?** God the Almighty says: {Thus does God leave astray whom He wills and guides whom He wills}

meaning, from the likes of this and similar things, faith is confirmed in the hearts of some people and shakes in others, and that is the ultimate wisdom and conclusive proof.

And the Almighty’s saying: **And none knows the soldiers of your Lord except Him** means none knows their number and their great number except Him, lest anyone should imagine that they are only nineteen, as was said by a group of the people of misguidance and ignorance, and by the Greek philosophers and those who followed them from the two religions who heard this verse and wanted to apply it to the ten minds and nine souls whose claim they invented and were unable to establish the evidence for its requirements, so they understood the beginning of this verse and disbelieved in its end, which is His saying: **And none knows the soldiers of your Lord except Him.** And it was proven in the hadith of the Night Journey narrated in the two Sahihis and others on the authority of the Messenger of God, may God bless him and grant him peace, that he said in describing the Frequent House in the seventh heaven: **And behold, seventy thousand angels enter it every day and they do not return to it until the last thing they are responsible for.** Imam Ahmad said: Aswad told us, Isra’il told us, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, on the authority of Mawariq, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: “I see what you do not see and I hear what you do not hear. The heavens groan, and it is right for them to groan. There is not in it the space of a finger but upon it is an angel prostrating. If you knew what I know, you would laugh little and cry much, and you would not take pleasure in women on the beds, and you would go out to the high places, beseeching God Almighty.” Abu Dharr said: By God, I would like to be a tree that is being cut down. Al-Tirmidhi and Ibn Majah narrated it from the hadith of Isra’il. Al-Tirmidhi said: It is a good, rare hadith, and it is narrated on the authority of Abu Dharr as a continuation of the hadith. Al-Hafiz Abu al-Qasim al-Tabarani said: Khair bin Arfa al-Misri told us, Urwah bin Marwan al-Raqi told us, Ubayd God bin Amr told us, on the authority of Abdul Karim bin Malik, on the authority of Ata’ bin Abi Rabah, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: **There is not in the seven heavens the space of a foot, a handspan, or a palm but that there is an angel in it.** A standing angel, a prostrating angel, or a kneeling angel. Then, on the Day of Resurrection, they will all say, **Glory be to You! We have not worshipped You as You should be worshipped except that we have not associated anything with You.** Muhammad ibn Nasr al-Marwazi said in the Book of Prayer: Amr ibn Zararah told us, Abd al-Wahhab ibn Ata’ told us, on the authority of Sa’id, on the authority of Qatada, on the authority of Safwan ibn Mahraz, on the authority of Hakim ibn Hizam, who said: While the Messenger of God (peace and blessings of God be upon him) was with his companions, he said to them, **Do you hear what I hear?** They said, **We do not hear anything.** The Messenger of God (peace and blessings of God be upon him) said, “I hear the creaking of the sky, and you are not to be blamed for it creaking. There is not a place the size of a handspan in it except that there is

Surat al-Muddaththir 74:31

And We have not made the companions of the Fire except angels, and We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture would be certain and those who believe would increase in faith and those who were given the Scripture and the believers would not doubt and that those in whose hearts is disease and the disbelievers would say, "What did God intend by this?" Thus does God send astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And it is not but a reminder to mankind.

an angel kneeling or prostrating on it."

He also said: Muhammad bin Abdullah bin Qahdhadh narrated to us, Abu Muadh al-Fadl bin Khalid al-Nahwi narrated to us, Ubayd bin Sulayman al-Bahili narrated to us, I heard al-Dahhak bin Muzahim narrating on the authority of Masruq bin al-Ajda' on the authority of Aisha that she said: The Messenger of God, may God bless him and grant him peace, said: "There is not a place of a foot in the lowest heaven except that there is an angel prostrating or standing on it. This is the saying of the angels: 'And there is not one of Us but has a known position. And indeed, it is We who arrange [our ranks] in rows. And indeed, it is We who glorify [God].'" This is a very strange chain of transmission traceable to the Prophet. Then he narrated it on the authority of Mahmud bin Adam on the authority of Abu Mu'awiyah on the authority of al-A'mash on the authority of Abu al-Dahha on the authority of Masruq on the authority of Ibn Mas'ud that he said: There is a heaven in which there is not a place the size of a handspan except that there is an angel's forehead or feet standing on it. Then he recited: 'And indeed, it is We who arrange [our ranks] in rows. And indeed, it is We who glorify [God].'"

Then he said: Ahmad bin Sayyar told us, Abu Ja'far bin Muhammad bin Khalid al-Dimashqi, known as Ibn Ummah, told us, al-Mughira bin 'Umar bin 'Atiyya from Banu 'Amr bin 'Awf told us, Sulayman bin Ayyub told me on the authority of Salim bin 'Awf, 'Ata' bin Zayd bin Mas'ud from Banu al-Hubla told me, Sulayman bin 'Amr bin al-Rabi' from Banu Salim told me, 'Abd al-Rahman bin al-'Ala' from Banu Sa'idah told me on the authority of his father al-'Ala' bin Sa'id, who witnessed the conquest and what came after it, that the Prophet, may God bless him and grant him peace, said one day to those sitting with him: **Do you hear what I hear?** They said: **And what do you hear, O Messenger of God?** He said: "The heavens groaned, and it is right for them to groan, for there is not a place for a foot in it but that there is an angel standing, bowing, or prostrating on it. And the angels said: 'And indeed, it is We who arrange [our ranks] and indeed, it is We who glorify.'" This is a very strange chain of transmission.

Then he said: Ishaq bin Muhammad bin Ismail Al-Farawi told us, Abdul Malik bin Qudamah told us, on the authority of Abdul Rahman bin Abdullah bin Dinar, on the authority of his father, on the authority of Abdullah bin Omar, "That Omar came while the prayer was being performed and three men were sitting, one of them being Abu Jahsh Al-Laihi. He said: Stand up and pray with the Messenger of God, may God bless him and grant him peace. Two of them stood up, but Abu Jahsh refused to stand up and said: I will not stand up until a man comes who is two arms stronger

than me and has more power than me, and he wrestles me down and then thrusts my face into the dirt. Omar said: So I wrestled him down and thrust his face into the dirt. Then Uthman bin Affan came and held me back from him. Omar went out angrily until he reached the Messenger of God, may God bless him and grant him peace, and said: What do you think, O Abu Hafs? He mentioned to him what had happened, and the Messenger of God, may God bless him and grant him peace, said: If Omar is pleased with him, by God, I would have liked you to bring me the head of the wicked man. Omar stood up and headed towards him, and when he was far away, he called him and said: Sit down so that I may tell you how the Lord, Blessed and Exalted be He, did not care about the prayer of Abu Jahsh, and that God, the Most High, has angels in the lowest heaven who are humble and do not raise their heads." Their heads will be raised until the Hour comes. When it comes, they will raise their heads and say, **Our Lord, we did not worship You as You should be worshipped.** Indeed, in the second heaven there are angels prostrating themselves and they will not raise their heads until the Hour comes. When the Hour comes, they will raise their heads and say, **Glorify be to You, our Lord, we did not worship You as You should be worshipped.**

Umar said to him: **And what do they say, O Messenger of God?** He said: "As for the people of the lowest heaven, they say: 'Glorify be to the Possessor of dominion and sovereignty.' As for the people of the second heaven, they say: 'Glorify be to the Possessor of glory and majesty.' As for the people of the third heaven, they say: 'Glorify be to the Ever-Living who does not die.' So say it, O Umar, in your prayer." Umar said: **O Messenger of God, what about what you taught me and commanded me to say in my prayer?** He said: **Say this once and this once.** What he commanded him to say was: **I seek refuge in your pardon from your punishment, and I seek refuge in your pleasure from your wrath, and I seek refuge in you from you, the Majestic is your face.** This is a very strange hadith, in fact it is extremely strange. Al-Bukhari narrated from Ishaq al-Farawi, and Ibn Hibban mentioned him among the trustworthy ones, but Abu Dawud, al-Nasa'i, al-Uqayli, and al-Darqutni declared him weak. Abu Hatim al-Razi said: **He was truthful, except that he lost his sight, so he was probably prompted, and his books are authentic.** He said once: **He is confused.** His sheikh, Abd al-Malik ibn Qudamah, Abu Qatada al-Jumahi, also spoke against him. It is surprising that Imam Muhammad bin Nasr narrated it without speaking about it, nor knowing its condition, nor discussing the weakness of some of its men. However, he narrated it from another chain of transmission on the authority of Saeed bin Jubair, with a similar mursal, and from another chain of

transmission on the authority of Al-Hasan Al-Basri, with a similar mursal, close to it. Then Muhammad bin Nasr said: Muhammad bin Abdullah bin Quhadah told us, Al-Nadr told us, Ibad bin Mansur told us: I heard Adi bin Artah, while he was delivering a sermon to us on the pulpit of Al-Madain, saying: I heard a man from the companions of the Prophet, may God bless him and grant him peace, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God Almighty has angels whose limbs tremble with fear of Him. There is not an angel among them who sheds a tear except that it falls on an angel praying. Among them are angels who have been prostrating since God created the heavens and the earth, and they have not raised their heads and will not raise them until the Day of Resurrection. Among them are angels who are bowing, and they have not raised their heads since God created the heavens and the earth and will not raise them until the Day of Resurrection. When they raise their heads, they look at the face of God, the Almighty and Majestic, and say: Glory be to You, we have not worshipped You as You should be worshipped." This is a good chain of transmission.

And the Almighty said: **And it is not but a reminder to mankind.** Mujahid and others said: **And it is not meaning the fire that was described but a reminder to mankind.** Then the Almighty said: **No! By the moon * And the night when it departs** meaning it turns away **And the morning when it brightens** meaning it shines **Indeed, it is one of the greatest** meaning the greatest things, meaning the fire. This was said by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak and others from the Salaf. **A warner to mankind * For whoever among you wills to come forward or stay behind** meaning for whoever wills to accept the warning and be guided to the truth or stay behind from it and turn away and reject it.

Fath al-Qadir

When the words of God Almighty were revealed: **Over it are nineteen**, Abu Jahl said: Muhammad has only nineteen helpers. Muhammad frightens you with nineteen, and you are the dark ones. Is it possible for every hundred men among you to strike one of them and then emerge from the Fire? Abu al-Ashd, a man from Banu Jumah, said: O people of Quraysh, when the Day of Resurrection comes, I will walk in front of you, pushing ten with my right shoulder and nine with my left shoulder, and we will proceed to enter Paradise. Then God revealed: 31- **And We have not made the keepers of the Fire except angels**, meaning We have not made the administrators of the Fire and those who punish those in it except angels. So who can bear the angels and who can overcome them? So how will you, O disbelievers, attempt to overcome them? It was said that He made them angels because they are different from the created beings of jinn and humans, and are not affected by the tenderness and compassion that affects gatherings. It was also said that they are the most upright of God's creation in His right and in anger for His sake, and the most powerful and strongest in strike. **And We did not make their number except as a trial** meaning misguidance for those who underestimated their number and as a trial for them.

The meaning is: We did not make their number this number mentioned in the Qur'an except as a misguidance and trial for them, until they said what they said so that their punishment would be doubled and God's wrath upon them would increase. It was said that the meaning of **except a trial is except a torment**, as in His statement: **On the Day when they will be tested over the Fire**, meaning they will be tormented. The *lam* in His statement: **that those who were given the Scripture may be certain** is related to **we made**, and what is meant by the People of the Scripture are the Jews and Christians regarding the prophethood of Muhammad, may God bless him and grant him peace, because what is in the Qur'an agrees with what is in their books. **And those who believe may increase in faith.** It was said that what is meant are those who believed from the People of the Scripture, such as Abdullah ibn Salam. It was said that what is meant are the believers from the nation of Muhammad, may God bless him and grant him peace. The meaning is: that they may increase in certainty to their certainty because they saw the agreement of the People of the Scripture with them. The phrase **and let not those who were given the Scripture and the believers doubt** confirms what was mentioned previously regarding certainty and the increase in faith. The meaning is to negate doubt from them regarding the religion, or that the number of the guards of Hell is nineteen. There is no doubt in reality from the believers, but it is a way of exposing others who have doubts before it. **And that those in whose hearts is a disease and the disbelievers may say, 'What does God intend by this as an example?'** What is meant by those in whose hearts is a disease are The hypocrites. Even though the Surah was revealed in Mecca and there was no hypocrisy at that time, it is a prediction of what would happen in Medina. Or what is meant by the disease is merely the occurrence of a third and doubt, which would happen among the disbelievers. Al-Husayn ibn al-Fadl said: The Surah was revealed in Mecca and there was no hypocrisy in Mecca, so the disease in this verse is disputed. What is meant by His statement, **and the disbelievers**, are the disbelievers among the Arabs of Mecca and others. The meaning of **What did God intend by this as an example?** is that He intended by this strange number to make the example strange. Al-Layth said: The example is the modern, and from it is His statement, **The example of Paradise which the righteous have been promised**, meaning its story is the report about it. **Thus does God leave astray whom He wills**, meaning like that misguidance mentioned previously. And His statement, **And We have not made their number except as a trial for those who disbelieve.** "God leaves astray whom He wills" of His servants, and the kaf is an attribute of a deleted source. **And guides whom He wills** of His servants. The meaning is: Like that misguidance is for the disbelievers and guidance is for the believers. God leaves astray whom He wills and guides whom He wills. It was also said that the meaning is: Thus God misguides from Paradise whom He wills and guides to it whom He wills. **And none knows the soldiers of your Lord except Him.** That is, He knows the number of His creation and the number of His multitudes of angels and others. Only He alone has the power to know that. Ata' said: He means the angels whom He created to torment the people of Hell. None knows their number except God.

Surat al-Muddaththir 74:31

And We have not made the companions of the Fire except angels, and We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture would be certain and those who believe would increase in faith and those who were given the Scripture and the believers would not doubt and that those in whose hearts is disease and the disbelievers would say, "What did God intend by this?" Thus does God send astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And it is not but a reminder to mankind.

The meaning is that the keepers of Hell, even though they are nineteen, have helpers and soldiers from among the angels that none knows except God, the Most High. Then He, the Most High, returned to mentioning Saqar and said: **And it is only a reminder to mankind.** That is, Saqar and what is mentioned about the number of its keepers are only a reminder and an admonition to the world. It was also said that **and it is** meaning the proofs, arguments and the Qur'an are only a reminder to mankind. Al-Zajaj said: The fire of this world is a reminder of the fire of the Hereafter, but this is far-fetched. It was also said that *it* meaning the number of the keepers of Hell is only a reminder to mankind so that they may know the perfection of God's power and that He does not need helpers and supporters. It was also said that the pronoun in **and it is** refers to the soldiers.

Tafsir al-Baghawi

Then God Almighty revealed:

31- **And We have not made the keepers of the Fire except angels**, not human men, so who can overcome the angels? **And We have not made their number**, meaning their small number, **except as a trial for those who disbelieve**, meaning as a misguidance for them until they said what they said, **that those who were given the Scripture will be certain**, because it is written in the Torah and the Gospel that they are nineteen, **and those who believe will increase in faith**, meaning those who believe from among the People of the Scripture will increase in belief in Muhammad, peace and blessings be upon him, if they find what he said in agreement with what is in their books, **and let not those who were given the Scripture and the believers doubt**, about their number, **and let those in whose hearts is a disease**, doubt and hypocrisy, **and the disbelievers**, the polytheists of Mecca, **say, 'What did God intend by this as an example?'** What did He intend by this hadith? And by the example He intended the hadith itself. *Likewise*, that is, just as God led astray those who denied the number of the keepers and guided those who believed, "God leads astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him." Muqatil said: This is Abu Jahl's answer when he said: Does Muhammad have no helpers other than nineteen? Ata' said: **And none knows the soldiers of your Lord except Him**, meaning from the angels whom He created to torment the people of Hellfire. None knows their number except God. The meaning is that the nineteen are the keepers of Hellfire, and they have helpers and soldiers from the angels that none knows except God, the Almighty and Majestic. Then He returned to the

mention of Saqar and said: **And it**, meaning Saqar, **is only a reminder to mankind**, except a reminder and an admonition to the people.

Tafsir al-Baidawi

31- **And We have not made the keepers of the Fire except angels** to differ from the kind of those being punished, so that they do not supplicate to them or seek comfort from them, and because they are the most powerful of creation and the most angry with God. It was narrated that when Abu Jahl heard it was nineteen, he said to the Quraysh 106: **Is every ten of you unable to strike a man from among them?** So this verse was revealed. **And We have not made their number except as a trial for those who disbelieve.** We have not made their number except the number that necessitated their trial, which is nineteen. So the effect was expressed by the effect to indicate that it is inseparable from it and their being tempted by it, their independence and mockery of it, and their improbability that this small number would undertake the torture of most of the two heavy burdens. Perhaps what is meant by making is the saying to make it better explained by His statement: **That those who were given the Scripture may be certain** meaning that they may acquire certainty in the prophethood of Muhammad, may God bless him and grant him peace, and the truth of the Qur'an, when they saw that it was in agreement with what was in their Book. **And those who believe will increase in faith** by believing in Him and by the People of the Scripture confirming Him. **And those who were given the Scripture and the believers will not doubt** that is, about that, and it is an emphasis on certainty and an increase in faith in Him and in the People of the Scripture confirming Him. **And those who were given the Scripture and the believers will not doubt** that is, about that, and it is an emphasis on certainty and an increase in faith and a denial of what is presented to the one who is certain whenever there is doubt. **And that those in whose hearts is disease will say** doubt or hypocrisy, so it is report of Mecca of what will happen in Medina after the migration. **And the disbelievers** those who are firm in their denial. **What did God intend by this as an example?** that is, what did He intend by this strange number to make the example strange? It was said that when they considered it unlikely, they thought it was an example. **Thus does God mislead whom He wills and guides whom He wills** like what was mentioned of misguidance and guidance. He misleads the disbelievers and guides the believers. **And the soldiers of your Lord do not know** the masses of His creation as they are. **Except Him** because no one has the ability to enumerate the possibilities and know their truths and

characteristics and what requires each of them to be specific to what is specific to it in terms of quantity, quality, consideration and proportion. **And it** and what is Saqar or the number of the keepers or the surah **except a reminder to mankind** except a reminder to them.

Surat al-Muddaththir 74:32

No! By the moon!

Surat al-Muddaththir 74:32

No! By the moon!

Tafsir al-Jalalayn

32 - *No* is an opening sentence meaning *No and the moon*

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, *No*, that the statement is not as those who claim that it is sufficient for his polytheist companions, the guardians of Hell, to abort them from it, then our Lord Almighty swore and said, **By the moon * And by the night when it departs**, meaning: And by the night when it turns away, going away.

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

Tafsir al-Qurtubi

The Almighty said: **No, by the moon**. Al-Farra' said: (*No*) is a conjunction for the oath, the meaning being, **and the moon**. It was also said that the meaning is truly, **and the moon**. Therefore, one should not stop at these two meanings at (*No*), and Al-Tabari permitted stopping at it, and made it a refutation of those who claimed that they were resisting the keepers of Hellfire, meaning that the matter is not as those who claim that they are resisting the keepers of Hellfire say.

Tafsir Ibn Kathir

God Almighty says: **And We have not made the keepers of the Fire except angels** that is, its guardians **except angels** stern and strong guardians. This was a response to the polytheists of Quraysh when they mentioned the number of guardians and Abu Jahl said: O people of Quraysh, can't every ten of you take on one of them so that you can overcome them? God Almighty said: **And We have not made the keepers of the Fire except angels** that is, of strong character who cannot be resisted or overcome. It was said that Abu al-Ashdayn, whose name was Kalda ibn Asid ibn Khalaf, said: O people of Quraysh, spare me from two of them and I will spare you from seventeen of them, out of his admiration for himself. He had reached such strength, as they claim, that he would stand on a cowhide and ten people would wrestle with it to pull it out from under his feet, but the skin would tear and he would not budge. Al-Suhayli said: He is the one who invited the Messenger of God, may God bless him and grant him peace, to wrestle with him, and he said: **If**

you defeat me, I will believe in you. So the Prophet, may God bless him and grant him peace, defeated him repeatedly, but he did not believe. Ibn Ishaq attributed the story of the wrestling to Rukanah ibn Abd Yazid ibn Hashim ibn al-Muttalib. **I said**: There is no contradiction between what they mentioned, and God knows best.

God the Almighty says: {And We have not made their number except as a trial for those who disbelieve} meaning, We only mentioned their number, that they were nineteen, as a test from Us for the people, {that those who were given the Scripture may be certain} meaning, that they may know that this Messenger is the truth, for he spoke in accordance with what they have of the heavenly books revealed to the prophets before him, {and those who believe may increase in faith} meaning, to their faith, meaning to what they witness of the truthfulness of the report of their Prophet Muhammad, peace and blessings be upon him, {and that those who were given the Scripture and the believers may not doubt, and that those in whose hearts is hypocrisy and the disbelievers may say, **What does God intend by this as an example?**} meaning, they say, **What is the wisdom in mentioning this here?** God the Almighty says: {Thus does God leave astray whom He wills and guides whom He wills} meaning, from the likes of this and similar things, faith is confirmed in the hearts of some people and shakes in others, and that is the ultimate wisdom and conclusive proof.

And the Almighty's saying: **And none knows the soldiers of your Lord except Him** means none knows their number and their great number except Him, lest anyone should imagine that they are only nineteen, as was said by a group of the people of misguidance and ignorance, and by the Greek philosophers and those who followed them from the two religions who heard this verse and wanted to apply it to the ten minds and nine souls whose claim they invented and were unable to establish the evidence for its requirements, so they understood the beginning of this verse and disbelieved in its end, which is His saying: **And none knows the soldiers of your Lord except Him**. And it was proven in the hadith of the Night Journey narrated in the two Sahihs and others on the authority of the Messenger of God, may God bless him and grant him peace, that he said in describing the Frequented House in the seventh heaven: **And behold, seventy thousand angels enter it every day and they do not return to it until the last thing they are responsible for**. Imam Ahmad said: Aswad told us, Isra'il told us, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, on the authority of Mawariq, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: "I see what you do not see and I hear what you do not hear. The heavens groan, and it is right for them to groan. There is not in it the space of a finger but upon it is an angel prostrating. If you knew what I know, you would laugh little and cry much, and you would not take pleasure in women on the beds, and you would go out to the high places, beseeching God Almighty." Abu Dharr said: By God, I would like to be a tree that is being cut down. Al-Tirmidhi and Ibn Majah narrated it from the hadith of

Isra'il. Al-Tirmidhi said: It is a good, rare hadith, and it is narrated on the authority of Abu Dharr as a continuation of the hadith. Al-Hafiz Abu al-Qasim al-Tabarani said: Khair bin Arfa al-Misri told us, Urwah bin Marwan al-Raqi told us, Ubayd God bin Amr told us, on the authority of Abdul Karim bin Malik, on the authority of Ata' bin Abi Rabah, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: **There is not in the seven heavens the space of a foot, a handspan, or a palm but that there is an angel in it.** A standing angel, a prostrating angel, or a kneeling angel. Then, on the Day of Resurrection, they will all say, **Glory be to You! We have not worshipped You as You should be worshipped except that we have not associated anything with You.** Muhammad ibn Nasr al-Marwazi said in the Book of Prayer: Amr ibn Zarah told us, Abd al-Wahhab ibn Ata' told us, on the authority of Sa'id, on the authority of Qatada, on the authority of Safwan ibn Mahraz, on the authority of Hakim ibn Hizam, who said: While the Messenger of God (peace and blessings of God be upon him) was with his companions, he said to them, **Do you hear what I hear?** They said, **We do not hear anything.** The Messenger of God (peace and blessings of God be upon him) said, "I hear the creaking of the sky, and you are not to be blamed for it creaking. There is not a place the size of a handspan in it except that there is an angel kneeling or prostrating on it."

He also said: Muhammad bin Abdullah bin Qahdhadh narrated to us, Abu Muadh al-Fadl bin Khalid al-Nahwi narrated to us, Ubayd bin Sulayman al-Bahili narrated to us, I heard al-Dahhak bin Muzahim narrating on the authority of Masruq bin al-Ajda' on the authority of Aisha that she said: The Messenger of God, may God bless him and grant him peace, said: "There is not a place of a foot in the lowest heaven except that there is an angel prostrating or standing on it. This is the saying of the angels: 'And there is not one of Us but has a known position. And indeed, it is We who arrange [our ranks] in rows. And indeed, it is We who glorify [God].'" This is a very strange chain of transmission traceable to the Prophet. Then he narrated it on the authority of Mahmud bin Adam on the authority of Abu Mu'awiyah on the authority of al-A'mash on the authority of Abu al-Dahha on the authority of Masruq on the authority of Ibn Mas'ud that he said: There is a heaven in which there is not a place the size of a handspan except that there is an angel's forehead or feet standing on it. Then he recited: 'And indeed, it is We who arrange [our ranks] in rows. And indeed, it is We who glorify [God].'"

Then he said: Ahmad bin Sayyar told us, Abu Ja'far bin Muhammad bin Khalid al-Dimashqi, known as Ibn Ummah, told us, al-Mughira bin 'Umar bin 'Atiyya from Banu 'Amr bin 'Awf told us, Sulayman bin Ayyub told me on the authority of Salim bin 'Awf, 'Ata' bin Zayd bin Mas'ud from Banu al-Hubla told me, Sulayman bin 'Amr bin al-Rabi' from Banu Salim told me, 'Abd al-Rahman bin al-'Ala' from Banu Sa'idah told me on the authority of his father al-'Ala' bin Sa'd, who witnessed the conquest and what came after it, that the Prophet, may God bless him and grant him peace, said one day to those sitting with him: **Do you hear what I hear?** They said: **And what do you hear, O Messenger of God?** He said: "The heavens groaned,

and it is right for them to groan, for there is not a place for a foot in it but that there is an angel standing, bowing, or prostrating on it. And the angels said: 'And indeed, it is We who arrange [our ranks] and indeed, it is We who glorify.'" This is a very strange chain of transmission.

Then he said: Ishaq bin Muhammad bin Ismail Al-Farawi told us, Abdul Malik bin Qudamah told us, on the authority of Abdul Rahman bin Abdullah bin Dinar, on the authority of his father, on the authority of Abdullah bin Omar, "That Omar came while the prayer was being performed and three men were sitting, one of them being Abu Jahsh Al-Laihi. He said: Stand up and pray with the Messenger of God, may God bless him and grant him peace. Two of them stood up, but Abu Jahsh refused to stand up and said: I will not stand up until a man comes who is two arms stronger than me and has more power than me, and he wrestles me down and then thrusts my face into the dirt. Omar said: So I wrestled him down and thrust his face into the dirt. Then Uthman bin Affan came and held me back from him. Omar went out angrily until he reached the Messenger of God, may God bless him and grant him peace, and said: What do you think, O Abu Hafs? He mentioned to him what had happened, and the Messenger of God, may God bless him and grant him peace, said: If Omar is pleased with him, by God, I would have liked you to bring me the head of the wicked man. Omar stood up and headed towards him, and when he was far away, he called him and said: Sit down so that I may tell you how the Lord, Blessed and Exalted be He, did not care about the prayer of Abu Jahsh, and that God, the Most High, has angels in the lowest heaven who are humble and do not raise their heads." Their heads will be raised until the Hour comes. When it comes, they will raise their heads and say, **Our Lord, we did not worship You as You should be worshipped.** Indeed, in the second heaven there are angels prostrating themselves and they will not raise their heads until the Hour comes. When the Hour comes, they will raise their heads and say, **Glory be to You, our Lord, we did not worship You as You should be worshipped.**

Umar said to him: **And what do they say, O Messenger of God?** He said: "As for the people of the lowest heaven, they say: 'Glory be to the Possessor of dominion and sovereignty.' As for the people of the second heaven, they say: 'Glory be to the Possessor of glory and majesty.' As for the people of the third heaven, they say: 'Glory be to the Ever-Living who does not die.' So say it, O Umar, in your prayer." Umar said: **O Messenger of God, what about what you taught me and commanded me to say in my prayer?** He said: **Say this once and this once.** What he commanded him to say was: **I seek refuge in your pardon from your punishment, and I seek refuge in your pleasure from your wrath, and I seek refuge in you from you, the Majestic is your face.** This is a very strange hadith, in fact it is extremely strange.

Al-Bukhari narrated from Ishaq al-Farawi, and Ibn Hibban mentioned him among the trustworthy ones, but Abu Dawud, al-Nasa'i, al-Uqayli, and al-Darqutni declared him weak. Abu Hatim al-Razi said: **He was truthful, except that he lost his sight, so he was probably prompted, and his books are authentic.** He said once: **He is confused.** His sheikh, Abd al-Malik ibn

Surat al-Muddaththir 74:32

No! By the moon!

Qudamah, Abu Qatada al-Jumahi, also spoke against him. It is surprising that Imam Muhammad bin Nasr narrated it without speaking about it, nor knowing its condition, nor discussing the weakness of some of its men. However, he narrated it from another chain of transmission on the authority of Saeed bin Jubair, with a similar mursal, and from another chain of transmission on the authority of Al-Hasan Al-Basri, with a similar mursal, close to it. Then Muhammad bin Nasr said: Muhammad bin Abdullah bin Quhadadh told us, Al-Nadr told us, Ibad bin Mansur told us: I heard Adi bin Artah, while he was delivering a sermon to us on the pulpit of Al-Madain, saying: I heard a man from the companions of the Prophet, may God bless him and grant him peace, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God Almighty has angels whose limbs tremble with fear of Him. There is not an angel among them who sheds a tear except that it falls on an angel praying. Among them are angels who have been prostrating since God created the heavens and the earth, and they have not raised their heads and will not raise them until the Day of Resurrection. Among them are angels who are bowing, and they have not raised their heads since God created the heavens and the earth and will not raise them until the Day of Resurrection. When they raise their heads, they look at the face of God, the Almighty and Majestic, and say: Glory be to You, we have not worshipped You as You should be worshipped." This is a good chain of transmission.

And the Almighty said: **And it is not but a reminder to mankind.** Mujahid and others said: **And it is not** meaning the fire that was described **but a reminder to mankind.** Then the Almighty said: **No! By the moon *** **And the night when it departs** meaning it turns away **And the morning when it brightens** meaning it shines **Indeed, it is one of the greatest** meaning the greatest things, meaning the fire. This was said by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak and others from the Salaf. **A warner to mankind * For whoever among you wills to come forward or stay behind** meaning for whoever wills to accept the warning and be guided to the truth or stay behind from it and turn away and reject it.

Fath al-Qadir

Then the Almighty deterred and warned the deniers, saying: 32- **No, by the moon.** Al-Farra' said: *No* is a conjunction for the oath. The meaning is: meaning, by the moon. It was also said that the meaning is: truly, by the moon. Ibn Jarir said: The meaning is to refute the claim of whoever claims that he can resist the keepers of Hell: meaning, the matter is not as he says. Then He swore to that effect by the moon and what comes after it, and this is the apparent meaning of the verse.

Tafsir al-Baghawi

32- **No, by the moon**, this is an oath, he says: Truly.

Tafsir al-Baidawi

32- *No* is a deterrent to those who deny it, or a denial that they should be reminded of it. **And the moon.**

Surat al-Muddaththir 74:33

And by the night when it departs

Tafsir al-Jalalayn

33 - **And the night when** with the opening of the dhal *departed* followed by a hamza meaning it passed

Tafsir al-Suyuti

Tafsir al-Tabari

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the night when it departs**: when it turns away.

Others said about this:

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 the night when it departs**. Its departure: its darkness.

The reciters differed in their recitation of this. The majority of the reciters of Medina and Basra recited it as **when he turned away**, and some of the reciters of Mecca and Kufa recited it as **when he turned away**.

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

Scholars of Arabic speech differed on this. Some of the Kufians said: They are two dialects. It is said: *dabar al-nahar wa adbara, dabar al-sif wa adbara*. He said: And so are *qabal* and *aqbal*. So if they say: *aqbal al-rakib wa aqbal*, they do not say it except with an alif.

Some Basrans said: **And the night when it departs** meaning: when the day departs and is at its end. He said: And it is said: *dabarni*: if he came behind me, and *adbara*: if he turned away.

The correct thing to say about this, in my opinion, is that they are two languages with the same meaning. This is because it is reported from the Arabs: **May God make ugly what is before Him and what is behind Him**. Another is that the people of interpretation did not distinguish between the two readings in their interpretation, and this is evidence that they did so as well, because they have the same meaning.

Tafsir al-Qurtubi

Then He, the Almighty and Majestic, swore on that by the moon and what comes after it, and said: **And the night when it departs**, meaning it has gone away. And likewise (*dabar*). Nafi', Hamza, and Hafs (*idh adabar*) and the rest read (*idha*) with an alif and (*dabar*) without an alif, and they are two languages with the same meaning. It is said: *dabar* and *adabar*, and likewise

before the night and *aqbal*. And they said: yesterday the *dabar* and the *mudabbar*, Sakhr bin Amr bin Al-Sharid Al-Sulami said:

We killed you while praising and worshipping God, and left behind you a time like yesterday.

It is narrated as *al-mudabbir* and this is the opinion of al-Farra' and al-Akhfash. Some linguists said: **Dabar al-layl** means **it passed** and *adbara* means **it began to decline**. Mujahid said: I asked Ibn Abbas about the verse: **And the night when it departs al-Dajjal 19:20**, so he was silent until it had departed, then he said: **O Mujahid, this is when the night departs**. Muhammad ibn al-Sumaiqa' read **and the night when it departs** with two alifs, and it is also in the copy of Abdullah and Ubayy with two alifs. Qatrib said: Whoever reads *dabar* means *approached*, from the Arabs' saying **dabar so-and-so** meaning he came from behind me. Abu Amr said: It is the language of Quraysh. Ibn Abbas said in a narration from him: The correct form is *adbara* meaning *yadbar* means *yadbar* on the back of a camel. Abu Ubaid chose *idha adabar* and said: **He said** because it is more in agreement with the letters that follow it.

Tafsir Ibn Kathir

God Almighty says: **And We have not made the keepers of the Fire except angels** that is, its guardians **except angels** stern and strong guardians. This was a response to the polytheists of Quraysh when they mentioned the number of guardians and Abu Jahl said: O people of Quraysh, can't every ten of you take on one of them so that you can overcome them? God Almighty said: **And We have not made the keepers of the Fire except angels** that is, of strong character who cannot be resisted or overcome. It was said that Abu al-Ashdayn, whose name was Kalda ibn Asid ibn Khalaf, said: O people of Quraysh, spare me from two of them and I will spare you from seventeen of them, out of his admiration for himself. He had reached such strength, as they claim, that he would stand on a cowhide and ten people would wrestle with it to pull it out from under his feet, but the skin would tear and he would not budge. Al-Suhayli said: He is the one who invited the Messenger of God, may God bless him and grant him peace, to wrestle with him, and he said: **If you defeat me, I will believe in you**. So the Prophet, may God bless him and grant him peace, defeated him repeatedly, but he did not believe. Ibn Ishaq attributed the story of the wrestling to Rukanah ibn Abd Yazid ibn Hashim ibn al-Muttalib. **I said**: There is no contradiction between what they mentioned, and God knows best.

God the Almighty says: {And We have not made their number except as a trial for those who disbelieve} meaning, We only mentioned their number, that they were nineteen, as a test from Us for the people, {that those who were given the Scripture may be certain} meaning, that they may know that this Messenger is the truth, for he spoke in accordance with what they have of the heavenly books revealed to the prophets before him, {and those who believe may increase in faith} meaning, to their faith, meaning to what they

witness of the truthfulness of the report of their Prophet Muhammad, peace and blessings be upon him, {and that those who were given the Scripture and the believers may not doubt, and that those in whose hearts is hypocrisy and the disbelievers may say, **What does God intend by this as an example?**} meaning, they say, **What is the wisdom in mentioning this here?** God the Almighty says: {Thus does God leave astray whom He wills and guides whom He wills} meaning, from the likes of this and similar things, faith is confirmed in the hearts of some people and shakes in others, and that is the ultimate wisdom and conclusive proof.

And the Almighty's saying: **And none knows the soldiers of your Lord except Him** means none knows their number and their great number except Him, lest anyone should imagine that they are only nineteen, as was said by a group of the people of misguidance and ignorance, and by the Greek philosophers and those who followed them from the two religions who heard this verse and wanted to apply it to the ten minds and nine souls whose claim they invented and were unable to establish the evidence for its requirements, so they understood the beginning of this verse and disbelieved in its end, which is His saying: **And none knows the soldiers of your Lord except Him.** And it was proven in the hadith of the Night Journey narrated in the two Sahihis and others on the authority of the Messenger of God, may God bless him and grant him peace, that he said in describing the Frequented House in the seventh heaven: **And behold, seventy thousand angels enter it every day and they do not return to it until the last thing they are responsible for.** Imam Ahmad said: Aswad told us, Isra'il told us, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, on the authority of Mawariq, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: "I see what you do not see and I hear what you do not hear. The heavens groan, and it is right for them to groan. There is not in it the space of a finger but upon it is an angel prostrating. If you knew what I know, you would laugh little and cry much, and you would not take pleasure in women on the beds, and you would go out to the high places, beseeching God Almighty." Abu Dharr said: By God, I would like to be a tree that is being cut down. Al-Tirmidhi and Ibn Majah narrated it from the hadith of Isra'il. Al-Tirmidhi said: It is a good, rare hadith, and it is narrated on the authority of Abu Dharr as a continuation of the hadith. Al-Hafiz Abu al-Qasim al-Tabarani said: Khair bin Arfa al-Misri told us, Urwah bin Marwan al-Raqi told us, Ubayd God bin Amr told us, on the authority of Abdul Karim bin Malik, on the authority of Ata' bin Abi Rabah, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: **There is not in the seven heavens the space of a foot, a handspan, or a palm but that there is an angel in it.** A standing angel, a prostrating angel, or a kneeling angel. Then, on the Day of Resurrection, they will all say, **Glory be to You! We have not worshipped You as You should be worshipped except that we have not associated anything with You.** Muhammad ibn Nasr al-Marwazi said in the Book of Prayer: Amr ibn Zararah

told us, Abd al-Wahhab ibn Ata' told us, on the authority of Sa'id, on the authority of Qatada, on the authority of Safwan ibn Mahraz, on the authority of Hakim ibn Hizam, who said: While the Messenger of God (peace and blessings of God be upon him) was with his companions, he said to them, **Do you hear what I hear?** They said, **We do not hear anything.** The Messenger of God (peace and blessings of God be upon him) said, "I hear the creaking of the sky, and you are not to be blamed for it creaking. There is not a place the size of a handspan in it except that there is an angel kneeling or prostrating on it."

He also said: Muhammad bin Abdullah bin Qahdhadh narrated to us, Abu Muadh al-Fadl bin Khalid al-Nahwi narrated to us, Ubayd bin Sulayman al-Bahili narrated to us, I heard al-Dahhak bin Muzahim narrating on the authority of Masruq bin al-Ajda' on the authority of Aisha that she said: The Messenger of God, may God bless him and grant him peace, said: "There is not a place of a foot in the lowest heaven except that there is an angel prostrating or standing on it. This is the saying of the angels: 'And there is not one of Us but has a known position. And indeed, it is We who arrange [our ranks] in rows. And indeed, it is We who glorify [God].'" This is a very strange chain of transmission traceable to the Prophet. Then he narrated it on the authority of Mahmud bin Adam on the authority of Abu Mu'awiyah on the authority of al-A'mash on the authority of Abu al-Dahha on the authority of Masruq on the authority of Ibn Mas'ud that he said: There is a heaven in which there is not a place the size of a handspan except that there is an angel's forehead or feet standing on it. Then he recited: 'And indeed, it is We who arrange [our ranks] in rows. And indeed, it is We who glorify [God].'"

Then he said: Ahmad bin Sayyar told us, Abu Ja'far bin Muhammad bin Khalid al-Dimashqi, known as Ibn Ummah, told us, al-Mughira bin 'Umar bin 'Atiyya from Banu 'Amr bin 'Awf told us, Sulayman bin Ayyub told me on the authority of Salim bin 'Awf, 'Ata' bin Zayd bin Mas'ud from Banu al-Hubla told me, Sulayman bin 'Amr bin al-Rabi' from Banu Salim told me, 'Abd al-Rahman bin al-'Ala' from Banu Sa'idah told me on the authority of his father al-'Ala' bin Sa'd, who witnessed the conquest and what came after it, that the Prophet, may God bless him and grant him peace, said one day to those sitting with him: **Do you hear what I hear?** They said: **And what do you hear, O Messenger of God?** He said: "The heavens groaned, and it is right for them to groan, for there is not a place for a foot in it but that there is an angel standing, bowing, or prostrating on it. And the angels said: 'And indeed, it is We who arrange [our ranks] and indeed, it is We who glorify.'" This is a very strange chain of transmission.

Then he said: Ishaq bin Muhammad bin Ismail Al-Farawi told us, Abdul Malik bin Qudamah told us, on the authority of Abdul Rahman bin Abdullah bin Dinar, on the authority of his father, on the authority of Abdullah bin Omar, "That Omar came while the prayer was being performed and three men were sitting, one of them being Abu Jahsh Al-Laithi. He said: Stand up and pray with the Messenger of God, may God bless

him and grant him peace. Two of them stood up, but Abu Jahsh refused to stand up and said: I will not stand up until a man comes who is two arms stronger than me and has more power than me, and he wrestles me down and then thrusts my face into the dirt. Omar said: So I wrestled him down and thrust his face into the dirt. Then Uthman bin Affan came and held me back from him. Omar went out angrily until he reached the Messenger of God, may God bless him and grant him peace, and said: What do you think, O Abu Hafs? He mentioned to him what had happened, and the Messenger of God, may God bless him and grant him peace, said: If Omar is pleased with him, by God, I would have liked you to bring me the head of the wicked man. Omar stood up and headed towards him, and when he was far away, he called him and said: Sit down so that I may tell you how the Lord, Blessed and Exalted be He, did not care about the prayer of Abu Jahsh, and that God, the Most High, has angels in the lowest heaven who are humble and do not raise their heads." Their heads will be raised until the Hour comes. When it comes, they will raise their heads and say, **Our Lord, we did not worship You as You should be worshipped.** Indeed, in the second heaven there are angels prostrating themselves and they will not raise their heads until the Hour comes. When the Hour comes, they will raise their heads and say, **Glory be to You, our Lord, we did not worship You as You should be worshipped.**

Umar said to him: **And what do they say, O Messenger of God?** He said: "As for the people of the lowest heaven, they say: 'Glory be to the Possessor of dominion and sovereignty.' As for the people of the second heaven, they say: 'Glory be to the Possessor of glory and majesty.' As for the people of the third heaven, they say: 'Glory be to the Ever-Living who does not die.' So say it, O Umar, in your prayer." Umar said: **O Messenger of God, what about what you taught me and commanded me to say in my prayer?** He said: **Say this once and this once.** What he commanded him to say was: **I seek refuge in your pardon from your punishment, and I seek refuge in your pleasure from your wrath, and I seek refuge in you from you, the Majestic is your face.** This is a very strange hadith, in fact it is extremely strange. Al-Bukhari narrated from Ishaq al-Farawi, and Ibn Hibban mentioned him among the trustworthy ones, but Abu Dawud, al-Nasa'i, al-Uqayli, and al-Darqutni declared him weak. Abu Hatim al-Razi said: **He was truthful, except that he lost his sight, so he was probably prompted, and his books are authentic.** He said once: **He is confused.** His sheikh, Abd al-Malik ibn Qudamah, Abu Qatada al-Jumahi, also spoke against him. It is surprising that Imam Muhammad bin Nasr narrated it without speaking about it, nor knowing its condition, nor discussing the weakness of some of its men. However, he narrated it from another chain of transmission on the authority of Saeed bin Jubair, with a similar mursal, and from another chain of transmission on the authority of Al-Hasan Al-Basri, with a similar mursal, close to it. Then Muhammad bin Nasr said: Muhammad bin Abdullah bin Quhadadh told us, Al-Nadr told us, Ibad bin Mansur told us: I heard Adi bin Artah, while he was delivering a sermon to us on the pulpit of Al-Madain, saying: I heard a man from the companions of the Prophet, may God bless

him and grant him peace, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God Almighty has angels whose limbs tremble with fear of Him. There is not an angel among them who sheds a tear except that it falls on an angel praying. Among them are angels who have been prostrating since God created the heavens and the earth, and they have not raised their heads and will not raise them until the Day of Resurrection. Among them are angels who are bowing, and they have not raised their heads since God created the heavens and the earth and will not raise them until the Day of Resurrection. When they raise their heads, they look at the face of God, the Almighty and Majestic, and say: Glory be to You, we have not worshipped You as You should be worshipped." This is a good chain of transmission.

And the Almighty said: **And it is not but a reminder to mankind.** Mujahid and others said: **And it is not** meaning the fire that was described **but a reminder to mankind.** Then the Almighty said: **No! By the moon * And the night when it departs** meaning it turns away **And the morning when it brightens** meaning it shines **Indeed, it is one of the greatest** meaning the greatest things, meaning the fire. This was said by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak and others from the Salaf. **A warner to mankind * For whoever among you wills to come forward or stay behind** meaning for whoever wills to accept the warning and be guided to the truth or stay behind from it and turn away and reject it.

Fath al-Qadir

33- **And the night when it departs** meaning it has gone. The majority read *when* with the addition of an alif, *dabar* with the weight of *daraba* as an adverbial phrase for the future. Nafi', Hafs and Hamza read *idh* without an alif, *adbara* with the weight of *akram* as an adverbial phrase for the past. Dab and adbara are two dialects, just as one says **aqbal al-zaman time has approached** and **qabal al-zaman time has passed.** One says **dabar al-hayl** and *adbara night* if it has turned away and gone.

Tafsir al-Baghawi

33- **And the night when it departs**, Nafi', Hamza, Hafs, and Ya'qub read *idh* without an alif, *adbara* with an alif, and the others read *idha* with an alif, *dabbar* without an alif, because it is more in agreement with what follows it, which is His statement, **And the morning when it brightens**, and because there is no oath in the Quran besides *idh*, but rather beside oaths *idha*, and *dabbar* and *adbara* are both languages. It is said: **dabar al-hayl** and *adbara* if it turned away and went away. Abu 'Amr said: *dabbar* is the language of Quraysh. Qatrib said: *dabbar* means *approached*. The Arabs say: **So-and-so came behind me**, meaning he came behind me, so the night comes after the day.

Surat al-Muddaththir 74:33

And by the night when it departs

Tafsir al-Baidawi

33- **And the night when it departs** meaning it departs, like *qabal* meaning it approached. Nafi', Ya'qub, and Hafs read it as **when it departs** in the past tense.

Surat al-Muddaththir 74:34

And by the morning when it brightens

Tafsir al-Jalalayn

34 - And the morning when it appears

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And the morning when it dawns** God Almighty says: And the morning when it shines.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the morning when it brightens** when it shines and approaches.

Tafsir al-Qurtubi

Don't you see that he says: **And the morning when it brightens**, so how can one of them be (*when*) and the other (*when*) while there is no section in the Quran followed by (*when*). The meaning of (*asfar*) is: brightened. The common reading is (*asfar*) with an alif. Ibn al-Samiq' read: (*travel*). They are two languages. It is said: the travel of so-and-so's face and asfar: if it brightened. And in the hadith:

(**Pray at dawn, for it is greater for the reward**) meaning pray the dawn prayer at dawn. It is said: prolong it until dawn: illumination. His face became beautiful, meaning it shone. The woman uncovered her face, so she is a traveler. It is possible that it is from the word travel, meaning to sweep, as the house is swept, meaning to sweep. From this comes the word ambassador: when the leaves of the tree fall and crumble. It is said: it is called ambassador because the wind sweeps it. And the sweeper: the broom.

Tafsir Ibn Kathir

God Almighty says: **And We have not made the keepers of the Fire except angels** that is, its guardians **except angels** stern and strong guardians. This was a response to the polytheists of Quraysh when they mentioned the number of guardians and Abu Jahl said: O people of Quraysh, can't every ten of you take on one of them so that you can overcome them? God Almighty said: **And We have not made the keepers of the Fire except angels** that is, of strong character who cannot be resisted or overcome. It was said that Abu al-Ashdayn, whose name was Kalda ibn Asid ibn Khalaf, said: O people of Quraysh, spare me from two of them and I will spare you from seventeen of them, out of his admiration for himself. He had reached such strength, as they claim, that he would stand on a cowhide and ten people would wrestle with it to pull it out from under his feet, but the skin would tear and he would not budge. Al-Suhayli said: He is the one who invited the Messenger of God, may God bless him and

grant him peace, to wrestle with him, and he said: **If you defeat me, I will believe in you.** So the Prophet, may God bless him and grant him peace, defeated him repeatedly, but he did not believe. Ibn Ishaq attributed the story of the wrestling to Rukanah ibn Abd Yazid ibn Hashim ibn al-Muttalib. **I said:** There is no contradiction between what they mentioned, and God knows best.

God the Almighty says: {And We have not made their number except as a trial for those who disbelieve} meaning, We only mentioned their number, that they were nineteen, as a test from Us for the people, {that those who were given the Scripture may be certain} meaning, that they may know that this Messenger is the truth, for he spoke in accordance with what they have of the heavenly books revealed to the prophets before him, {and those who believe may increase in faith} meaning, to their faith, meaning to what they witness of the truthfulness of the report of their Prophet Muhammad, peace and blessings be upon him, {and that those who were given the Scripture and the believers may not doubt, and that those in whose hearts is hypocrisy and the disbelievers may say, **What does God intend by this as an example?**} meaning, they say, **What is the wisdom in mentioning this here?** God the Almighty says: {Thus does God leave astray whom He wills and guides whom He wills} meaning, from the likes of this and similar things, faith is confirmed in the hearts of some people and shakes in others, and that is the ultimate wisdom and conclusive proof.

And the Almighty's saying: **And none knows the soldiers of your Lord except Him** means none knows their number and their great number except Him, lest anyone should imagine that they are only nineteen, as was said by a group of the people of misguidance and ignorance, and by the Greek philosophers and those who followed them from the two religions who heard this verse and wanted to apply it to the ten minds and nine souls whose claim they invented and were unable to establish the evidence for its requirements, so they understood the beginning of this verse and disbelieved in its end, which is His saying: **And none knows the soldiers of your Lord except Him.** And it was proven in the hadith of the Night Journey narrated in the two Sahihis and others on the authority of the Messenger of God, may God bless him and grant him peace, that he said in describing the Frequented House in the seventh heaven: **And behold, seventy thousand angels enter it every day and they do not return to it until the last thing they are responsible for.** Imam Ahmad said: Aswad told us, Isra'il told us, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, on the authority of Mawariq, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: "I see what you do not see and I hear what you do not hear. The heavens groan, and it is right for them to groan. There is not in it the space of a finger but upon it is an angel prostrating. If you knew what I know, you would laugh little and cry much, and you would not take pleasure in women on the beds, and you would go out to the high places, beseeching God Almighty." Abu Dharr said: By God, I would like to be a tree that is being cut down. Al-Tirmidhi and Ibn Majah narrated it from the hadith of Isra'il. Al-Tirmidhi said: It is a good, rare hadith, and it

is narrated on the authority of Abu Dharr as a continuation of the hadith. Al-Hafiz Abu al-Qasim al-Tabarani said: Khair bin Arfa al-Misri told us, Urwah bin Marwan al-Raqi told us, Ubayd God bin Amr told us, on the authority of Abdul Karim bin Malik, on the authority of Ata' bin Abi Rabah, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: **There is not in the seven heavens the space of a foot, a handspan, or a palm but that there is an angel in it.** A standing angel, a prostrating angel, or a kneeling angel. Then, on the Day of Resurrection, they will all say, **Glory be to You! We have not worshipped You as You should be worshipped except that we have not associated anything with You.** Muhammad ibn Nasr al-Marwazi said in the Book of Prayer: Amr ibn Zararah told us, Abd al-Wahhab ibn Ata' told us, on the authority of Sa'id, on the authority of Qatada, on the authority of Safwan ibn Mahraz, on the authority of Hakim ibn Hizam, who said: While the Messenger of God (peace and blessings of God be upon him) was with his companions, he said to them, **Do you hear what I hear?** They said, **We do not hear anything.** The Messenger of God (peace and blessings of God be upon him) said, "I hear the creaking of the sky, and you are not to be blamed for it creaking. There is not a place the size of a handspan in it except that there is an angel kneeling or prostrating on it."

He also said: Muhammad bin Abdullah bin Qahdhadh narrated to us, Abu Muadh al-Fadi bin Khalid al-Nahwi narrated to us, Ubayd bin Sulayman al-Bahili narrated to us, I heard al-Dahhak bin Muzahim narrating on the authority of Masruq bin al-Ajda' on the authority of Aisha that she said: The Messenger of God, may God bless him and grant him peace, said: "There is not a place of a foot in the lowest heaven except that there is an angel prostrating or standing on it. This is the saying of the angels: 'And there is not one of Us but has a known position. And indeed, it is We who arrange [our ranks] in rows. And indeed, it is We who glorify [God].'" This is a very strange chain of transmission traceable to the Prophet. Then he narrated it on the authority of Mahmud bin Adam on the authority of Abu Mu'awiyah on the authority of al-A'mash on the authority of Abu al-Dahha on the authority of Masruq on the authority of Ibn Mas'ud that he said: There is a heaven in which there is not a place the size of a handspan except that there is an angel's forehead or feet standing on it. Then he recited: 'And indeed, it is We who arrange [our ranks] in rows. And indeed, it is We who glorify [God].'"

Then he said: Ahmad bin Sayyar told us, Abu Ja'far bin Muhammad bin Khalid al-Dimashqi, known as Ibn Ummah, told us, al-Mughira bin 'Umar bin 'Atiyya from Banu 'Amr bin 'Awf told us, Sulayman bin Ayyub told me on the authority of Salim bin 'Awf, 'Ata' bin Zayd bin Mas'ud from Banu al-Hubla told me, Sulayman bin 'Amr bin al-Rabi' from Banu Salim told me, 'Abd al-Rahman bin al-'Ala' from Banu Sa'idah told me on the authority of his father al-'Ala' bin Sa'd, who witnessed the conquest and what came after it, that the Prophet, may God bless him and grant him peace, said one day to those sitting with him: **Do you hear what I hear?** They said: **And what do you hear, O**

Messenger of God? He said: "The heavens groaned, and it is right for them to groan, for there is not a place for a foot in it but that there is an angel standing, bowing, or prostrating on it. And the angels said: 'And indeed, it is We who arrange [our ranks] and indeed, it is We who glorify.'" This is a very strange chain of transmission.

Then he said: Ishaq bin Muhammad bin Ismail al-Farawi told us, Abdul Malik bin Qudamah told us, on the authority of Abdul Rahman bin Abdullah bin Dinar, on the authority of his father, on the authority of Abdullah bin Omar, "That Omar came while the prayer was being performed and three men were sitting, one of them being Abu Jahsh al-Laithi. He said: Stand up and pray with the Messenger of God, may God bless him and grant him peace. Two of them stood up, but Abu Jahsh refused to stand up and said: I will not stand up until a man comes who is two arms stronger than me and has more power than me, and he wrestles me down and then thrusts my face into the dirt. Omar said: So I wrestled him down and thrust his face into the dirt. Then Uthman bin Affan came and held me back from him. Omar went out angrily until he reached the Messenger of God, may God bless him and grant him peace, and said: What do you think, O Abu Hafs? He mentioned to him what had happened, and the Messenger of God, may God bless him and grant him peace, said: If Omar is pleased with him, by God, I would have liked you to bring me the head of the wicked man. Omar stood up and headed towards him, and when he was far away, he called him and said: Sit down so that I may tell you how the Lord, Blessed and Exalted be He, did not care about the prayer of Abu Jahsh, and that God, the Most High, has angels in the lowest heaven who are humble and do not raise their heads." Their heads will be raised until the Hour comes. When it comes, they will raise their heads and say, **Our Lord, we did not worship You as You should be worshipped.** Indeed, in the second heaven there are angels prostrating themselves and they will not raise their heads until the Hour comes. When the Hour comes, they will raise their heads and say, **Glory be to You, our Lord, we did not worship You as You should be worshipped.**

Umar said to him: **And what do they say, O Messenger of God?** He said: "As for the people of the lowest heaven, they say: 'Glory be to the Possessor of dominion and sovereignty.' As for the people of the second heaven, they say: 'Glory be to the Possessor of glory and majesty.' As for the people of the third heaven, they say: 'Glory be to the Ever-Living who does not die.' So say it, O Umar, in your prayer." Umar said: **O Messenger of God, what about what you taught me and commanded me to say in my prayer?** He said: **Say this once and this once.** What he commanded him to say was: **I seek refuge in your pardon from your punishment, and I seek refuge in your pleasure from your wrath, and I seek refuge in you from you, the Majestic is your face.** This is a very strange hadith, in fact it is extremely strange. Al-Bukhari narrated from Ishaq al-Farawi, and Ibn Hibban mentioned him among the trustworthy ones, but Abu Dawud, al-Nasa'i, al-Uqayli, and al-Darqutni declared him weak. Abu Hatim al-Razi said: **He was**

truthful, except that he lost his sight, so he was probably prompted, and his books are authentic. He said once: **He is confused.** His sheikh, Abd al-Malik ibn Qudamah, Abu Qatada al-Jumahi, also spoke against him. It is surprising that Imam Muhammad bin Nasr narrated it without speaking about it, nor knowing its condition, nor discussing the weakness of some of its men. However, he narrated it from another chain of transmission on the authority of Saeed bin Jubair, with a similar mursal, and from another chain of transmission on the authority of Al-Hasan Al-Basri, with a similar mursal, close to it. Then Muhammad bin Nasr said: Muhammad bin Abdullah bin Quhadadh told us, Al-Nadr told us, Ibad bin Mansur told us: I heard Adi bin Artah, while he was delivering a sermon to us on the pulpit of Al-Madain, saying: I heard a man from the companions of the Prophet, may God bless him and grant him peace, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God Almighty has angels whose limbs tremble with fear of Him. There is not an angel among them who sheds a tear except that it falls on an angel praying. Among them are angels who have been prostrating since God created the heavens and the earth, and they have not raised their heads and will not raise them until the Day of Resurrection. Among them are angels who are bowing, and they have not raised their heads since God created the heavens and the earth and will not raise them until the Day of Resurrection. When they raise their heads, they look at the face of God, the Almighty and Majestic, and say: Glory be to You, we have not worshipped You as You should be worshipped." This is a good chain of transmission.

And the Almighty said: **And it is not but a reminder to mankind.** Mujahid and others said: **And it is not** meaning the fire that was described **but a reminder to mankind.** Then the Almighty said: **No! By the moon * And the night when it departs** meaning it turns away **And the morning when it brightens** meaning it shines **Indeed, it is one of the greatest** meaning the greatest things, meaning the fire. This was said by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak and others from the Salaf. **A warner to mankind * For whoever among you wills to come forward or stay behind** meaning for whoever wills to accept the warning and be guided to the truth or stay behind from it and turn away and reject it.

Fath al-Qadir

34- **And the morning when it dawns** meaning it becomes bright and clear.

Tafsir al-Baghawi

34- **And the morning when it dawns**, it shines and becomes clear.

Tafsir al-Baidawi

34- **And the morning when it shines.**

Surat al-Muddaththir 74:35

Indeed, it is one of the greatest.

Surat al-Muddaththir 74:35

Indeed, it is one of the greatest.

Tafsir al-Jalalayn

35 - *It* meaning Saqar **is one of the great** calamities.

Tafsir al-Suyuti

Tafsir al-Tabari

It is one of the greatest things. God Almighty says: Hell is one of the greatest things, meaning the great things.

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 me, 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, **Indeed, it is one of the greatest**, meaning: Hell.

Abu Al-Sa'ib told us: Abu Mu'awiyah told us, on the authority of Ismail bin Sami', on the authority of Abu Razin: **It is one of the greatest.** He said: Hell.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **Indeed, it is one of the greatest**, he said: This is the Fire.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **It is one of the greatest sins.** He said: It is the Fire.

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, **Indeed, it is one of the greatest**, meaning: Hell.

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, **It is one of the greatest**, meaning: Hell.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, it is one of the greatest** is the answer to the oath, meaning that this fire is **one of the greatest** meaning one of the calamities. In the interpretation of Muqatil (**(the greatest)** is a name for the fire. It was narrated on the authority of Ibn Abbas (**it is**) meaning that their denial of Muhammad, may God bless him and grant him peace, **is one of the greatest** meaning one of the major sins. It was said: naming that the establishment of the Hour is one of the greatest. And the greatest: are the great punishments. The rajaz poet said:

O son of Al-Mualla, one of the greatest calamities of the age and the deaf of others has descended

The singular form of *al-kabr* is *al-kabr* like *al-sughra* and *al-saghr*, and *al-azm* and *al-'azm*. The general public read *li-ahadah* which is a noun that is initially feminine and not built on the masculine, like '*aqba* and *akhra*, and its alif is a qata' alif that does not go away in connection. Jarir bin Hazim narrated on the authority of Ibn Kathir **innahu lahdi al-kabr** without the hamza.

Tafsir Ibn Kathir

God Almighty says: **And We have not made the keepers of the Fire except angels** that is, its guardians **except angels** stern and strong guardians. This was a response to the polytheists of Quraysh when they mentioned the number of guardians and Abu Jahl said: O people of Quraysh, can't every ten of you take on one of them so that you can overcome them? God Almighty said: **And We have not made the keepers of the Fire except angels** that is, of strong character who cannot be resisted or overcome. It was said that Abu al-Ashdayn, whose name was Kalda ibn Asid ibn Khalaf, said: O people of Quraysh, spare me from two of them and I will spare you from seventeen of them, out of his admiration for himself. He had reached such strength, as they claim, that he would stand on a cowhide and ten people would wrestle with it to pull it out from under his feet, but the skin would tear and he would not budge. Al-Suhayli said: He is the one who invited the Messenger of God, may God bless him and grant him peace, to wrestle with him, and he said: **If you defeat me, I will believe in you.** So the Prophet, may God bless him and grant him peace, defeated him repeatedly, but he did not believe. Ibn Ishaq attributed the story of the wrestling to Rukanah ibn Abd Yazid ibn Hashim ibn al-Muttalib. **I said:** There is no contradiction between what they mentioned, and God knows best.

God the Almighty says: {And We have not made their number except as a trial for those who disbelieve} meaning, We only mentioned their number, that they were nineteen, as a test from Us for the people, {that those who were given the Scripture may be certain} meaning, that they may know that this Messenger is the truth, for he spoke in accordance with what they have of the heavenly books revealed to the prophets before him, {and those who believe may increase in faith} meaning, to their faith, meaning to what they witness of the truthfulness of the report of their Prophet Muhammad, peace and blessings be upon him, {and that those who were given the Scripture and the believers may not doubt, and that those in whose hearts is hypocrisy and the disbelievers may say, **What does God intend by this as an example?**} meaning, they say, **What is the wisdom in mentioning this here?** God the Almighty says: {Thus does God leave astray whom He wills and guides whom He wills} meaning, from the likes of this and similar things, faith is confirmed in the hearts of some people and shakes in others, and that is the ultimate wisdom and conclusive proof.

And the Almighty's saying: **And none knows the soldiers of your Lord except Him** means none knows their number and their great number except Him, lest anyone should imagine that they are only nineteen, as was said by a group of the people of misguidance and ignorance, and by the Greek philosophers and those who followed them from the two religions who heard this verse and wanted to apply it to the ten minds and nine souls whose claim they invented and were unable to establish the evidence for its requirements, so they understood the beginning of this verse and disbelieved in its end, which is His saying: **And none knows the soldiers of your Lord except Him.** And it was proven in the hadith of the Night Journey narrated in the two Sahihs and others on the authority of the Messenger of God, may God bless him and grant him peace, that he said in describing the Frequented House in the seventh heaven: **And behold, seventy thousand angels enter it every day and they do not return to it until the last thing they are responsible for.** Imam Ahmad said: Aswad told us, Isra'il told us, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, on the authority of Mawariq, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: "I see what you do not see and I hear what you do not hear. The heavens groan, and it is right for them to groan. There is not in it the space of a finger but upon it is an angel prostrating. If you knew what I know, you would laugh little and cry much, and you would not take pleasure in women on the beds, and you would go out to the high places, beseeching God Almighty." Abu Dharr said: By God, I would like to be a tree that is being cut down. Al-Tirmidhi and Ibn Majah narrated it from the hadith of Isra'il. Al-Tirmidhi said: It is a good, rare hadith, and it is narrated on the authority of Abu Dharr as a continuation of the hadith. Al-Hafiz Abu al-Qasim al-Tabarani said: Khair bin Arfa al-Misri told us, Urwah bin Marwan al-Raqi told us, Ubayd God bin Amr told us, on the authority of Abdul Karim bin Malik, on the authority of Ata' bin Abi Rabah, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: **There is not in the seven heavens the space of a foot, a handspan, or a palm but that there is an angel in it.** A standing angel, a prostrating angel, or a kneeling angel. Then, on the Day of Resurrection, they will all say, **Glory be to You! We have not worshipped You as You should be worshipped except that we have not associated anything with You.** Muhammad ibn Nasr al-Marwazi said in the Book of Prayer: Amr ibn Zarahar told us, Abd al-Wahhab ibn Ata' told us, on the authority of Sa'id, on the authority of Qatada, on the authority of Safwan ibn Mahraz, on the authority of Hakim ibn Hizam, who said: While the Messenger of God (peace and blessings of God be upon him) was with his companions, he said to them, **Do you hear what I hear?** They said, **We do not hear anything.** The Messenger of God (peace and blessings of God be upon him) said, "I hear the creaking of the sky, and you are not to be blamed for it creaking. There is not a place the size of a handspan in it except that there is an angel kneeling or prostrating on it."

He also said: Muhammad bin Abdullah bin Qahdhadh narrated to us, Abu Muadh al-Fadl bin Khalid al-Nahwi narrated to us, Ubayd bin Sulayman al-Bahili narrated

to us, I heard al-Dahhak bin Muzahim narrating on the authority of Masruq bin al-Ajda' on the authority of Aisha that she said: The Messenger of God, may God bless him and grant him peace, said: "There is not a place of a foot in the lowest heaven except that there is an angel prostrating or standing on it. This is the saying of the angels: 'And there is not one of Us but has a known position. And indeed, it is We who arrange [our ranks] in rows. And indeed, it is We who glorify [God].'" This is a very strange chain of transmission traceable to the Prophet. Then he narrated it on the authority of Mahmud bin Adam on the authority of Abu Mu'awiyah on the authority of al-A'mash on the authority of Abu al-Dahha on the authority of Masruq on the authority of Ibn Mas'ud that he said: There is a heaven in which there is not a place the size of a handspan except that there is an angel's forehead or feet standing on it. Then he recited: "And indeed, it is We who arrange [our ranks] in rows. And indeed, it is We who glorify [God]."

Then he said: Ahmad bin Sayyar told us, Abu Ja'far bin Muhammad bin Khalid al-Dimashqi, known as Ibn Ummah, told us, al-Mughira bin 'Umar bin 'Atiyya from Banu 'Amr bin 'Awf told us, Sulayman bin Ayyub told me on the authority of Salim bin 'Awf, 'Ata' bin Zayd bin Mas'ud from Banu al-Hubla told me, Sulayman bin 'Amr bin al-Rabi' from Banu Salim told me, 'Abd al-Rahman bin al-'Ala' from Banu Sa'idah told me on the authority of his father al-'Ala' bin Sa'id, who witnessed the conquest and what came after it, that the Prophet, may God bless him and grant him peace, said one day to those sitting with him: **Do you hear what I hear?** They said: **And what do you hear, O Messenger of God?** He said: "The heavens groaned, and it is right for them to groan, for there is not a place for a foot in it but that there is an angel standing, bowing, or prostrating on it. And the angels said: 'And indeed, it is We who arrange [our ranks] and indeed, it is We who glorify.'" This is a very strange chain of transmission.

Then he said: Ishaq bin Muhammad bin Ismail Al-Farawi told us, Abdul Malik bin Qudamah told us, on the authority of Abdul Rahman bin Abdullah bin Dinar, on the authority of his father, on the authority of Abdullah bin Omar, "That Omar came while the prayer was being performed and three men were sitting, one of them being Abu Jahsh Al-Laithi. He said: Stand up and pray with the Messenger of God, may God bless him and grant him peace. Two of them stood up, but Abu Jahsh refused to stand up and said: I will not stand up until a man comes who is two arms stronger than me and has more power than me, and he wrestles me down and then thrusts my face into the dirt. Omar said: So I wrestled him down and thrust his face into the dirt. Then Uthman bin Affan came and held me back from him. Omar went out angrily until he reached the Messenger of God, may God bless him and grant him peace, and said: What do you think, O Abu Hafsa? He mentioned to him what had happened, and the Messenger of God, may God bless him and grant him peace, said: If Omar is pleased with him, by God, I would have liked you to bring me the head of the wicked man. Omar stood up and headed towards him, and when he was far away, he called him and said: Sit down so that I may tell you how the Lord, Blessed and Exalted be He, did not care about the

Indeed, it is one of the greatest.

prayer of Abu Jahsh, and that God, the Most High, has angels in the lowest heaven who are humble and do not raise their heads." Their heads will be raised until the Hour comes. When it comes, they will raise their heads and say, **Our Lord, we did not worship You as You should be worshipped.** Indeed, in the second heaven there are angels prostrating themselves and they will not raise their heads until the Hour comes. When the Hour comes, they will raise their heads and say, **Glory be to You, our Lord, we did not worship You as You should be worshipped.**

Umar said to him: **And what do they say, O Messenger of God?** He said: "As for the people of the lowest heaven, they say: 'Glory be to the Possessor of dominion and sovereignty.' As for the people of the second heaven, they say: 'Glory be to the Possessor of glory and majesty.' As for the people of the third heaven, they say: 'Glory be to the Ever-Living who does not die.' So say it, O Umar, in your prayer." Umar said: **O Messenger of God, what about what you taught me and commanded me to say in my prayer?** He said: **Say this once and this once.** What he commanded him to say was: **I seek refuge in your pardon from your punishment, and I seek refuge in your pleasure from your wrath, and I seek refuge in you from you, the Majestic is your face.** This is a very strange hadith, in fact it is extremely strange. Al-Bukhari narrated from Ishaq al-Farawi, and Ibn Hibban mentioned him among the trustworthy ones, but Abu Dawud, al-Nasa'i, al-Uqayli, and al-Darqutni declared him weak. Abu Hatim al-Razi said: **He was truthful, except that he lost his sight, so he was probably prompted, and his books are authentic.** He said once: **He is confused.** His sheikh, Abd al-Malik ibn Qudamah, Abu Qatada al-Jumahi, also spoke against him. It is surprising that Imam Muhammad bin Nasr narrated it without speaking about it, nor knowing its condition, nor discussing the weakness of some of its men. However, he narrated it from another chain of transmission on the authority of Saeed bin Jubair, with a similar mursal, and from another chain of transmission on the authority of Al-Hasan Al-Basri, with a similar mursal, close to it. Then Muhammad bin Nasr said: Muhammad bin Abdullah bin Quhadadh told us, Al-Nadr told us, Ibad bin Mansur told us: I heard Adi bin Artah, while he was delivering a sermon to us on the pulpit of Al-Madain, saying: I heard a man from the companions of the Prophet, may God bless him and grant him peace, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God Almighty has angels whose limbs tremble with fear of Him. There is not an angel among them who sheds a tear except that it falls on an angel praying. Among them are angels who have been prostrating since God created the heavens and the earth, and they have not raised their heads and will not raise them until the Day of Resurrection. Among them are angels who are bowing, and they have not raised their heads since God created the heavens and the earth and will not raise them until the Day of Resurrection. When they raise their heads, they look at the face of God, the Almighty and Majestic, and say: Glory be to You, we have not worshipped You as You should be worshipped." This is a good chain of

transmission.

And the Almighty said: **And it is not but a reminder to mankind.** Mujahid and others said: **And it is not** meaning the fire that was described **but a reminder to mankind.** Then the Almighty said: **No! By the moon * And the night when it departs** meaning it turns away **And the morning when it brightens** meaning it shines **Indeed, it is one of the greatest** meaning the greatest things, meaning the fire. This was said by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak and others from the Salaf. **A warner to mankind * For whoever among you wills to come forward or stay behind** meaning for whoever wills to accept the warning and be guided to the truth or stay behind from it and turn away and reject it.

Fath al-Qadir

35- **It is one of the greatest things.** This is the answer to the oath, and the pronoun refers to Saqar: that is, Saqar is one of the greatest disasters or calamities, and *great* is the plural of *greatest*. Muqatil said: *Greave* is one of the names of Hellfire. It was said that it is: that is, their denial of Muhammad is one of the greatest things. It was said that the establishment of the Hour is one of the greatest things, and from this is the saying of the poet:

O son of Al-Mualla, one of the greatest calamities of the age and the deaf of others has descended.

The majority of scholars read *li-ahadah* with a hamza, while Nasr ibn Asim, Ibn Muhaisin, and Ibn Kathir, in one narration from him, read *inna li-ahadah* without a hamza. Al-Kalbi said: By *al-kabir* he meant the levels and gates of Hell.

Tafsir al-Baghawi

35- **It is one of the greatest things,** meaning that Saqar is one of the greatest things, and the singular of greatest is greatest. Muqatil and Al-Kalbi said: What he meant by greatest is the levels of Hell, and they are seven: Hell, Laza, Al-Hutama, Al-Sa'ir, Saqar, Al-Jahannam, and Al-Hawiya.

Tafsir al-Baidawi

35- **It is one of the greatest** meaning one of the greatest calamities. There are many, and *Saqar* is one of them. The plural of *greatest* is *greatest* because it is attached to the verb, placing the alif in the position of the ta', just as *qasi'a* was attached to *qasi'a* and was made plural as *qawasi'a*. The sentence is the answer to the oath or an explanation of *no*, and the oath is an interjection for emphasis.

Surat al-Muddaththir 74:36

a warner to mankind

Tafsir al-Jalalayn

36 - **a warner** is a state of one and mentioned because it means punishment **for mankind**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **A warner to mankind**, God Almighty says: The Fire is one of the greatest, a warner to the children of Adam.

The people of interpretation differed about the meaning of his statement: **A warner to mankind**, and what is described by that. Some of them said: He meant the fire. They said: It is an attribute of the ha' in his statement: **It is**. They said: It is the warner. So according to what these people say, the warner is in the accusative case as a break from one of the major things, because one of the major things is definite, and his statement: **A warner** is indefinite, and the speech might be better to stop at it without it.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Al-Hasan said: By God, I have not warned people of anything more terrible than it, or a calamity more terrible than it.

Others said: Rather, this is from the attribute of God Almighty, and it is report from God about Himself, that He is a warner to His creation. According to this statement, the accusative of His statement, **a warner**, must be to be taken as a departure from the previous statement, so the meaning of the statement is: **And We have not made the companions of the Fire except angels as warners to mankind**, meaning: a warning to them. So His statement, **a warner**, means a warning to them, just as He said, **How then was a warner?** meaning My warning. And it can also mean: It is one of the greatest things, so We made that a warner. So His statement, **It is one of the greatest things**, conveys the meaning of **We made that thus**, and this meaning is what was intended by the one who said that, God willing.

Who said that?

Abu Al-Sa'ib told me, he said: Mu'awiyah told us, on the authority of Ismail, on the authority of Abu Razin, **Indeed, it is one of the greatest things**. He said: Hell. **A warner to mankind**. God says: I am a warner to you from it, so fear it.

Others said: Rather, this is a description of the Messenger of God, may God bless him and grant him peace. They said: The subject of the word *warn* is in the accusative case as a state of what is in his saying: **Rise up**. They said: The meaning of the statement is: Rise up as a warner to humanity, so warn.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **A warner to mankind**, he said: Creation. He said: The children of Adam, mankind. So it was said to him, Muhammad the warner. He said: Yes, he warns them.

Tafsir al-Qurtubi

His Almighty saying: {A warner to mankind} He means the Fire, meaning that this described Fire is **a warner to mankind** so it is an accusative case as a state of the implied word in (*it*) as said by Al-Zajaj. And it was mentioned because it means torment, or it means a warning in the sense of kinship, like their saying: a divorced and pure woman. Al-Khalil said: The warner is a verbal noun like Nakir, and that is why it is used to describe the feminine. Al-Hasan said: By God, I have not warned creation with anything more terrible than it. And it was said that what is meant by the warner is Muhammad, peace and blessings be upon him, meaning arise as a warner to mankind, meaning frightening them, so (**a warner**) is a state of (*arrive*) at the beginning of the Surah when He said: **Arise and warn** as said by Abu Ali Al-Farisi and Ibn Zayd, and it was narrated from Ibn Abbas but Al-Farra' rejected it. Ibn Al-Anbari said: Some of the commentators said that its meaning is (**O you wrapped up, arise as a warner to mankind**). This is ugly because the conversation between them has been prolonged. It was said: It is from the attributes of God the Most High. Abu Muawiyah Al-Dharee' narrated: Isma'il bin Samee' narrated to us on the authority of Abu Razin, **A warner to mankind**, he said: God the Almighty says: **Indeed, you have a warner from it, so fear it**. And (**a warner**) in this case is in the accusative case as a state, meaning (**And We have not made the companions of the Fire except angels**) warning mankind of that. And it was said: It is a state of (*He*) in His statement, the Most High: **And none knows the soldiers of your Lord except Him**. And it was said: It is in the position of a verbal noun, as if He said: A warning to mankind. Al-Farra' said: It is permissible for the warner to mean warning, meaning warn a warning, so it is like His statement, the Most High: **And you will soon know how I warn** (al-Mulk 67:17) meaning My warning, so on this basis it refers to the beginning of the surah, meaning **Arise and warn**, meaning warn. And it was said: It is in the accusative case with an implied verb. Ibn Abi Ubla read (*warn*) in the nominative case, with an implied verb. It was said: That is, the Qur'an is a warning to humanity, because it contains promises and threats.

Tafsir Ibn Kathir

God Almighty says: **And We have not made the keepers of the Fire except angels** that is, its guardians **except angels** stern and strong guardians. This was a response to the polytheists of Quraysh when they mentioned the number of guardians and Abu Jahl said: O people of Quraysh, can't every ten of you take on one of them so that you can overcome them? God Almighty said: **And We have not made the keepers of the Fire except angels** that is, of strong character who

Surat al-Muddaththir 74:36 a warner to mankind

cannot be resisted or overcome. It was said that Abu al-Asdayn, whose name was Kalda ibn Asid ibn Khalaf, said: O people of Quraysh, spare me from two of them and I will spare you from seventeen of them, out of his admiration for himself. He had reached such strength, as they claim, that he would stand on a cowhide and ten people would wrestle with it to pull it out from under his feet, but the skin would tear and he would not budge. Al-Suhayli said: He is the one who invited the Messenger of God, may God bless him and grant him peace, to wrestle with him, and he said: **If you defeat me, I will believe in you.** So the Prophet, may God bless him and grant him peace, defeated him repeatedly, but he did not believe. Ibn Ishaq attributed the story of the wrestling to Rukanah ibn Abd Yazid ibn Hashim ibn al-Muttalib. I said: There is no contradiction between what they mentioned, and God knows best.

God the Almighty says: {And We have not made their number except as a trial for those who disbelieve} meaning, We only mentioned their number, that they were nineteen, as a test from Us for the people, {that those who were given the Scripture may be certain} meaning, that they may know that this Messenger is the truth, for he spoke in accordance with what they have of the heavenly books revealed to the prophets before him, {and those who believe may increase in faith} meaning, to their faith, meaning to what they witness of the truthfulness of the report of their Prophet Muhammad, peace and blessings be upon him, {and that those who were given the Scripture and the believers may not doubt, and that those in whose hearts is hypocrisy and the disbelievers may say, **What does God intend by this as an example?**} meaning, they say, **What is the wisdom in mentioning this here?** God the Almighty says: {Thus does God leave astray whom He wills and guides whom He wills} meaning, from the likes of this and similar things, faith is confirmed in the hearts of some people and shakes in others, and that is the ultimate wisdom and conclusive proof.

And the Almighty's saying: **And none knows the soldiers of your Lord except Him** means none knows their number and their great number except Him, lest anyone should imagine that they are only nineteen, as was said by a group of the people of misguidance and ignorance, and by the Greek philosophers and those who followed them from the two religions who heard this verse and wanted to apply it to the ten minds and nine souls whose claim they invented and were unable to establish the evidence for its requirements, so they understood the beginning of this verse and disbelieved in its end, which is His saying: **And none knows the soldiers of your Lord except Him.** And it was proven in the hadith of the Night Journey narrated in the two Sahihs and others on the authority of the Messenger of God, may God bless him and grant him peace, that he said in describing the Frequent House in the seventh heaven: **And behold, seventy thousand angels enter it every day and they do not return to it until the last thing they are responsible for.** Imam Ahmad said: Aswad told us, Isra'il told us, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, on the authority of Mawariq, on the authority

of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: "I see what you do not see and I hear what you do not hear. The heavens groan, and it is right for them to groan. There is not in it the space of a finger but upon it is an angel prostrating. If you knew what I know, you would laugh little and cry much, and you would not take pleasure in women on the beds, and you would go out to the high places, beseeching God Almighty." Abu Dharr said: By God, I would like to be a tree that is being cut down. Al-Tirmidhi and Ibn Majah narrated it from the hadith of Isra'il. Al-Tirmidhi said: It is a good, rare hadith, and it is narrated on the authority of Abu Dharr as a continuation of the hadith. Al-Hafiz Abu al-Qasim al-Tabarani said: Khair bin Arfa al-Misri told us, Urwah bin Marwan al-Raqi told us, Ubayd God bin Amr told us, on the authority of Abdul Karim bin Malik, on the authority of Ata' bin Abi Rabah, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: **There is not in the seven heavens the space of a foot, a handspan, or a palm but that there is an angel in it.** A standing angel, a prostrating angel, or a kneeling angel. Then, on the Day of Resurrection, they will all say, **Glory be to You! We have not worshipped You as You should be worshipped except that we have not associated anything with You.** Muhammad ibn Nasr al-Marwazi said in the Book of Prayer: Amr ibn Zararah told us, Abd al-Wahhab ibn Ata' told us, on the authority of Sa'id, on the authority of Qatada, on the authority of Safwan ibn Mahraz, on the authority of Hakim ibn Hizam, who said: While the Messenger of God (peace and blessings of God be upon him) was with his companions, he said to them, **Do you hear what I hear?** They said, **We do not hear anything.** The Messenger of God (peace and blessings of God be upon him) said, "I hear the creaking of the sky, and you are not to be blamed for it creaking. There is not a place the size of a handspan in it except that there is an angel kneeling or prostrating on it."

He also said: Muhammad bin Abdullah bin Qahdadh narrated to us, Abu Muadh al-Fadl bin Khalid al-Nahwi narrated to us, Ubayd bin Sulayman al-Bahili narrated to us, I heard al-Dahhak bin Muzahim narrating on the authority of Masruq bin al-Ajda' on the authority of Aisha that she said: The Messenger of God, may God bless him and grant him peace, said: "There is not a place of a foot in the lowest heaven except that there is an angel prostrating or standing on it. This is the saying of the angels: 'And there is not one of Us but has a known position. And indeed, it is We who arrange [our ranks] in rows. And indeed, it is We who glorify [God].'" This is a very strange chain of transmission traceable to the Prophet. Then he narrated it on the authority of Mahmud bin Adam on the authority of Abu Mu'awiyah on the authority of al-A'mash on the authority of Abu al-Dahha on the authority of Masruq on the authority of Ibn Mas'ud that he said: There is a heaven in which there is not a place the size of a handspan except that there is an angel's forehead or feet standing on it. Then he recited: 'And indeed, it is We who arrange [our ranks] in rows. And indeed, it is We who glorify [God].'"

Then he said: Ahmad bin Sayyar told us, Abu Ja'far

bin Muhammad bin Khalid al-Dimashqi, known as Ibn Ummah, told us, al-Mughira bin `Umar bin `Atiyya from Banu `Amr bin `Awf told us, Sulayman bin Ayyub told me on the authority of Salim bin `Awf, `Ata` bin Zayd bin Mas`ud from Banu al-Hubla told me, Sulayman bin `Amr bin al-Rabi` from Banu Salim told me, `Abd al-Rahman bin al-`Ala` from Banu Sa`idah told me on the authority of his father al-`Ala` bin Sa`d, who witnessed the conquest and what came after it, that the Prophet, may God bless him and grant him peace, said one day to those sitting with him: **Do you hear what I hear?** They said: **And what do you hear, O Messenger of God?** He said: "The heavens groaned, and it is right for them to groan, for there is not a place for a foot in it but that there is an angel standing, bowing, or prostrating on it. And the angels said: 'And indeed, it is We who arrange [our ranks] and indeed, it is We who glorify.'" This is a very strange chain of transmission.

Then he said: Ishaq bin Muhammad bin Ismail Al-Farawi told us, Abdul Malik bin Qudamah told us, on the authority of Abdul Rahman bin Abdullah bin Dinar, on the authority of his father, on the authority of Abdullah bin Omar, "That Omar came while the prayer was being performed and three men were sitting, one of them being Abu Jahsh Al-Laithi. He said: Stand up and pray with the Messenger of God, may God bless him and grant him peace. Two of them stood up, but Abu Jahsh refused to stand up and said: I will not stand up until a man comes who is two arms stronger than me and has more power than me, and he wrestles me down and then thrusts my face into the dirt. Omar said: So I wrestled him down and thrust his face into the dirt. Then Uthman bin Affan came and held me back from him. Omar went out angrily until he reached the Messenger of God, may God bless him and grant him peace, and said: What do you think, O Abu Hafs? He mentioned to him what had happened, and the Messenger of God, may God bless him and grant him peace, said: If Omar is pleased with him, by God, I would have liked you to bring me the head of the wicked man. Omar stood up and headed towards him, and when he was far away, he called him and said: Sit down so that I may tell you how the Lord, Blessed and Exalted be He, did not care about the prayer of Abu Jahsh, and that God, the Most High, has angels in the lowest heaven who are humble and do not raise their heads." Their heads will be raised until the Hour comes. When it comes, they will raise their heads and say, **Our Lord, we did not worship You as You should be worshipped.** Indeed, in the second heaven there are angels prostrating themselves and they will not raise their heads until the Hour comes. When the Hour comes, they will raise their heads and say, **Glory be to You, our Lord, we did not worship You as You should be worshipped.**

Umar said to him: **And what do they say, O Messenger of God?** He said: "As for the people of the lowest heaven, they say: 'Glory be to the Possessor of dominion and sovereignty.' As for the people of the second heaven, they say: 'Glory be to the Possessor of glory and majesty.' As for the people of the third heaven, they say: 'Glory be to the Ever-Living who does not die.' So say it, O Umar, in your prayer." Umar said: **O Messenger of God, what about what you taught me and commanded me to say in my prayer?**

He said: **Say this once and this once.** What he commanded him to say was: **I seek refuge in your pardon from your punishment, and I seek refuge in your pleasure from your wrath, and I seek refuge in you from you, the Majestic is your face.** This is a very strange hadith, in fact it is extremely strange. Al-Bukhari narrated from Ishaq al-Farawi, and Ibn Hibban mentioned him among the trustworthy ones, but Abu Dawud, al-Nasa'i, al-Uqayli, and al-Darqutni declared him weak. Abu Hatim al-Razi said: **He was truthful, except that he lost his sight, so he was probably prompted, and his books are authentic.** He said once: **He is confused.** His sheikh, Abd al-Malik ibn Qudamah, Abu Qatada al-Jumahi, also spoke against him. It is surprising that Imam Muhammad bin Nasr narrated it without speaking about it, nor knowing its condition, nor discussing the weakness of some of its men. However, he narrated it from another chain of transmission on the authority of Saeed bin Jubair, with a similar mursal, and from another chain of transmission on the authority of Al-Hasan Al-Basri, with a similar mursal, close to it. Then Muhammad bin Nasr said: Muhammad bin Abdullah bin Quhadadh told us, Al-Nadr told us, Ibad bin Mansur told us: I heard Adi bin Artah, while he was delivering a sermon to us on the pulpit of Al-Madain, saying: I heard a man from the companions of the Prophet, may God bless him and grant him peace, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God Almighty has angels whose limbs tremble with fear of Him. There is not an angel among them who sheds a tear except that it falls on an angel praying. Among them are angels who have been prostrating since God created the heavens and the earth, and they have not raised their heads and will not raise them until the Day of Resurrection. Among them are angels who are bowing, and they have not raised their heads since God created the heavens and the earth and will not raise them until the Day of Resurrection. When they raise their heads, they look at the face of God, the Almighty and Majestic, and say: Glory be to You, we have not worshipped You as You should be worshipped." This is a good chain of transmission.

And the Almighty said: **And it is not but a reminder to mankind.** Mujahid and others said: **And it is not** meaning the fire that was described **but a reminder to mankind.** Then the Almighty said: **No! By the moon * And the night when it departs** meaning it turns away **And the morning when it brightens** meaning it shines **Indeed, it is one of the greatest** meaning the greatest things, meaning the fire. This was said by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak and others from the Salaf. **A warner to mankind * For whoever among you wills to come forward or stay behind** meaning for whoever wills to accept the warning and be guided to the truth or stay behind from it and turn away and reject it.

Fath al-Qadir

36- **A warner to mankind** The word *warner* is in the accusative case as a hal of the pronoun in *it*, as stated by Al-Zajaj. It was narrated from him, Al-Kisa'i, and Abu Ali Al-Farsi that it is a hal of his saying **rise and warn**, meaning rise, O Muhammad, and warn while

Surat al-Muddaththir 74:36

a warner to mankind

you are a warner to mankind. Al-Farra' said: It is a verbal noun meaning warning, accusative with an implied verb. It was also said that it is in the accusative case as a distinguishing feature of one because it includes the meaning of organization, as if it was said **the greatest of the great warnings**. It was also said that it is a verbal noun accusative with *warned* mentioned at the beginning of the surah. It was also said that it is in the accusative case with an implied **I mean**, and it was also said that it is in the accusative case with the estimation of *call*, and it was also said that it is in the accusative case with the estimation of *call* or *relay*. It was also said that it is an object for which, and the estimation is: And indeed, it is one of the great things for the sake of warning mankind. The majority read it in the accusative case, while Abi bin Ka'b and Ibn Abi Ubla read it in the nominative case as the predicate of a deleted subject: meaning, she is a warner, or he is a warner.

There is a difference of opinion about the warner. Al-Hasan said: It is the Fire. It was also said: It is Muhammad, may God bless him and grant him peace. Abu Razin said: The meaning is: I am a warner to you from it. It was also said: The Qur'an is a warner to humanity because of what it contains of promise and threat.

Tafsir al-Baghawi

36- **A warner to mankind**, meaning the Fire as a warner to mankind. Al-Hasan said: By God, God has not warned of anything more terrible than it. It is in the accusative case as a definite noun from His statement: **of one of the greatest** because it is definite, and **a warner** is indefinite. Al-Khalil said: The warner is a verbal noun like *nakir*, and that is why it is used to describe the feminine. It was said: It is an attribute of God, the Most High, the Most Great. Its metaphor is: And We have not made the companions of the Fire except angels as warners to mankind, meaning as a warning to them. Abu Razin said: He says, **I am a warner to you from it, so fear it**. It was said: It is an attribute of Muhammad, peace and blessings of God be upon him, meaning: O you wrapped in garments, arise as a warner to mankind, so warn. This is the meaning of Ibn Zayd's statement.

Tafsir al-Baidawi

36- **A warner to mankind** is a distinguishing feature, meaning **for one of the great things**, a warning or a condition of what the sentence indicates, meaning it is a great warning, and it was read in the nominative case as a second predicate or predicate of something omitted.

Surat al-Muddaththir 74:37

For whoever among you wishes to advance or delay

Tafsir al-Jalalayn

37 - **For whoever among you wills** instead of humans **to advance** to goodness or Paradise through faith **or to hold back** to evil or Hell through disbelief

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **For whoever among you wishes to advance or to hold back**, God Almighty says: A warner to mankind for whoever among you wishes, O people, to advance in obeying God, or hold back in disobeying God.

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: **For whoever among you wills to advance or to fall behind**, he said: Whoever wills may follow the obedience of God, and whoever wills may fall behind from it.

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **For whoever among you wishes to advance or hold back**: advance in obeying God, or hold back in disobeying Him.

Tafsir al-Qurtubi

The Almighty's saying: **For whoever among you wills to go forward or to lag behind** The lam is related to (*warner*) meaning a warner for whoever among you wills to go forward to goodness and obedience, or lag behind to evil and disobedience, similar to the verse: **And We have certainly known those among you who go forward** (al-Hijr 15:24) meaning in goodness, **And We have certainly known those who lag behind** (al-Hijr 15:24) from him. Al-Hasan said: This is a threat and a warning, even if it is presented in the form of a report, like the Almighty's saying: **So whoever wills - let him believe, and whoever wills - let him disbelieve** (al-Kahf 18:29). Some of the people of interpretation said: Its meaning is for whoever God wills to go forward or to lag behind, so the will is connected to God, may He be glorified, and going forward means believing, and delaying means disbelief. Ibn Abbas used to say: This is a threat and notification that whoever goes forward to obedience and belief in Muhammad, may God bless him and grant him peace, will be rewarded with an unending reward, and whoever lags behind in obedience and denies Muhammad, may God bless him and grant him peace, will be punished with an unending punishment. Al-Saddi said: **For whoever among you wishes to**

advance to the previously mentioned fire, **or to delay** it to Paradise.

Tafsir Ibn Kathir

God Almighty says: **And We have not made the keepers of the Fire except angels** that is, its guardians **except angels** stern and strong guardians. This was a response to the polytheists of Quraysh when they mentioned the number of guardians and Abu Jahl said: O people of Quraysh, can't every ten of you take on one of them so that you can overcome them? God Almighty said: **And We have not made the keepers of the Fire except angels** that is, of strong character who cannot be resisted or overcome. It was said that Abu al-Ashdayn, whose name was Kalda ibn Asid ibn Khalaf, said: O people of Quraysh, spare me from two of them and I will spare you from seventeen of them, out of his admiration for himself. He had reached such strength, as they claim, that he would stand on a cowhide and ten people would wrestle with it to pull it out from under his feet, but the skin would tear and he would not budge. Al-Suhayli said: He is the one who invited the Messenger of God, may God bless him and grant him peace, to wrestle with him, and he said: **If you defeat me, I will believe in you**. So the Prophet, may God bless him and grant him peace, defeated him repeatedly, but he did not believe. Ibn Ishaq attributed the story of the wrestling to Rukanah ibn Abd Yazid ibn Hashim ibn al-Muttalib. **I said**: There is no contradiction between what they mentioned, and God knows best.

God the Almighty says: {And We have not made their number except as a trial for those who disbelieve} meaning, We only mentioned their number, that they were nineteen, as a test from Us for the people, {that those who were given the Scripture may be certain} meaning, that they may know that this Messenger is the truth, for he spoke in accordance with what they have of the heavenly books revealed to the prophets before him, {and those who believe may increase in faith} meaning, to their faith, meaning to what they witness of the truthfulness of the report of their Prophet Muhammad, peace and blessings be upon him, {and that those who were given the Scripture and the believers may not doubt, and that those in whose hearts is hypocrisy and the disbelievers may say, **What does God intend by this as an example?**} meaning, they say, **What is the wisdom in mentioning this here?** God the Almighty says: {Thus does God leave astray whom He wills and guides whom He wills} meaning, from the likes of this and similar things, faith is confirmed in the hearts of some people and shakes in others, and that is the ultimate wisdom and conclusive proof.

And the Almighty's saying: **And none knows the soldiers of your Lord except Him** means none knows their number and their great number except Him, lest anyone should imagine that they are only nineteen, as was said by a group of the people of misguidance and ignorance, and by the Greek philosophers and those who followed them from the two religions who heard this verse and wanted to apply it to the ten minds and nine souls whose claim they invented and were unable

to establish the evidence for its requirements, so they understood the beginning of this verse and disbelieved in its end, which is His saying: **And none knows the soldiers of your Lord except Him.** And it was proven in the hadith of the Night Journey narrated in the two Sahihis and others on the authority of the Messenger of God, may God bless him and grant him peace, that he said in describing the Frequented House in the seventh heaven: **And behold, seventy thousand angels enter it every day and they do not return to it until the last thing they are responsible for.** Imam Ahmad said: Aswad told us, Isra'il told us, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, on the authority of Mawariq, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: "I see what you do not see and I hear what you do not hear. The heavens groan, and it is right for them to groan. There is not in it the space of a finger but upon it is an angel prostrating. If you knew what I know, you would laugh little and cry much, and you would not take pleasure in women on the beds, and you would go out to the high places, beseeching God Almighty." Abu Dharr said: By God, I would like to be a tree that is being cut down. Al-Tirmidhi and Ibn Majah narrated it from the hadith of Isra'il. Al-Tirmidhi said: It is a good, rare hadith, and it is narrated on the authority of Abu Dharr as a continuation of the hadith. Al-Hafiz Abu al-Qasim al-Tabarani said: Khair bin Arfa al-Misri told us, Urwah bin Marwan al-Raqi told us, Ubayd God bin Amr told us, on the authority of Abdul Karim bin Malik, on the authority of Ata' bin Abi Rabah, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: **There is not in the seven heavens the space of a foot, a handspan, or a palm but that there is an angel in it.** A standing angel, a prostrating angel, or a kneeling angel. Then, on the Day of Resurrection, they will all say, **Glory be to You! We have not worshipped You as You should be worshipped except that we have not associated anything with You.** Muhammad ibn Nasr al-Marwazi said in the Book of Prayer: Amr ibn Zararah told us, Abd al-Wahhab ibn Ata' told us, on the authority of Sa'id, on the authority of Qatada, on the authority of Safwan ibn Mahraz, on the authority of Hakim ibn Hizam, who said: While the Messenger of God (peace and blessings of God be upon him) was with his companions, he said to them, **Do you hear what I hear?** They said, **We do not hear anything.** The Messenger of God (peace and blessings of God be upon him) said, "I hear the creaking of the sky, and you are not to be blamed for it creaking. There is not a place the size of a handspan in it except that there is an angel kneeling or prostrating on it."

He also said: Muhammad bin Abdullah bin Qahdhadh narrated to us, Abu Muadh al-Fadl bin Khalid al-Nahwi narrated to us, Ubayd bin Sulayman al-Bahili narrated to us, I heard al-Dahhak bin Muzahim narrating on the authority of Masruq bin al-Ajda' on the authority of Aisha that she said: The Messenger of God, may God bless him and grant him peace, said: "There is not a place of a foot in the lowest heaven except that there is an angel prostrating or standing on it. This is the saying of the angels: 'And there is not one of Us but

has a known position. And indeed, it is We who arrange [our ranks] in rows. And indeed, it is We who glorify [God]." This is a very strange chain of transmission traceable to the Prophet. Then he narrated it on the authority of Mahmud bin Adam on the authority of Abu Mu'awiyah on the authority of al-A'mash on the authority of Abu al-Dahha on the authority of Masruq on the authority of Ibn Mas'ud that he said: There is a heaven in which there is not a place the size of a handspan except that there is an angel's forehead or feet standing on it. Then he recited: 'And indeed, it is We who arrange [our ranks] in rows. And indeed, it is We who glorify [God].'"

Then he said: Ahmad bin Sayyar told us, Abu Ja'far bin Muhammad bin Khalid al-Dimashqi, known as Ibn Ummah, told us, al-Mughira bin 'Umar bin 'Atiyya from Banu 'Amr bin 'Awf told us, Sulayman bin Ayyub told me on the authority of Salim bin 'Awf, 'Ata' bin Zayd bin Mas'ud from Banu al-Hubla told me, Sulayman bin 'Amr bin al-Rabi' from Banu Salim told me, 'Abd al-Rahman bin al-'Ala' from Banu Sa'idah told me on the authority of his father al-'Ala' bin Sa'd, who witnessed the conquest and what came after it, that the Prophet, may God bless him and grant him peace, said one day to those sitting with him: **Do you hear what I hear?** They said: **And what do you hear, O Messenger of God?** He said: "The heavens groaned, and it is right for them to groan, for there is not a place for a foot in it but that there is an angel standing, bowing, or prostrating on it. And the angels said: 'And indeed, it is We who arrange [our ranks] and indeed, it is We who glorify.'" This is a very strange chain of transmission.

Then he said: Ishaq bin Muhammad bin Ismail Al-Farawi told us, Abdul Malik bin Qudamah told us, on the authority of Abdul Rahman bin Abdullah bin Dinar, on the authority of his father, on the authority of Abdullah bin Omar, "That Omar came while the prayer was being performed and three men were sitting, one of them being Abu Jahsh Al-Laithi. He said: Stand up and pray with the Messenger of God, may God bless him and grant him peace. Two of them stood up, but Abu Jahsh refused to stand up and said: I will not stand up until a man comes who is two arms stronger than me and has more power than me, and he wrestles me down and then thrusts my face into the dirt. Omar said: So I wrestled him down and thrust his face into the dirt. Then Uthman bin Affan came and held me back from him. Omar went out angrily until he reached the Messenger of God, may God bless him and grant him peace, and said: What do you think, O Abu Hafs? He mentioned to him what had happened, and the Messenger of God, may God bless him and grant him peace, said: If Omar is pleased with him, by God, I would have liked you to bring me the head of the wicked man. Omar stood up and headed towards him, and when he was far away, he called him and said: Sit down so that I may tell you how the Lord, Blessed and Exalted be He, did not care about the prayer of Abu Jahsh, and that God, the Most High, has angels in the lowest heaven who are humble and do not raise their heads." Their heads will be raised until the Hour comes. When it comes, they will raise their heads and say, **Our Lord, we did not worship You as**

You should be worshipped. Indeed, in the second heaven there are angels prostrating themselves and they will not raise their heads until the Hour comes. When the Hour comes, they will raise their heads and say, **Glory be to You, our Lord, we did not worship You as You should be worshipped.**

Umar said to him: **And what do they say, O Messenger of God?** He said: "As for the people of the lowest heaven, they say: 'Glory be to the Possessor of dominion and sovereignty.' As for the people of the second heaven, they say: 'Glory be to the Possessor of glory and majesty.' As for the people of the third heaven, they say: 'Glory be to the Ever-Living who does not die.' So say it, O Umar, in your prayer." Umar said: **O Messenger of God, what about what you taught me and commanded me to say in my prayer?** He said: **Say this once and this once.** What he commanded him to say was: **I seek refuge in your pardon from your punishment, and I seek refuge in your pleasure from your wrath, and I seek refuge in you from you, the Majestic is your face.** This is a very strange hadith, in fact it is extremely strange.

Al-Bukhari narrated from Ishaq al-Farawi, and Ibn Hibban mentioned him among the trustworthy ones, but Abu Dawud, al-Nasa'i, al-Uqayli, and al-Darqutni declared him weak. Abu Hatim al-Razi said: **He was truthful, except that he lost his sight, so he was probably prompted, and his books are authentic.** He said once: **He is confused.** His sheikh, Abd al-Malik ibn Qudamah, Abu Qatada al-Jumahi, also spoke against him. It is surprising that Imam Muhammad bin Nasr narrated it without speaking about it, nor knowing its condition, nor discussing the weakness of some of its men. However, he narrated it from another chain of transmission on the authority of Saeed bin Jubair, with a similar mursal, and from another chain of transmission on the authority of Al-Hasan Al-Basri, with a similar mursal, close to it. Then Muhammad bin Nasr said: Muhammad bin Abdullah bin Quhadadh told us, Al-Nadr told us, Ibad bin Mansur told us: I heard Adi bin Artah, while he was delivering a sermon to us on the pulpit of Al-Madain, saying: I heard a man from the companions of the Prophet, may God bless him and grant him peace, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God Almighty has angels whose limbs tremble with fear of Him. There is not an angel among them who sheds a tear except that it falls on an angel praying. Among them are angels who have been prostrating since God created the heavens and the earth, and they have not raised their heads and will not raise them until the Day of Resurrection. Among them are angels who are bowing, and they have not raised their heads since God created the heavens and the earth and will not raise them until the Day of Resurrection. When they raise their heads, they look at the face of God, the Almighty and Majestic, and say: Glory be to You, we have not worshipped You as You should be worshipped." This is a good chain of transmission.

And the Almighty said: **And it is not but a reminder to mankind.** Mujahid and others said: **And it is not** meaning the fire that was described **but a reminder to mankind.** Then the Almighty said: **No! By the moon * And the night when it departs** meaning it turns away **And the morning when it brightens** meaning it shines

Indeed, it is one of the greatest meaning the greatest things, meaning the fire. This was said by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak and others from the Salaf. **A warner to mankind * For whoever among you wills to come forward or stay behind** meaning for whoever wills to accept the warning and be guided to the truth or stay behind from it and turn away and reject it.

Fath al-Qadir

37- For whoever among you wills to advance or delay is a substitute for saying to mankind: that is, a warner for whoever among you wills to advance to obedience or delay it, and the meaning is: that the warning has been given to everyone who has believed and disbelieved. It was said that the doer of the will is God, the Most High: that is, for whoever among you wills to advance in faith or delay in disbelief, and the former is more appropriate. Al-Suddi said: For whoever among you wills to advance to the Fire mentioned above or delay to Paradise.

Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: When Abu Jahl heard **nineteen over it**, he said to the Quraysh 106: May your mothers be bereaved of you! I hear Ibn Abi Kabsha telling you that the keepers of Hell are nineteen and you are the most numerous. Is every ten of you unable to strike a man from the keepers of Hell? Ibn Mardawayh narrated on his authority regarding His statement: **And We have not made their number except as a trial for those who disbelieve**, that Abu al-Ashd said: Leave me alone with the keepers of Hell and I will take care of their burden for you. He said: "I was told that the Prophet, may God bless him and grant him peace, described the keepers of Hell and said: Their eyes are like lightning, and their mouths are like rocks. They drag their hair. They have the strength of two heavy burdens. One of them accepts a nation from among the people and drives them, with a mountain on his neck until he throws them into the Fire and throws the mountain on them." Al-Tabarani narrated in Al-Awsat and Abu Al-Shaykh on the authority of Abu Saeed Al-Khudri, "The Messenger of God, may God bless him and grant him peace, told them about the night of his Isra'. He said: So Gabriel and I ascended to the lowest heaven, and there I saw an angel called Ismail, who was the master of the lowest heaven, and before him were seventy thousand angels, with each angel's army of one hundred thousand. He recited this verse: 'And none knows the soldiers of your Lord except Him.'" Ahmad narrated on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: "The heaven groaned, and it is true that it should groan. There is not a finger's space in it but an angel is prostrating on it." And it was narrated by

At-Tirmidhi and Ibn Majah. At-Tirmidhi said: It is hasan gharib. It is narrated on the authority of Abu Dharr as a mursal. Ibn Abi Hatim narrated on the authority of Ibn Abbas, **When it departs**, he said: The end of its darkness. Musaddad narrated in his Musnad, and Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, who said: I asked Ibn Abbas about the statement of God, **And the night**

Surat al-Muddaththir 74:37

For whoever among you wishes to advance or delay

when it departs, so he remained silent until it was the last part of the night and he heard the call to prayer. He called to me, **O Mujahid, this is when the night has departed**. Ibn Jarir narrated on his authority regarding the statement of God, **For whoever among you wills to advance or fall behind**, he said: Whoever wills may follow the obedience of God, and whoever wills may fall behind it.

Tafsir al-Baghawi

37- **For whoever among you wills**, instead of saying **for mankind**, “to advance,” in goodness and obedience, **or to lag behind**, in evil and disobedience. The meaning is that the warning has been given to every one of those who believe or disbelieve.

Tafsir al-Baidawi

37- **For whoever among you wishes to advance or to lag behind** instead of **for mankind** meaning a warning for those who are able to be the first to do good or to lag behind from it, or **for whoever wishes** is the report of **to advance** so it is in the meaning of his saying: **So whoever wishes, let him believe, and whoever wishes, let him disbelieve**.

Surat al-Muddaththir 74:38

Every soul is held in pledge for what it has earned.

Tafsir al-Jalalayn

38 - **Every soul is held in pledge for what it has earned** pledged and taken in the Fire for its deeds.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Every soul is commanded and forbidden for what it did of disobedience to God in this world, and is held hostage in Hell, **except the companions of the right**, for they are not held hostage, but **they will be in gardens questioning one another** about the criminals.

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: **Every soul will be held in pledge for what it has earned**. He said: It will be held accountable for its deeds.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **Every soul is a pledge for what it has earned, except the companions of the right hand**. He said: All people are locked up except the companions of the right hand.

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: **Every soul will be held in pledge for what it has earned, except the companions of the right hand**, he said: They will not be held accountable.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **Every soul is a pledge for what it has earned, except the companions of the right**, the companions of the right are not held in pledge for their sins, but God forgives them. And he recited the statement of God, **Except the chosen servants of God** (37:40, 74, 128, 210), he said: God will not hold them accountable for their evil deeds, but God will forgive them and overlook their faults as He promised them.

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, **Every soul will be held in pledge for what it has earned**, that he said: Every soul for whom the word of punishment has been previously given, God will hold it in pledge in the Fire. God will not hold in pledge

anyone from the people of Paradise. Have you not heard that He said, **Every soul will be held in pledge for what it has earned, except the companions of the right hand**, that is, they will not be held in pledge. **In gardens questioning one 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, regarding His statement, **Except the companions of the right hand**, he said: If one of them has been given the word of punishment, his home in Hell will be a pledge in it, and none of the people of Paradise will be a pledge in Paradise, asking one another about it.

The commentators differed regarding the companions of the right hand whom God mentioned in this passage. Some of them said: They are the children of Muslims.

Who said that?

Wasil bin Abdul A'la told me: Ibn Fadil told us, on the authority of Al-A'mash, on the authority of Uthman, on the authority of Zadan, on the authority of Ali, may God be pleased with him, regarding this verse: **Every soul is a pledge for what it has earned, except the companions of the right hand**. He said: They are the children.

Muhammad bin Bashar told us: Muammil told us: Sufyan told us, on the authority of Uthman Abu Al-Yaqzan, on the authority of Zadan Abu Omar, on the authority of Ali, may God be pleased with him, regarding his statement, **Every soul is a pledge for what it has earned, except the companions of the right hand**, he said: They are the children of the Muslims.

Tafsir al-Qurtubi

The Almighty said: **Every soul will be held in pledge for what it has earned**. That is, pledged for its earnings, held accountable for its deeds, either to save it or to ruin it. And (*pawn*) is not the feminine of raheen in the Almighty's saying: **Every soul will be held in pledge for what it has earned**. (al-Tur 52:21) because of the feminine of nafs, because if the description was intended, it would have been said raheen, because fa'il has the meaning of maf'ul and is used in both masculine and feminine forms. Rather, it is a noun meaning pledge, like shatima meaning cursing, as if it was said: Every soul is held in pledge for what it has earned, and from this comes the verse of enthusiasm:

The one who is far from me is a hostage of a tomb of dust and stones.

It is as if he said a pledge of a grave. The meaning is: Every soul is pledged to God for its earnings, and it will not be released.

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of

Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be in gardens, questioning one another about the criminals, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty**. And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord**. God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys * Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoor, and in Persian it is Sher, and in Nabataean it is Uba.

And the Almighty's saying: **Rather, every man of them desires to be given spread out pages** means, rather, every one of these polytheists desires that a book be sent down to him as God sent down to the Prophet, may God bless him and grant him peace. This was said by Mujahid and others, like the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** God knows best where to place His message. And in a narration from Qatada: They want to be given immunity without doing any deeds. So the Almighty's saying: **No! Rather, they do not fear the Hereafter** means that what corrupted them was their lack of belief in it and their denial of its occurrence.

Then the Almighty said: **No indeed! It is a reminder**. That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills**. And the Almighty's statement: **He is worthy of piety and of forgiveness**.

That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

His saying: 38- **Every soul is a pledge for what it has earned**. That is, it is taken by its deeds and is mortgaged to them, either to save it or to ruin it. The word *rahinah* is a noun meaning a pledge, like *shimah* meaning *character*. It is not an adjective. If it were an adjective, it would have been said *rahin*, because fa'il is the same for both masculine and feminine forms. The meaning is: Every soul is a pledge for its earnings, not to be released.

Tafsir al-Baghawi

38- **Every soul is held in pledge for what it has earned**, pledged in the Fire for its earnings and held accountable for its deeds.

Tafsir al-Baidawi

38- **Every soul is a pledge for what it has earned**. A pledge with God. A source like *al-Shakimah* used for the passive participle like *al-Rahn*. If it were an adjective, it would have been said *Rahin*.

Surat al-Muddaththir 74:39

Except the companions of the right hand

Tafsir al-Jalalayn

39 - **Except the companions of the right** who are the believers, so they will be saved from it and will be

Tafsir al-Suyuti

Tafsir al-Tabari

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Uthman ibn Umair Abu Al-Yaqzan, on the authority of Zadan, on the authority of Ali, may God be pleased with him, regarding his statement: **Except the companions of the right hand**, he said: The children of the Muslims.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Abu al-Yaqzan, on the authority of Zadan, on the authority of Ali, may God be pleased with him: **Except the companions of the right hand**. He said: They are the children.

Others said: They are the angels.

Who said that?

Abu Kurayb narrated to us, saying: Waki' narrated to us, on the authority of Sharik, on the authority of Al-A'mash, on the authority of Abu Dhiyban, on the authority of Ibn Abbas, who said: They are the angels. Whoever said: The companions of the right hand in this place mean the children and infants of the Muslims. Whoever said: They are the angels, because these people did not commit sins, and they said: They would not have asked the criminals, **What brought you into Hellfire?** except that they did not commit sins in this world. If they had committed them and known about them, they would not have asked them about what brought them into Hellfire, because everyone who entered from the children of Adam who has reached the age of accountability and is bound by the obligation of command and prohibition, knows that no one is punished except for disobedience.

Tafsir al-Qurtubi

God the Almighty says: **Except the companions of the right hand** for they will not be held in pledge for their sins. There is a difference of opinion about identifying them. Ibn Abbas said: The angels. Ali ibn Abi Talib: The children of Muslims who have not earned anything, so they will not be held in pledge for their earnings. Ad-Dahhak: Those for whom God has already bestowed goodness. Similar to that is narrated by Ibn Jurayj, who said: All of them. Muqatil also said: They are the companions of Paradise who were on Adam's right hand on the Day of the Covenant when God said to them: These are in Paradise, and I do not care.

Al-Hasan and Ibn Kaysan said: They are the sincere Muslims who are not held in pledge, because they have fulfilled what was required of them. Abu Dhiyban narrated from Ibn Abbas that he said: They are the Muslims. It was also said: Except the companions of truth and the people of faith. It was also said: They are those who are given their books in their right hands. Abu Ja'far al-Baqir said: We and our Shi'a are the companions of the right hand, and whoever hates us, the people of the house, they are the mortgaged ones. Al-Hakam said: They are those whom God chose to serve Him, so they are not included in the mortgage, because they are the servants of God and His chosen ones, and their earnings do not harm them. Al-Qasim said: Every soul is held accountable for what it has earned, whether good or evil, except for he who relies on grace and mercy, without earning or service. So whoever relies on earning is mortgaged, and whoever relies on grace is not held accountable for it.

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be **in gardens, questioning one another about the criminals**, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty**. And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord**. God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys * Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on

Surat al-Muddaththir 74:39

Except the companions of the right hand

the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoor, and in Persian it is Sher, and in Nabataean it is Uba.

And the Almighty's saying: **Rather, every man of them desires to be given spread out pages** means, rather, every one of these polytheists desires that a book be sent down to him as God sent down to the Prophet, may God bless him and grant him peace. This was said by Mujahid and others, like the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.' God knows best where to place His message.** And in a narration from Qatada: They want to be given immunity without doing any deeds. So the Almighty's saying: **No! Rather, they do not fear the Hereafter** means that what corrupted them was their lack of belief in it and their denial of its occurrence.

Then the Almighty said: **No indeed! It is a reminder.** That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills.** And the Almighty's statement: **He is worthy of piety and of forgiveness.** That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

39- **Except the companions of the right hand** for they will not be held hostage by their sins, but will be set free by their good deeds.

There is disagreement about their identification. Some say they are the angels, others say they are the believers, others say they are the children of Muslims, others say they are those who were on Adam's right hand, others say they are the people of truth, others say they are those who rely on virtue rather than work, and others say they are those whom God chose to serve Him.

Tafsir al-Baghawi

39- **Except the Companions of the Right Hand**, for their sins will not be held in the Fire, but God will forgive them. Qatada said: All people will be held in the Fire except the Companions of the Right Hand. They differed concerning them: It was narrated on the authority of Ali **may God be pleased with him** that they are the children of the Muslims.

Abu Dhabiyan narrated on the authority of Ibn Abbas: They are the angels.

Muqatil said: They are the people of Paradise who were on Adam's right hand on the day of the covenant, when God said to them: These are in Paradise, and I do not care. And he also said: They are those who were given their books in their right hands. And he also said: They are those who were given a right hand regarding themselves.

Al-Hasan said: They are the sincere Muslims.

Al-Qasim said: Every soul is held accountable for what it has earned, whether good or evil, except for those who rely on bounty. Everyone who relies on earnings is held hostage by it, but whoever relies on bounty is not held accountable by it.

Tafsir al-Baidawi

39- **Except for the companions of the right hand**, for they were freed for their good deeds. It was said that they were the angels or the children.

Surat al-Muddaththir 74:40

In gardens they will question one another.

Tafsir al-Jalalayn

40 - In gardens, they will question one another

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **In gardens, they will question one another.** The companions of the right will say, "In gardens, they will question one another about the criminals who entered Hellfire. What caused you to enter Hellfire?"

Tafsir al-Qurtubi

God Almighty says: **In gardens** meaning in orchards **they ask one another** meaning they ask.

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be **in gardens, questioning one another about the criminals**, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty.** And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord.** God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys *** **Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild

donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority.ammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoora, and in Persian it is Sher, and in Nabataean it is Uba.

And the Almighty's saying: **Rather, every man of them desires to be given spread out pages** means, rather, every one of these polytheists desires that a book be sent down to him as God sent down to the Prophet, may God bless him and grant him peace. This was said by Mujahid and others, like the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** God knows best **where to place His message.** And in a narration from Qatada: They want to be given immunity without doing any deeds. So the Almighty's saying: **Nol Rather, they do not fear the Hereafter** means that what corrupted them was their lack of belief in it and their denial of its occurrence.

Then the Almighty said: **No indeed! It is a reminder.** That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills.** And the Almighty's statement: **He is worthy of piety and of forgiveness.** That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

40- **In gardens** is in the nominative case as the predicate of a deleted subject, and the sentence is a resumption of the answer to a question that arose from what preceded it. It is possible that **in gardens** is a state of the people of the right hand, or a state of the subject of **they ask each other**, or an adverbial phrase for **they ask each other**. His saying, **they ask each other** may be in its proper context: that is, they ask each other, or it may mean they ask: that is, they ask

Surat al-Muddaththir 74:40

In gardens they will question one another.

others, like his invitation and his calling, so it is in the first way.

Tafsir al-Baghawi

40- In gardens, they will question each other.

Tafsir al-Baidawi

40- In gardens whose description is indescribable, and it is a state of **the companions of the right**, or their pronoun in His statement: **they ask one another**.

Surat al-Muddaththir 74:41

About the criminals

Tafsir al-Jalalayn

41 - **About the criminals** and their condition and they say to them after the monotheists are brought out of the Fire

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **About the criminals.**

Tafsir al-Qurtubi

God Almighty says: **About the criminals** meaning the polytheists **What brought you in** meaning what brought you in.

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be in gardens, questioning one another about the criminals, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty.** And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord.** God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys *** **Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt

them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoor, and in Persian it is Sher, and in Nabataean it is Uba.

And the Almighty's saying: **Rather, every man of them desires to be given spread out pages** means, rather, every one of these polytheists desires that a book be sent down to him as God sent down to the Prophet, may God bless him and grant him peace. This was said by Mujahid and others, like the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** God knows best where to place His message. And in a narration from Qatada: They want to be given immunity without doing any deeds. So the Almighty's saying: **Nol Rather, they do not fear the Hereafter** means that what corrupted them was their lack of belief in it and their denial of its occurrence.

Then the Almighty said: **No indeed! It is a reminder.** That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills.** And the Almighty's statement: **He is worthy of piety and of forgiveness.** That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

41- **About the criminals** is related to **they ask each other**: that is, they ask each other about the conditions of the criminals. In the second case, *about* is redundant: that is, they ask the criminals.

Tafsir al-Baghawi

41- **About the criminals**, the polytheists.

Surat al-Muddaththir 74:41

About the criminals

Tafsir al-Baidawi

41- **About the criminals** meaning they ask each other or ask others about their condition, like your saying **we called him** meaning we summoned him, and his saying:

Surat al-Muddaththir 74:42

What has brought you into Hellfire?

Tafsir al-Jalalayn

42 - What brought you brought you into Hell

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **What has brought you into Hellfire?**

Tafsir al-Qurtubi

The Almighty says: **In Saqar** as you say: I threaded the thread into such and such, meaning I put it into it. Al-Kalbi said: A man from the people of Paradise will ask a man from the people of Hell by name, and he will say to him: O so-and-so. In the reading of Abdullah ibn al-Zubayr: **(O so-and-so, what brought you into Saqar)?** And it was narrated from him that Umar ibn al-Khattab read: **(O so-and-so, what brought you into Saqar)**, and this is a reading based on interpretation, not that it is a verse from the Quran as those who challenge the Quran have claimed. Abu Bakr ibn al-Anbari said this. It was said: The believers will ask the angels about their relatives, and the angels will ask the polytheists and they will say to them: **What brought you into Saqar?** Al-Farra' said: This strengthens the idea that the people of the right hand are the children, because they do not know about sins.

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be **in gardens, questioning one another about the criminals**, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty**. And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord**. God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is

characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys * Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoor, and in Persian it is Sher, and in Nabataean it is Uba.

And the Almighty's saying: **Rather, every man of them desires to be given spread out pages** means, rather, every one of these polytheists desires that a book be sent down to him as God sent down to the Prophet, may God bless him and grant him peace. This was said by Mujahid and others, like the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** God knows best **where to place His message**. And in a narration from Qatada: They want to be given immunity without doing any deeds. So the Almighty's saying: **Nol Rather, they do not fear the Hereafter** means that what corrupted them was their lack of belief in it and their denial of its occurrence.

Then the Almighty said: **No indeed! It is a reminder**. That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills**. And the Almighty's statement: **He is worthy of piety and of forgiveness**. That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Surat al-Muddaththir 74:42

What has brought you into Hellfire?

Fath al-Qadir

And His statement: 42- **What has brought you into Hellfire?** This is based on the estimation of the statement: that is, they ask about the criminals, saying to them: What has brought you into Hellfire? Or they ask them, saying to them: What has brought you into Hellfire? The sentence, in both estimations, is in the accusative case as a state, and the meaning is: What has brought you into Hellfire? You say, **I threaded the thread into such-and-such**: if you entered it. Al-Kalbi said: A man from the people of Paradise will ask a man from the people of Hellfire by name, saying to him: O so-and-so, what has brought you into Hellfire? It was said that the angels will ask about their relatives, so the angels will ask the polytheists, saying to them: What has brought you into Hellfire? Al-Farra' said: This strengthens the idea that the people of the right hand are the children, because they do not know about sins.

Tafsir al-Baghawi

42- **What brought you into Hellfire?** They replied.

Tafsir al-Baidawi

42- **What brought you to Hell?** With his answer, he narrated what happened between the officials and the criminals, and they answered with it.

Surat al-Muddaththir 74:43

They said, **We were not among those who prayed.**

Tafsir al-Jalalayn

43 - **They said, We were not among those who prayed**

Tafsir al-Suyuti

Tafsir al-Tabari

They said, 'We were not among those who prayed.' He says: The criminals said to them: We were not among those who prayed to God in this world.

Tafsir al-Qurtubi

God Almighty says: **They said**, meaning the people of Hell, **We were not among those who prayed**, meaning the believers who pray.

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be in gardens, questioning one another about the criminals, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty.** And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord.** God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys *** **Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt

them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoor, and in Persian it is Sher, and in Nabataean it is Uba.

And the Almighty's saying: **Rather, every man of them desires to be given spread out pages** means, rather, every one of these polytheists desires that a book be sent down to him as God sent down to the Prophet, may God bless him and grant him peace. This was said by Mujahid and others, like the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** **God knows best where to place His message.** And in a narration from Qatada: They want to be given immunity without doing any deeds. So the Almighty's saying: **Nol Rather, they do not fear the Hereafter** means that what corrupted them was their lack of belief in it and their denial of its occurrence.

Then the Almighty said: **No indeed! It is a reminder.** That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills.** And the Almighty's statement: **He is worthy of piety and of forgiveness.** That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

43- **They said, 'We were not among those who prayed.'** That is, among the believers who prayed to God in this world.

Tafsir al-Baghawi

43- **They said, 'We were not among those who prayed,'** to God.

Surat al-Muddaththir 74:43

They said, "We were not among those who prayed."

Tafsir al-Baidawi

43- **They said, 'We were not among those who prayed.'** The obligatory prayer.

Surat al-Muddaththir 74:44

And we did not feed the poor

Tafsir al-Jalalayn

44 - And we did not feed the poor

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And we did not feed the poor** out of miserliness with what God had given them, and to prevent him from his right.

Tafsir al-Qurtubi

God Almighty says: **And we did not feed the poor** meaning we did not give charity.

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be in gardens, questioning one another about the criminals, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty**. And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord**. God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys * Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas

in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoora, and in Persian it is Sher, and in Nabataean it is Uba.

And the Almighty's saying: **Rather, every man of them desires to be given spread out pages** means, rather, every one of these polytheists desires that a book be sent down to him as God sent down to the Prophet, may God bless him and grant him peace. This was said by Mujahid and others, like the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** **God knows best where to place His message**. And in a narration from Qatada: They want to be given immunity without doing any deeds. So the Almighty's saying: **No! Rather, they do not fear the Hereafter** means that what corrupted them was their lack of belief in it and their denial of its occurrence.

Then the Almighty said: **No indeed! It is a reminder**. That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills**. And the Almighty's statement: **He is worthy of piety and of forgiveness**. That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

44- **And we did not feed the poor** meaning we did not give charity to the poor. It was said that these two are based on the obligatory prayer and the obligatory charity, because there is no punishment for anything other than what is obligatory, and in it is evidence that the infidels are addressed by the religious laws.

Tafsir al-Baghawi

44- **And we did not feed the poor**.

Surat al-Muddaththir 74:44
And we did not feed the poor

Tafsir al-Baidawi

44- **And we did not feed the poor** meaning what he should have been given, and it is evidence that the infidels are addressed by the branches.

Surat al-Muddaththir 74:45

And we used to engage in vain talk with those who engaged in vain talk.

Tafsir al-Jalalayn

45 - **And we were engaging in falsehood with the engagers**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And we used to engage in vain talk with those who engage in vain talk.** He says: We used to engage in falsehood and in what God hates with those who engage in it.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And we used to engage in idle talk with those who engaged in idle talk.** He said: Whenever someone went astray, others went astray with 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: **And we used to engage in idle talk with those who engaged in idle talk,** he said: They said: Whenever he went astray, we went astray with him.

Tafsir al-Qurtubi

The Almighty said: **And we used to engage in vain talk with the vain talkers.** That is, we used to mingle with the people of falsehood in their falsehood. Ibn Zayd said: We used to engage in vain talk with the vain talkers about the matter of Muhammad, may God curse them. This is what they say about him - may God curse them - a soothsayer, a madman, a poet, or a magician. Al-Suddi said: That is, we used to lie with the liars. Qatada said: Whenever he went astray, we went astray with him. It was also said that it means: We were followers and were not led.

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection,** meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand,** for they will be in gardens, questioning one another about the criminals, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor,** meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants,** meaning we would talk about what we do not know.

Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty.** And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord.** God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys * Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoora, and in Persian it is Sher, and in Nabataean it is Uba.

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Surat al-Muddaththir 74:45

And we used to engage in vain talk with those who engaged in vain talk.

hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

45- **And we used to engage in vain talk with the vain talkers** meaning we used to mingle with the people of falsehood in their falsehood. Qatada said: Whenever someone went astray, we went astray with him. Al-Suddi said: We used to lie with the liars. Ibn Zayd said: We used to engage in vain talk with the vain talkers about the matter of Muhammad, peace and blessings be upon him, which is their saying that he is a liar, a madman, a magician, and a poet.

Tafsir al-Baghawi

45- **And we were engaging in falsehood with the engagers.**

Tafsir al-Baidawi

45- **And we were immersed in falsehood.** "With those who immerse themselves in it."

Surat al-Muddaththir 74:46

And we used to deny the Day of Judgment.

Tafsir al-Jalalayn

46 - **And we used to deny the Day of Judgment**
Resurrection and Recompense

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And we used to deny the Day of Judgment**, God Almighty says: They said: And we used to deny the Day of Recompense, Reward, and Punishment, and we did not believe in reward, punishment, or reckoning.

Tafsir al-Qurtubi

God Almighty says: **And we used to deny the Day of Judgment** meaning we did not believe in the Day of Resurrection, the Day of Recompense and Judgment.

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be in gardens, questioning one another about the criminals, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty**. And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord**. God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys ***

Fleeing from a lion that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoora, and in Persian it is Sher, and in Nabataean it is Uba.

And the Almighty's saying: **Rather, every man of them desires to be given spread out pages** means, rather, every one of these polytheists desires that a book be sent down to him as God sent down to the Prophet, may God bless him and grant him peace. This was said by Mujahid and others, like the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** God knows best where to place His message. And in a narration from Qatada: They want to be given immunity without doing any deeds. So the Almighty's saying: **Nol Rather, they do not fear the Hereafter** means that what corrupted them was their lack of belief in it and their denial of its occurrence.

Then the Almighty said: **No indeed! It is a reminder**. That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills**. And the Almighty's statement: **He is worthy of piety and of forgiveness**. That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

46- **And we used to deny the Day of Judgment**
meaning the Day of Recompense and Accountability.

Tafsir al-Baghawi

46- **And we used to deny the Day of Judgment**.

Surat al-Muddaththir 74:46

And we used to deny the Day of Judgment.

Tafsir al-Baidawi

46- **And we used to deny the Day of Judgment.** He added it at the end to emphasize its importance, meaning that after all of that, we used to deny the Resurrection.

Surat al-Muddaththir 74:47

until the certainty came to us

Tafsir al-Jalalayn

47 - **Until the certainty comes to us** death

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Until the certainty comes to us.** He says: They said: Until the certainty of death comes to us.

Tafsir al-Qurtubi

The Almighty's saying: **Until the certainty comes to us** means death came to us and descended upon us. From this is the Almighty's saying: **And worship your Lord until the certainty comes to you** (al-Hajj 22:99).

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be in gardens, questioning one another about the criminals, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty.** And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord.** God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys *** **Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild

donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority.ammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoora, and in Persian it is Sher, and in Nabataean it is Uba.

And the Almighty's saying: **Rather, every man of them desires to be given spread out pages** means, rather, every one of these polytheists desires that a book be sent down to him as God sent down to the Prophet, may God bless him and grant him peace. This was said by Mujahid and others, like the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** God knows best **where to place His message.** And in a narration from Qatada: They want to be given immunity without doing any deeds. So the Almighty's saying: **Nol Rather, they do not fear the Hereafter** means that what corrupted them was their lack of belief in it and their denial of its occurrence.

Then the Almighty said: **No indeed! It is a reminder.** That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills.** And the Almighty's statement: **He is worthy of piety and of forgiveness.** That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

47- **Until the certainty comes to us**, which is death, as in His saying: **And worship your Lord until the certainty comes to you.**

Tafsir al-Baghawi

47- **Until the certainty comes to us**, which is death.

Surat al-Muddaththir 74:47
until the certainty came to us

Tafsir al-Baidawi

47-**Until the certainty comes to us** Death and its preludes.

Surat al-Muddaththir 74:48

So what benefit will the intercession of the intercessors avail them?

Tafsir al-Jalalayn

48 - **So the intercession of the intercessors will not benefit them** from the angels, prophets, and righteous people. The meaning is that they will have no intercession.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So the intercession of intercessors will not benefit them.** He says: So those whom God has interceded for on behalf of the sinners among the people of monotheism will not intercede for them, so that their intercession will not benefit them. This is clear evidence that God Almighty mentioned that some of His creation intercedes for others.

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 Salamah ibn Kuhayl, who said: Abu al-Zura' told us, on the authority of Abdullah, in a story he mentioned about intercession, he said: Then the angels, the prophets, the martyrs, the righteous, and the believers will intercede, and God will intercede for them and say: I am the Most Merciful of the merciful. So more people will be taken out of the Fire than all of creation was taken out of the Fire, then He will say: I am the Most Merciful of the merciful. Then Abdullah recited: O disbelievers! What has brought you into Hellfire? They will say: We were not of those who prayed, nor did we feed the poor, nor did we engage in idle talk with those who engaged in idle talk, nor did we deny the Day of Judgment. And he made four signs with his hand, then he said: Do you see any good in these people? No one in whom there is good will be left in it.

Abu Kurayb narrated to us, saying: Ibn Idris narrated to us, saying: I heard my uncle and Ismail bin Abi Khalid, on the authority of Salamah bin Kuhail, on the authority of Abu Al-Zura'a, who said: Abdullah said: Only four will remain in Hell, or the one with the four **the doubt is from Abu Ja'far Al-Tabari**, then he recites: **What has brought you into Hellfire?** They will say: **We were not of those who prayed, nor did we feed the poor, and we used to converse with the conversants, and we used to deny the Day of Judgment.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **What benefit will the intercession of intercessors bring to them?** You know that God will intercede for the believers 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: **There is a man from my nation through whose intercession God will admit more people into Paradise than the Banu Tamim.**

Al-Hasan said, more than Rabi'ah and Mudar. We used to say that a martyr intercedes for seventy of his family members.

Ibn Abd al-A'la told us: Thawr told us on the authority of Muammar, on the authority of Qatada: **Then the intercession of intercessors will not benefit them.** He said: They know that God intercedes for some of them for others.

He said: Abu Thaur told us, Muammar said: And I was told by someone who heard Anas bin Malik say: A man may intercede for two men, three men, or one man.

He said: Abu Thaur narrated to us, on the authority of Muammar, on the authority of Ayoub, on the authority of Abu Qilabah, who said: God will admit into Paradise through the intercession of a man from this nation the likes of Banu Tamim, or he said: more than Banu Tamim, and Al-Hasan said: the likes of Rabi'ah and Mudar.

Tafsir al-Qurtubi

The Almighty's statement: **So what benefit will the intercession of intercessors benefit them?** This is evidence of the validity of intercession for sinners, as some people who believed in monotheism were punished for their sins, then intercession was made for them, so God had mercy on them because of their belief in monotheism and intercession, so they were taken out of the Fire, and the disbelievers will have no intercessor to intercede for them. Abdullah ibn Mas'ud **may God be pleased with him** said: Your Prophet (peace and blessings of God be upon him) will intercede as the fourth of four: Gabriel, then Abraham, then Moses or Jesus, then your Prophet (peace and blessings of God be upon him), then the angels, then the prophets, then the truthful ones, then the martyrs. Some people will remain in Hell, and it will be said to them: **What has brought you to Hellfire? They will say,** We were not of those who prayed, and we did not feed the poor." Until His statement: "So what benefit will the intercession of intercessors benefit them?" Abdullah ibn Mas'ud said: These are the ones who will remain in Hell, and we have mentioned its chain of transmission in the book "At-Tadhkira."

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be in gardens, questioning one another about the criminals, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our

kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty**. And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord**. God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys * Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoora, and in Persian it is Sher, and in Nabataean it is Uba.

And the Almighty's saying: **Rather, every man of them desires to be given spread out pages** means, rather, every one of these polytheists desires that a book be sent down to him as God sent down to the Prophet, may God bless him and grant him peace. This was said by Mujahid and others, like the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** God knows best where to place His message. And in a narration from Qatada: They want to be given immunity without doing any deeds. So the Almighty's saying: **No! Rather, they do not fear the Hereafter** means that what corrupted them was their lack of belief in it and their denial of its occurrence.

Then the Almighty said: **No indeed! It is a reminder**. That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills**. And the Almighty's statement: **He is worthy of piety and of forgiveness**. That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord

said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

48- **So the intercession of the intercessors will not benefit them** meaning the intercession of the angels and the prophets as it benefits the righteous.

Tafsir al-Baghawi

God Almighty said: 48- **So the intercession of intercessors will not benefit them**. Ibn Masoud said: The angels, the prophets, the martyrs, the righteous, and all the believers will intercede, and only four will remain in the Fire. Then he recited: **They will say, 'We were not among those who prayed,' until His saying: on the Day of Judgment**. Imran bin Al-Hussain said: Intercession is beneficial for everyone, except for those whom you hear.

Ahmad ibn Abdullah al-Salihi told us, Ahmad ibn al-Hasan al-Hayri told us, Hajib ibn Ahmad al-Tusi told us, Muhammad ibn Hammad told us, Abu Muawiyah told us, on the authority of al-A'mash, on the authority of Yazid al-Raqashi, on the authority of Anas, who said: "The Messenger of God, may God bless him and grant him peace, described the people of Hell and how they would be punished. He said: A man from the people of Paradise will pass by them and a man from them will say, 'O so-and-so.' He will say, 'What do you want?' He will say, 'Do you not remember a man who gave you a drink on such-and-such a day?' He will say, 'And are you he?' He will say, 'Yes.' So he will intercede for him and his intercession will be accepted. He said: Then a man from the people of Paradise will pass by them and say, 'O so-and-so.' He will say, 'What do you want?' He will say, 'Do you not remember a man who gave you ablution on such-and-such a day?' He will say, 'And you are he?' He will say, 'Yes.' So he will intercede for him and his intercession will be accepted."

Tafsir al-Baidawi

48- "So the intercession of the intercessors will not benefit them" even if they all interceded for them.

Surat al-Muddaththir 74:49

So why do they turn away from the reminder?

Tafsir al-Jalalayn

49 - **So what** is the subject **for them** is its predicate related to an omitted word whose pronoun was transferred to it **from the reminder turning away** is a state of the pronoun and the meaning is what happened to them in their turning away from admonition

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Why then do they turn away from the reminder?** He says: Why do these polytheists turn away from God's reminder to them through this Qur'an, and do not listen to it and learn a lesson and take heed.

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: **Why then do they turn away from the reminder?** That is, from this Qur'an.

Tafsir al-Qurtubi

The Almighty said: **So why do they turn away from the reminder?** Meaning, why have the people of Mecca turned away and turned away from what you have brought? In the interpretation of Muqatil: Turning away from the Qur'an has two aspects: One of them is denial and rejection, and the other aspect is abandoning acting upon what is in it. (**turning away**) is in the accusative case as a state of the ha' and the mim in (**for them**) and in the lam there is the meaning of a verb, so the accusative case of the state is in the meaning of a verb.

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be in gardens, questioning one another about the criminals, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know.

Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty.** And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord.** God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys * Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoora, and in Persian it is Sher, and in Nabataean it is Uba.

And the Almighty's saying: **Rather, every man of them desires to be given spread out pages** means, rather, every one of these polytheists desires that a book be sent down to him as God sent down to the Prophet, may God bless him and grant him peace. This was said by Mujahid and others, like the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** God knows best where to place His message. And in a narration from Qatada: They want to be given immunity without doing any deeds. So the Almighty's saying: **No! Rather, they do not fear the Hereafter** means that what corrupted them was their lack of belief in it and their denial of its occurrence.

Then the Almighty said: **No indeed! It is a reminder.** That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills.** And the Almighty's statement: **He is worthy of piety and of forgiveness.** That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the

Surat al-Muddaththir 74:49

So why do they turn away from the reminder?

hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

49- **So why are they turning away from the reminder?**

The reminder is the reminder of the Qur'an's admonitions. The *fa* is to arrange the denial of their turning away from the reminder in relation to what preceded it of the reasons for turning towards it. The **turning away** is in the accusative case as a state of the pronoun in the object of the preposition and the noun: meaning, what happened to them while they were turning away from the Qur'an, which contains the great reminder and the great admonition.

Tafsir al-Baghawi

49- **Why then do they turn away from the reminder?**

The sermons of the Qur'an **turning away** is in the accusative case as a state, and it was said that they became turning away.

Tafsir al-Baidawi

49- **Why then do they turn away from the reminder?**

That is, they turn away from the reminder, meaning the Qur'an, or what includes it, and **turning away** is a state.

Surat al-Muddaththir 74:50

As if they were wild donkeys.

Tafsir al-Jalalayn

50 - as if they were wild donkeys

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Why then do these polytheists turn away from the reminder, turning away from it like frightened donkeys fleeing from a lion?

The reciters differed in their reading of his statement: *mustanfira*. The majority of the reciters of Kufa and Basra read it with a kasra on the fa', and in the reading of some of the Meccans it also means *faring*.

The correct thing to say about this, according to us, is that they are two well-known readings, with correct meanings, so whichever one the reader recites, he is correct. Al-Farra' used to say: The fat-ha and kasra in this are common in the speech of the Arabs, and he recited:

Hold your donkey, it is on alert after the red beasts that have gone west

Tafsir al-Qurtubi

The Almighty said: **As if they** meaning as if these disbelievers, in their flight from Muhammad, may God bless him and grant him peace, **were frightened donkeys**. Ibn Abbas said: He meant wild donkeys. Nafi' and Ibn 'Amir read it with a fatha on the fa', meaning frightened and terrified. Abu 'Ubaid and Abu Hatim chose this. The rest read it with a kasra, meaning frightened. It is said: nafarta and istanfarta have the same meaning, like 'ajaat and istajaabat, and sakharah and istasakharah. Al-Farra' recited:

Hold your donkey, it is alerted to the traces of the red ones who have gone west

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be in gardens, questioning one another about the criminals, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our

kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty**. And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord**. God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys * Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoora, and in Persian it is Sher, and in Nabataean it is Uba.

And the Almighty's saying: **Rather, every man of them desires to be given spread out pages** means, rather, every one of these polytheists desires that a book be sent down to him as God sent down to the Prophet, may God bless him and grant him peace. This was said by Mujahid and others, like the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** God knows best where to place His message. And in a narration from Qatada: They want to be given immunity without doing any deeds. So the Almighty's saying: **No! Rather, they do not fear the Hereafter** means that what corrupted them was their lack of belief in it and their denial of its occurrence.

Then the Almighty said: **No indeed! It is a reminder**. That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills**. And the Almighty's statement: **He is worthy of piety and of forgiveness**. That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be

Surat al-Muddaththir 74:50

As if they were wild donkeys.

associated with Me, he is worthy that I should forgive him.” At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa’i from the hadith of Al-Mu’afa bin Imran, both from Suhayl bin Abdullah Al-Qat’i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya’la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat’i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

Then he likened their aversion to the Qur’an to donkeys, saying: 50 **As if they were frightened donkeys**. The clause is a state of the pronoun in *exposing* due to the overlap, and the meaning of *frightened* is *repellent*. It is said **to flee** and **to be frightened**, like **to be amazed** and **to be amazed**, and what is meant are donkeys and wild animals. The majority read *mustanafarah* with a kasrah on the fa’: that is, frightened. Nafi’ and Ibn ‘Amir read it with a fathah: meaning frightened and terrified. Abu Hatim and Abu ‘Ubaid chose the second reading. It was said in Al-Kashshaf: **The frightened one is intensely frightened, as if she is seeking the aversion of herself from her gathering of him and forcing her to do it.**

Tafsir al-Baghawi

50- **As if they were donkeys**, plural of donkey, *frightened*, the people of Medina and Ash-Sham read it with a fatha on the fa’, while the rest read it with a kasra. Whoever reads it with a fatha, its meaning is frightened and terrified, and whoever reads it with a kasra, its meaning is repellent. It is said: nafar *frightened* and istanfar *frightened* with one meaning, just as one says ajab *wonder* and istajab *wonder*.

Tafsir al-Baidawi

50- **As if they were frightened donkeys**. He likened them in their aversion and aversion to listening to the remembrance to frightened donkeys.

Surat al-Muddaththir 74:51

She fled from a cruel force

Tafsir al-Jalalayn

51 - I fled from a fierce lion i.e. I fled from it furiously

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **She fled from a lion**. The people of interpretation differed about the meaning of lion. Some of them said: They are the archers.

Who said that?

Abu Al-Sa'ib told me: Hafs bin Ghayath told us, on the authority of Hajjaj, on the authority of Ata', on the authority of Ibn Abbas, regarding his statement: **Fleeced from a lion**, he said: The archers.

Ibn Hamid told me, he said: Mihran told us, on the authority of Sufyan, and Abu Kurayb told us, he said: Waki' told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Abu Dhibyan, on the authority of Abu Musa, **She fled from a lion**, he said: the archers.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **She fled from a lion**. He said: They are the archers.

He said: We were told by Wakee', on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, the same.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, similarly.

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 Mujahid, similarly.

Muhammad ibn Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: *Qasura* he said: A group of snipers from the archers. Al-Harith added in his hadith, he said: Some of them said about Qasura: It is the lion, and some of them: The archers.

Hanad bin Al-Sarri told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding the statement, **fleeing from a lion**, he said: Qasoor means archers. A man said to Ikrimah, is it a lion in the Abyssinian language? Ikrimah said: The name of a lion in the Abyssinian language is Anbasa.

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Abu Raja' told us, on the authority of Ikrimah, regarding his statement: **Fleeced from a lion**, he said: The archers.

Abu Kurayb told us: Waki' told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Sulayman ibn Abdullah al-Saluli, on the authority of Ibn Abbas, who said: They are the archers.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **She fled from the qasoor**, meaning the snipers.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **fleeing from a lion**, he said: the lion's arrows.

Others said: They are the sniper.

Who said that?

Muhammad bin Saad told me, he said: My father told me, my uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **She fled from the lion**, meaning: the hunting men.

Ibn Bashar told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, regarding this verse, **Fleeing from a lion**, he said: They are the hunters.

Abu Kurayb told us: Waki' told us, on the authority of Shu'bah, on the authority of Abu Busr, on the authority of Sa'id ibn Jubayr, who said: They are the hunters.

Others said: They are a group of men.

Who said that?

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, and Abu Kurayb told us: Waki' told us, on the authority of Shu'bah, on the authority of Abu Hamza, who said: I asked Ibn Abbas about the word qasoor, and he said: I do not know of it in the language of any of the Arabs as a lion. It is the nerve of men.

Ibn Al-Muthanna told us: Abd Al-Samad bin Abd Al-Warith told us: I do not know of any Arab language that says that the lion is the nerve of men.

Ibn Al-Muthanna told us, he said: Abd Al-Samad Ibn Abd Al-Warith told us, he said: I heard my father narrating, he said: Dawud told us, he said: Abbas Ibn Abd Al-Rahman, a client of Banu Hashim, told me, he said: Ibn Abbas was asked about Al-Qasura, he said: It is a gathering of men, did you not hear what so-and-so said in the pre-Islamic era:

Oh, daughter of Luay, her situation in the neighborhood is like a cruel one.

Others said: They are men's voices.

Who said that?

Abu Kuraib told us: Ibn Uyaynah told us, on the authority of Amr, on the authority of Ata', on the authority of Ibn Abbas: **She fled from a lion**. He said: The people raised their voices.

Abu Kuraib said: Rather, it is the lion.

Who said that?

Abu Kurayb told us: Waki' told us, on the authority of

Surat al-Muddaththir 74:51

She fled from a cruel force

Hisham bin Sa'd, on the authority of Zaid bin Aslam, on the authority of Abu Hurayrah: **She fled from a lion.** He said: It is a lion.

Yunus told me, he said: Ibn Wahb told us, he said: Hisham bin Saad told me, on the authority of Zaid bin Aslam, on the authority of Ibn Silan, that Abu Hurairah used to say regarding the statement of God, **fleeing from a lion**, he said: the lion.

Muhammad bin Muammar told me: Hisham told us, on the authority of Zaid bin Aslam, regarding the statement of God, **fleeing from a lion**, he said: the lion.

Yunus told me, he said: Ibn Wahb told us, he said: Dawud ibn Qays told me, on the authority of Zayd ibn Aslam, regarding the statement of God: **Fleed from a lion**, he said: It is the lion.

Muhammad bin Khalid bin Khidash told me, he said: Salim bin Qutaybah told me, he said: Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, that he was asked about his saying **flee from a lion**. He said: In Arabic it is: the lion, in Persian: Shar, in Nabataean: Ariya, and in Abyssinian: Qasoura.

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: **Fleed from a lion** means: the lion.

Abu Al-Sa'ib told me: Hafs bin Ghayath told us, on the authority of Hisham bin Sa'd, on the authority of Zaid bin Aslam, on the authority of Abu Hurairah, who said: The lion.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **She fled from a lion**, he said: The lion is the lion.

Tafsir al-Qurtubi

The Almighty said: *Fara'at* meaning it was frightened and fled **from Qasoora** meaning from the archers who shoot it. Some linguists said: Qasoora is the archer, and its plural is Qasoora. This is what Saeed bin Jubair, Ikrimah, Mujahid, Qatadah, Ad-Dahhak and Ibn Kaysan said: Qasoora are the archers and hunters. It was narrated by Ata' on the authority of Ibn Abbas and Abu Dhibyan on the authority of Abu Musa Al-Ash'ari. It was said: It is the lion, as Abu Hurairah and Ibn Abbas also said. Ibn Arafat: It is from Qasr, meaning subjugation, as it subjugates wild beasts, and wild donkeys flee from wild beasts. Abu Jamrah narrated on the authority of Ibn Abbas, who said: I do not know of the word Qasoora as a lion in the language of any of the Arabs, but it is a group of men. He said: So Qasoora is the plural of men, and he recited:

Oh girl, be good to the best of her maternal uncles, the jinn and the cruel people.

And on his authority: The people focused, meaning their senses and voices. And on his authority also: **(Fled from Qasoora)** meaning from the hunters' ropes.

And on his authority also: Qasoora in the Arabic language: the lion, and in the Abyssinian language: the archers, and in the Persian language: Sher, and in the Nabataean language: Ariya. And Ibn al-A'rabi said: Qasoora: the beginning of the night, meaning she fled from the darkness of the night. And Ikrimah also said it. And it was said: It is the first blackness of the night, and the last of the blackness of the night is not called Qasoora. And Zaid bin Aslam said: From strong men, and every strong one among the Arabs is Qasoora and Qasoor. And Labid bin Rabi'ah said:

If we shout a shout in our hearts, the returning men will come to us

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be **in gardens, questioning one another about the criminals**, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty.** And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord.** God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys * Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoora, and in Persian it is Sher, and in Nabataean it is Uba.

And the Almighty's saying: **Rather, every man of them desires to be given spread out pages** means, rather, every one of these polytheists desires that a book be sent down to him as God sent down to the Prophet, may God bless him and grant him peace. This was said by Mujahid and others, like the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** God knows best where to place His message. And in a narration from Qatada: They want to be given immunity without doing any deeds. So the Almighty's saying: **Nol Rather, they do not fear the Hereafter** means that what corrupted them was their lack of belief in it and their denial of its occurrence.

Then the Almighty said: **No indeed! It is a reminder.** That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills.** And the Almighty's statement: **He is worthy of piety and of forgiveness.** That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

51- **She fled from Qasoora** meaning from the archers who shot at her. Qasoora is the archer, and its plural is Qasoora. This was said by Saeed bin Jubair, Ikrimah, Mujahid, Qatadah, and Ibn Kaysan. It was also said that it is the lion, as was said by Ata' and Al-Kalbi. Ibn Arafa said: From Qasr, meaning subjugation, because it subjugates wild beasts. It was also said that Qasoora means the voices of people. It was also said that Qasoora in the Arabic language means the lion and in the language of the Abyssinians it means the archers. Ibn Al-A'rabī said: Qasoora is the beginning of al-Layl 92: meaning she fled from the darkness of the night. Ikrimah said the same, and the first is more appropriate. Every strong person among the Arabs is Qasoora, and from this is the saying of the poet:

Oh girl, be good for the sake of her maternal uncles and the cruel people.

And from it is the saying of Labid:

If we shout a shout in our dew, the devout and strong men will come to us

And from its application to the lion, the poet said:

A hidden enemy that heroes warn of, as if it were a weak lion

Tafsir al-Baghawi

51- **She fled from a qasoora.** Mujahid, Qatadah, and Ad-Dahhak said: Qasoora means archers. It has no singular form based on the same word. This is the narration of Ata' on the authority of Ibn Abbas. Saeed bin Jubair said: They are the hunters. This is the narration of Ata' on the authority of Ibn Abbas.

Zayd ibn Aslam said: They are strong men, and every big, strong man among the Arabs is called qasur and qasoora. Abu al-Mutawakkil said: It is the noise and voices of the people. Ikrimah narrated on the authority of Ibn Abbas that he said: It is the fishermen's ropes.

Abu Hurairah said: It is the lion, and this is the opinion of Ata' and Al-Kalbi, because when wild donkeys see a lion, they run away. Likewise, when these polytheists hear the Prophet, may God bless him and grant him peace, reciting the Qur'an, they run away from him.

Akrima said: It is the darkness of the night, and the blackness of the first part of the night is called Qasoora.

Tafsir al-Baidawi

51- **She fled from a lion** meaning a lion, derived from the verb *qasr* which means coercion.

Surat al-Muddaththir 74:52

Rather, every man among them desires to be given pages spread out.

Surat al-Muddaththir 74:52

Rather, every man among them desires to be given pages spread out.

Tafsir al-Jalalayn

52 - **Rather, every one of them wants to be given spread-out pages** that is, from God Almighty, by following the Prophet, as they said, **We will not believe in you until you bring down to us a book that we can read.**

Tafsir al-Suyuti

Ibn al-Mundhir narrated on the authority of al-Suddi who said: They said: If Muhammad is truthful, then let there be a scroll under the head of every man among us in which there is innocence and security from the Fire. So the verse was revealed: **Rather, every man among them wants to be given scrolls spread out.**

Tafsir al-Tabari

And His statement: **Rather, every man among them desires to be given spread-out pages.** God Almighty says: What is wrong with these polytheists in their turning away from this Qur'an is that they do not know that it is from God, but rather every man among them desires to be given a book from the heavens that is sent down to him.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **Rather, every man of them wants to be given spread out pages,** he said: Some people have said: O Muhammad, if you want us to follow you, then bring us a letter specifically to so-and-so and so-and-so, in which we are commanded to follow you. Qatada said: They want to be given immunity without having done any work.

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, **Rather, every one of them desires to be given spread out pages,** he said: To so-and-so from the Lord of the Worlds.

Tafsir al-Qurtubi

God the Almighty says: **Rather, every man among them desires to be given spread out pages.** That is, to be given open books. This is because Abu Jahl and a group of Quraysh said: "O Muhammad! Bring us books from the Lord of the Worlds in which is written: 'Indeed, I have sent Muhammad to you, may God bless him

and grant him peace.'" Similar to this is: **And we will never believe in your incantations until you bring down to us a book that we can read.** (Al-Isra': 93) Ibn Abbas said: They were saying: If Muhammad is truthful, then every man among us should have a page in which is written his innocence and his safety from the Fire. Matar Al-Warraq said: They wanted to be given something without doing anything. Al-Kalbi said: The polytheists said: We have heard that a man from the Children of Israel would wake up with his sins and expiations written near his head, so bring us something similar. Mujahid said: They wanted to send down to every one of them a book in which is from God the Almighty: 'To so-and-so, son of so-and-so.'" It was also said that the meaning is that he should be mentioned with a good mention, so the pages were made the place of mention as a metaphor. They said: If a person's sins are recorded against him, why don't we see that?

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection,** meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand,** for they will be in gardens, questioning one another about the criminals, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor,** meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants,** meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty.** And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord.** God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys * Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the

majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoora, and in Persian it is Sher, and in Nabataean it is Uba.

And the Almighty's saying: **Rather, every man of them desires to be given spread out pages** means, rather, every one of these polytheists desires that a book be sent down to him as God sent down to the Prophet, may God bless him and grant him peace. This was said by Mujahid and others, like the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** God knows best **where to place His message.** And in a narration from Qatada: They want to be given immunity without doing any deeds. So the Almighty's saying: **No! Rather, they do not fear the Hereafter** means that what corrupted them was their lack of belief in it and their denial of its occurrence.

Then the Almighty said: **No indeed! It is a reminder.** That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills.** And the Almighty's statement: **He is worthy of piety and of forgiveness.** That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

52- "But every man of them desires to be given spread out pages." This is in apposition to something understood and required by the situation, as if it were said that they are not satisfied with that reminder, but rather he desires. The commentators said: The infidels of Quraysh said to Muhammad, may God bless him and grant him peace: There will be at the head of every man of us a book spread out from God that you are the Messenger of God. The pages are books, the singular of which is sahifah, and the spread out is the open one. Similar to this verse is the saying of God Almighty: "Until you bring down to us a book that we can read. **The majority of people read spread out**" with emphasis. Saeed bin Jubair read it with emphasis. The

majority also read it with a damma on the ha' of sahuf. Saeed bin Jubair read it with a sukoon.

Tafsir al-Baghawi

52- **Rather, every man among them desires to be given spread-out pages.** The commentators said: The infidels of Quraysh said to the Messenger of God, may God bless him and grant him peace: **So that there will be at the head of every man among us a spread-out book from God that you are His Messenger, in which we are commanded to follow you.**

Al-Kalbi said: The polytheists said: O Muhammad, we have been informed that a man from the Children of Israel would wake up with his sin and expiation written on his head, so bring us something like that. The books are the plural of the newspaper, and *mansharah* means **spread out**.

Tafsir al-Baidawi

52- "Rather, every man among them wants to be given spread-out pages." Papers to be spread out and read. This is because they said to the Prophet, may God bless him and grant him peace: We will not follow you until you bring us a letter from heaven in which is from God to so-and-so: Follow Muhammad.

Surat al-Muddaththir 74:53

No! Rather, they do not fear the Hereafter.

Surat al-Muddaththir 74:53

No! Rather, they do not fear the Hereafter.

Tafsir al-Jalalayn

53 - *No* a deterrent from what they wanted **rather, they do not fear the Hereafter** meaning its punishment

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **No, but they do not fear the Hereafter.** God Almighty says: He mentioned: The matter is not as they claim, that if they were given spread-out pages they would be truthful. Rather, they do not fear the Hereafter. He says: But they do not fear the punishment of God, and they do not believe in the resurrection, reward, and punishment. So that is what led them to turn away from the remembrance of God, and made it easy for them to abandon listening to His revelation and its sending down.

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: **No, but they do not fear the Hereafter.** What corrupted them was that they did not believe in the Hereafter, nor did they fear it. That is what corrupted them.

Tafsir al-Qurtubi

The Almighty said: *No* meaning that will not happen. It was also said: True. The first is better because it is a response to their saying **Rather, they do not fear the Hereafter** meaning I will not give them what they wish for because they do not fear the Hereafter, being deceived by the world. Saeed bin Jubair read (**spread out pages**) with a sukoon on the ha and the noon. As for sukoon on the ha, it is a lightening, and as for the noon, it is anomalous. It is only said: Nashr the garment and similar, and it is not said ansharat. It is permissible to liken the page to the dead as if it were a dead body with its folding, so if it is spread out it is brought to life, so it came as ansharah God the dead just as he likened the revival of the dead to spreading out the garment, so it was said in it God spread out the dead, so it is a language for it.

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of

Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be in gardens, questioning one another about the criminals, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty.** And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord.** God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys * Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoora, and in Persian it is Sher, and in Nabataean it is Uba.

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Then the Almighty said: **No indeed! It is a reminder.** That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills.** And the Almighty's statement: **He is worthy of piety and of forgiveness.**

That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

Then God Almighty deterred them from this statement and warned them, saying: 53- **No, but they do not fear the Hereafter**, meaning the torment of the Hereafter, because if they feared the Fire, they would not have proposed the verses. It was said that *no* means *truly*.

Tafsir al-Baghawi

Then God Almighty said: 53- *No*, they will not be given the scrolls. It was also said: Truly, and everything that has been reported to you from it is its face. **Rather, they do not fear the Hereafter**, meaning they do not fear the punishment of the Hereafter. The meaning is that if they feared the Fire, they would not have suggested these verses after the evidence had been established.

Tafsir al-Baidawi

53- *No* is a deterrent to them from suggesting the verses. **Rather, they do not fear the Hereafter**. That is why they turned away from the reminder, not because the scrolls were not given.

Surat al-Muddaththir 74:54
No indeed! It is a reminder.

Surat al-Muddaththir 74:54

No indeed! It is a reminder.

Tafsir al-Jalalayn

54 - *No* is an opening *it* meaning the Qur'an is a reminder a sermon

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His saying: **No, it is a reminder.** The matter is not as these polytheists say about this Qur'an, that it is magic that affects, and that it is the words of humans, but rather it is a reminder from God to His creation, reminding them of 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, his statement: **No! It is a reminder** meaning the Qur'an.

Tafsir al-Qurtubi

God Almighty says: **No! It is a reminder.** That is, the Qur'an is truly a lesson.

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be in gardens, questioning one another about the criminals, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty.** And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord.** God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an

intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys * Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoor, and in Persian it is Sher, and in Nabataean it is Uba.

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Then the Almighty said: **No indeed! It is a reminder.** That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills.** And the Almighty's statement: **He is worthy of piety and of forgiveness.** That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

Then he repeated the deterrence and warning to them, saying: 54- **No, it is a reminder**, meaning the Qur'an, or truly it is a reminder, and the meaning is: that he remembers by it and is admonished by its sermons.

Tafsir al-Baghawi

54- **No, really, it is**, meaning the Qur'an, **a reminder**, an admonition.

Tafsir al-Baidawi

54- *No* is a deterrent from their turning away. **It is a reminder** and what a reminder.

Surat al-Muddaththir 74:55

So whoever wills may remember Him.

Surat al-Muddaththir 74:55

So whoever wills may remember Him.

Tafsir al-Jalalayn

55 - **So whoever wishes to remember it** should read it and be admonished by it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So whoever wills, let him remember it.** God Almighty says: So whoever wills, among God's servants whom God has mentioned with this Qur'an, let him remember it, so he will be admonished and use what is in it of God's commands and prohibitions.

Tafsir al-Qurtubi

God Almighty says: **So whoever wills, let him remember it.** That is, let him take heed from it.

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection**, meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand**, for they will be in gardens, questioning one another about the criminals, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor**, meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants**, meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty.** And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord.** God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who

came before you turn away from what you call them to and remind them of? **As if they were wild donkeys * Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoor, and in Persian it is Sher, and in Nabataean it is Uba.

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Fath al-Qadir

55- **So whoever wishes to remember it will be admonished.** That is, whoever wishes to be admonished by it will be admonished.

Tafsir al-Baghawi

55- Whoever wishes to remember it, will be admonished by it.

Tafsir al-Baidawi

55-Whoever wants to remember Him, let him remember Him.

Surat al-Muddaththir 74:56

And they do not remember except that God wills. He is the One worthy of piety and the One worthy of forgiveness.

Surat al-Muddaththir 74:56

And they do not remember except that God wills. He is the One worthy of piety and the One worthy of forgiveness.

Tafsir al-Jalalayn

56 - **And they do not remember** with the letter Ya and the letter Ta (except that God wills. He is the One worthy of piety) that one should be pious **and the One worthy of forgiveness** that He forgives whoever fears Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And they do not remember except that God wills.** God Almighty says: They do not remember this Qur'an, learn from it, and apply what is in it, except that God wills that they remember it, because no one has power over anything except that God wills it, has power over it, and gives him the ability to do it.

And His statement: **He is worthy of piety and forgiveness,** God Almighty says: God is worthy of His servants being able to fear His punishment for their disobedience to Him, so they avoid His disobedience and hasten to obey Him. **And He is worthy of forgiveness,** He says: He is worthy of His forgiveness of their sins if they do that, and He does not punish them for them even if 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: **He is worthy of piety and of forgiveness.** Our Lord is worthy of being feared for His prohibitions, and He is worthy of forgiveness. He forgives sins.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **He is worthy of piety and worthy of forgiveness,** he said: He is worthy of being avoided for His prohibitions, and He is worthy of forgiveness: He is worthy of being forgiven for sins.

Tafsir al-Qurtubi

God the Almighty says: **And they will not remember** meaning, nor will they be admonished **except that God wills** meaning, they are not able to take admonition and remember except by the will of God, that is for them. The general reading of *yadhkirun* is with a ya', and Abu Ubaid chose it, based on God the Almighty's saying: **No! Rather, they do not fear the Hereafter.**

Nafi' and Ya'qub read it with a ta', and Abu Hatim chose it because it is more general, and they agreed to make it light. **He is the One worthy of piety and forgiveness** In At-Tirmidhi and Sunan Ibn Majah on the authority of Anas ibn Malik: "On the authority of the Messenger of God (blessings and peace of God be upon him) that he said regarding this verse: "He is the One worthy of piety and forgiveness." He said: **(God the Blessed and Exalted said, 'I am worthy of being pious, so whoever is pious to Me and does not associate any god with Me, then I am worthy of being forgiven.'"** Wording by At-Tirmidhi, who said about it: A hasan ghareeb hadith. In some interpretations: He is the One who forgives those who repent to Him from major sins, and He is also the One who forgives minor sins by avoiding major sins. Muhammad ibn Nasr said: I am worthy of My servant fearing Me, and if he does not, I am worthy of forgiving him and having mercy on him, and I am the Forgiving, the Most Merciful.

Tafsir Ibn Kathir

God Almighty says, informing us that **Every soul will be held in pledge for its deeds on the Day of Resurrection,** meaning it will be detained for its deeds on the Day of Resurrection. This was said by Ibn Abbas and others. **Except the companions of the right hand,** for they will be in gardens, questioning one another about the criminals, meaning they will question the criminals while they are in the upper rooms, and those are in the lower levels, saying to them: **What has brought you into Hellfire?** They will say, **We were not of those who prayed, nor did we feed the poor,** meaning we did not worship God nor did we treat His creation well from our kind. **And we were conversing with the conversants,** meaning we would talk about what we do not know. Qatada said: "Whenever a deviator went astray, we went astray with him. "And we used to deny the Day of Judgment * Until there comes to us the certainty" meaning death, as God Almighty says: **And worship your Lord until there comes to you the certainty.** And the Messenger of God, may God bless him and grant him peace, said: **As for him - meaning Uthman ibn Maz'un - the certainty has come to him from his Lord.** God Almighty said: **So what will the intercession of intercessors benefit them?** That is, whoever is characterized by such qualities, the intercession of an intercessor will not benefit him on the Day of Resurrection, because intercession is only effective if the place is receptive. As for whoever meets God as a disbeliever on the Day of Resurrection, he will inevitably be in the Fire, abiding therein. Then God Almighty said: **So why do they turn away from the reminder?** That is, why do these disbelievers who came before you turn away from what you call them to and remind them of? **As if they were wild donkeys * Fleeing from a lion** that is, as if they were, in their aversion to the truth and their turning away from it, wild donkeys when they flee from a lion that wants to hunt them. This was said by Abu Hurayrah and Ibn Abbas in a narration from him and Zayd. Ibn Aslam and his son Abd al-Rahman, or Ram, which is a narration on

the authority of Ibn Abbas and is the opinion of the majority. Hammad ibn Salamah said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas: The lion in Arabic, and in Abyssinian it is called Qasoorah, and in Persian it is Sher, and in Nabataean it is Uba.

And the Almighty's saying: **Rather, every man of them desires to be given spread out pages** means, rather, every one of these polytheists desires that a book be sent down to him as God sent down to the Prophet, may God bless him and grant him peace. This was said by Mujahid and others, like the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** God knows best where to place His message. And in a narration from Qatada: They want to be given immunity without doing any deeds. So the Almighty's saying: **No! Rather, they do not fear the Hereafter** means that what corrupted them was their lack of belief in it and their denial of its occurrence.

Then the Almighty said: **No indeed! It is a reminder.** That is, truly the Qur'an is a reminder. "So whoever wills may remember it. But they will not remember except that God wills." Like His statement: **And you do not will except that God wills.** And the Almighty's statement: **He is worthy of piety and of forgiveness.** That is, He is worthy of being feared and He is worthy of forgiving the sin of whoever repents to Him and returns to Him. This was said by Qatada. Imam Ahmad said: Zaid bin Al-Hubab told us, Suhayl, the brother of Hazm, told me, Thabit Al-Bunani told us, on the authority of Anas bin Malik **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse: 'He is worthy of piety and forgiveness.' He said: 'Your Lord said: I am worthy of being feared, so let no god be associated with Me. So whoever fears that I should be associated with Me, he is worthy that I should forgive him.'" At-Tirmidhi and Ibn Majah narrated it from the hadith of Zaid bin Al-Hubab, and An-Nasa'i from the hadith of Al-Mu'afa bin Imran, both from Suhayl bin Abdullah Al-Qat'i with it. At-Tirmidhi said: It is hasan gharib, and Suhayl is not strong. Ibn Abi Hatim narrated it from his father, from Hudbah bin Khalid, from Suhayl with it. Abu Ya'la, Al-Bazzar, Al-Baghawi and others narrated it in this way from the hadith of Suhayl Al-Qat'i with it. The end of the interpretation of Surat Al-Muddaththir. All praise and thanks be to God.

Fath al-Qadir

Then He, glory be to Him, returned the will to Himself, saying: 56- **And they do not remember except that God wills.** The majority of scholars read **they remember** with the lower ya'. Nafi' and Ya'qub read it with the upper ya', and they agreed on the alleviation. His statement, **except that God wills**, is an exception devoid of the most general conditions. Muqatil said: Except that God wills for them guidance. **He is the One worthy of piety**, meaning He is the One worthy of being feared by the righteous by abandoning His sins and performing acts of obedience to Him. **And the One worthy of forgiveness**, meaning He is the One worthy of forgiving the believers for their neglected sins, and

He is the One worthy of accepting the repentance of the repentant sinners, thus forgiving their sins.

Ibn Jarir narrated on the authority of Ibn Abbas, regarding the statement of God, **Every soul will be held in pledge for what it has earned**, that he said: Taken by its deeds. Ibn al-Mundhir narrated on his authority, regarding the statement of God, **Except the companions of the right hand**, that he said: They are the Muslims. Abd al-Razzaq, al-Faryabi, Sa'id ibn Mansur, Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Hakim narrated and **authenticated it** on the authority of Ali ibn Abi Talib, **Except the companions of the right hand**, that he said: They are the children of the Muslims. Ibn Abi Hatim narrated on the authority of Ibn Abbas, **Until the certainty comes to us**, that he said: Death. Sa'id ibn Mansur, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, and al-Hakim narrated and **authenticated it** on the authority of Abu Musa al-Ash'ari, regarding the statement of God, **Fleed from a lion**, that he said: They are the archers, the men who shoot bows. Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of Ibn Abbas, that he said: The lion is the men who shoot arrows. Sa'id ibn Mansur, 'Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Jamrah who said: I said to Ibn 'Abbas: *Qasura* is a lion. He said: "I do not know of it in the language of any Arab. 'A lion refers to a group of men." Sufyan ibn 'Ayninah, 'Abd al-Razzaq and Ibn al-Mundhir narrated on the authority of Ibn 'Abbas: **From qasura** means the sound of people, meaning their voices. Ahmad, al-Darimi, al-Tirmidhi **who authenticated it**, al-Nasa'i, Ibn Majah, al-Bazzar, Abu Ya'la, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn 'Adi **who authenticated it**, and Ibn Mardawayh narrated on the authority of Anas that the Messenger of God (blessings and peace of God be upon him) recited this verse: **He is worthy of piety and forgiveness**, and said: "Your Lord says: I am worthy of being feared, so let him not associate with Me. But whoever fears Me and does not associate with Me, then I am worthy of being forgiven." Ibn Mardawayh narrated something similar on the authority of Abu Hurayrah, Ibn 'Umar and Ibn 'Abbas.

Tafsir al-Baghawi

56- **And they do not remember**, Nafi' and Ya'qub read *tadhkaruna* with a ta' and the others with a ya', **except that God wills**, Muqatil said: Except that God wills for them guidance. **He is the One worthy of piety and the One worthy of forgiveness**, meaning He is the One worthy of avoiding His prohibitions and the One worthy of forgiving those who fear Him.

Ahmad ibn Ibrahim al-Sharafi told us, Abu Ishaq al-Tha'labi told us, Ibn Fanjawayh told us, Umar ibn al-Khattab told us, Abdullah ibn al-Fadl told us, Hudbah ibn Khalid told us, Suhayl ibn Abi Hazm told us, on the authority of Thabit, on the authority of Anas, "That the Messenger of God, may God bless him and grant him peace, said regarding this verse: 'He is worthy of piety and forgiveness.' He said: Your Lord, the Mighty and Sublime, said: I am worthy of being feared and of associating no partner with Me, and I am

Surat al-Muddaththir 74:56

And they do not remember except that God wills. He is the One worthy of piety and the One worthy of forgiveness.

worthy of forgiveness for whoever fears to associate partners with Me." And Suhayl is the son of Abd al-Rahman al-Qat'i, the brother of Hazm al-Qat'i.

Tafsir al-Baidawi

56- "And they do not remember except that God wills." Their remembrance or their will is like His saying: "And you do not will except that God wills." This is a clarification that the servant's action is by the will of God the Most High. Nafi' read "you remember" with the ta' and it was read with both of them doubled. "He is the One Who is worthy of piety." He is worthy of being protected from His punishment. "And the One Who is Forgiving." He is worthy of forgiveness for His righteous servants among them.

On the authority of the Prophet, may God bless him and grant him peace, "Whoever recites Surat Al-Muddaththir, God will give him ten good deeds for the number of people who believed in Muhammad, may God bless him and grant him peace, and those who denied him in Mecca, may God Almighty honor it."

Surat al-Qiyamah 75:1

I swear by the Day of Resurrection

Tafsir al-Jalalayn

1 - *La* is redundant in both places **I swear by the Day of Resurrection**

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their recitation of his statement: **I swear by the Day of Resurrection**. The majority of reciters in the regions recited it as **I swear** /*la* separated from **I swear**, except for Al-Hasan and Al-A'raj, as it was reported from them that they used to recite it as **I swear by the Day of Resurrection**, meaning: I swear by the Day of Resurrection, then the lam of the oath was added to it.

The reading that I do not permit other than it in this position is *la* separated, I swear as a beginning, according to what the readers of the regions do, due to the consensus of the proof from the readers on it.

Those who read it in the way we chose to read it differed in its interpretation. Some of them said that *no* is a connection, but rather the meaning of the statement is: I swear by the Day of Resurrection.

Who said that?

Abu Hisham Al-Rafa'i told us, he said: Ibn Yaman told us, he said: Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim bin Yanaq, on the authority of Saeed bin Jubair, **I swear by the Day of Resurrection**. He said: I swear by the Day of Resurrection.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Saeed bin Jubair: **I do not swear**. He said: I swear.

Others said: Rather, *la* was used to emphasize the statement.

Who said that?

I heard Abu Hisham Al-Rifai say: I heard Abu Bakr bin Ayyash say: His saying **I do not swear** is an emphasis on the oath, like his saying **No, by God**. Some of the grammarians of Kufa said: *No* is a rejection of previous words from the words of the polytheists who denied Paradise and Hell. Then the oath was started, and it was said: I swear by the Day of Resurrection. He used to say: Every oath before it is a rejection of words, so it is necessary to place *no* before it, in order to differentiate between the oath that is denial and the oath that is renewed. He said: Do you not see that you say, starting with: **By God, the Messenger is true**, and if you say: **No, by God, the Messenger is true**, then it is as if you have accused people of lying who denied him.

They also differed on this, whether it is an oath or not. Some of them said: It is an oath in which our Lord swears by the Day of Resurrection and by the self-reproaching soul.

Who said that?

Ibn Hamid narrated: Jarir narrated to us, on the authority of Mughira, on the authority of Abu al-Khair ibn Tamim, on the authority of Saeed ibn Jubayr, who said: Ibn Abbas said to me: **Where are you from?** I said: **From the people of Iraq**. He said: **Which of them?** I said: **From Banu Asad**. He said: **From their tribe of Harib, or from those upon whom God bestowed His blessings?** I said: **No, rather from those upon whom God bestowed His blessings**. He said to me: *Ask*. I said: **I swear by the Day of Resurrection**. He said: **Your Lord swears by whomever He wills of His creation**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **I swear by the Day of Resurrection, and I swear by the self-reproaching soul**, he said: I swear by both of them.

Others said: Rather, He swore by the Day of Resurrection, but He did not swear by the self-reproaching soul. He said: The meaning of His statement, **And I do not swear by the self-reproaching soul**, is: **I do not swear by the self-reproaching soul**.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Al-Hasan said, He swore by the Day of Resurrection, but he did not swear by the self-reproaching soul.

The first and most correct of the sayings on this matter, in my opinion, is the saying of the one who said: God swore by the Day of Resurrection and by the self-reproaching soul, and made *la* a response to the words that had preceded it from a people, and an answer to them.

We said that this is the most correct of the sayings, because it is well-known from people's speech in their conversations, when one of them says: **No, by God, I will not do such-and-such**, that he means without returning the speech, and by saying: **By God**, he is beginning an oath. The same is true of their saying: **I swear by God that I will not do such-and-such**. So if the well-known meaning of that is what we have described, then all that has come of similar examples should be in line with it, as long as nothing of it deviates from the well-known meaning that must be accepted. And after that: All of the evidence is in agreement that his saying, **I swear by the Day of Resurrection**, is an oath, so too is his saying, **And I swear by the self-reproaching soul**, unless an argument comes that indicates that one of them is an oath and the other is a predicate. We have shown that the reading of the one who reads the first letter of **I swear** by connecting the *lām* to **I swear** is an impermissible reading, because it contradicts what the argument is unanimously agreed upon. So the interpretation of the statement then is: No, the matter is not as you say, O people, that God does not resurrect His servants after their death. He swears by the Day of Resurrection. A group used to say: The

Surat al-Qiyamah 75:1

I swear by the Day of Resurrection

resurrection of every soul is its death.

Who said that?

Abu Kurayb told us: Waki' told us, on the authority of Sufyan and Mis'ar, on the authority of Ziyad ibn Alaqah, on the authority of Al-Mughirah ibn Shu'bah, who said: They say: The Resurrection, the Resurrection, but the Resurrection of one of them is his death.

He said: We were told by Wakee', on the authority of Misa'ar and Sufyan, on the authority of Abu Qubays, who said: I attended a funeral in which Alqamah was present. When he was buried, he said: As for this man, his Resurrection has come.

Tafsir al-Qurtubi

Meccan and it has thirty-nine verses.

The Almighty said: **I swear by the Day of Resurrection.** It was said that *la* is a conjunction, and it is permissible for it to occur at the beginning of the surah, because the Qur'an is connected to each other, so it is considered as one statement. For this reason, something may be mentioned in one surah and its answer may come in another surah, like the Almighty's saying: **And they said, 'O you to whom the message has been sent down, indeed you are mad.'** (al-Hijr 15:6) and its answer in another surah: **You are not, by the favor of your Lord, mad.** (al-Qalam 68:2) The meaning of the statement: I swear by the Day of Resurrection. Ibn 'Abbaas, Ibn Jubayr, and Abu 'Ubaidah said this, and similar to it is the saying of the poet:

I remembered Laila and I was overcome with passion,
and my heart almost couldn't break

Abu Al-Layth Al-Samarqandi narrated: The commentators agreed that the meaning of **la aqsam** is **I swear**. They differed in the interpretation of *la*. Some of them said: *la* is an addition to the speech for the sake of embellishment, and the addition of *la* occurs in the speech of the Arabs, as he said in another verse: **He said, 'What prevented you from prostrating?'** (al-A'raf 7:12) meaning that you prostrated. Some of them said: *la* is a response to their speech when they denied the resurrection, so he said: The matter is not as you claimed.

I said: This is what Al-Farra' said. Al-Farra' said: Many grammarians say that *la* is a conjunction, and it is not permissible to begin with a denial and then make it a conjunction, because if this were the case, no predicate containing a denial would be known from one without a denial. However, the Qur'an came in response to those who denied the Resurrection, Paradise, and Hellfire, so the oaths came in response to them in many of the speeches that are initiated by it and not initiated by it, and that is like their saying: **No, by God, I will not do it.** So *la* is a response to a statement that has already passed, and that is like your saying: **No, by God, the Resurrection is true,** as if you had lied to a people who denied it. And someone other than Al-Farra' recited from Imru' Al-Qais:

No, by your father, daughter of Al-Ameri, do not let the

people claim that I am a deserter.

Ghuwayya bin Salma said:

Unless you called in front of him with a possibility to make me sad, I don't care about you

Its benefit is to emphasize the oath in response. Al-Farra' said: "He who does not pay attention to this aspect would read 'la-aqsam' without an alif, as if no emphasis had entered into 'aqsam', and this is correct, because the Arabs say: 'la-aqsam bi-God', and this is the reading of Al-Hasan, Ibn Kathir, Al-Zuhri, and Ibn Hurmuz, 'bi-Yawm Al-Qiyamah', meaning the day on which people will stand before their Lord, and God, the Almighty, can swear by whatever He wills."

Tafsir Ibn Kathir

Interpretation of Surat Al-Qiyamah

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

It has been mentioned more than once that if the thing sworn upon is not present, it is permissible to use *la* before the oath to confirm the negation. What is being sworn to here is the proof of the Resurrection and the refutation of what the ignorant among the servants claim about the non-resurrection of bodies. For this reason, God the Almighty said: **I swear by the Day of Resurrection, nor do I swear by the self-reproaching soul.** Al-Hasan said: He swore by the Day of Resurrection, not by the self-reproaching soul. Qatada said: Rather, He swore by both of them. This is how Ibn Abi Hatim related it. Ibn Jarir related on the authority of Al-Hasan and Al-A'raj that they both recited: **I swear by the Day of Resurrection.** This supports Al-Hasan's statement because he affirmed the oath by the Day of Resurrection and denied the oath by the self-reproaching soul. The correct view is that He swore by both of them, as Qatada **may God have mercy on him** said. This is what was narrated on the authority of Ibn Abbas and Sa'id ibn Jubayr, and Ibn Jarir chose it. As for the Day of Resurrection, it is well-known, and as for the self-reproaching soul, Qurra ibn Khalid said on the authority of Al-Hasan Al-Basri regarding this verse: By God, we see the believer only blaming himself. I did not mean by my words, I did not mean by my food, I did not mean by my inner conversation. The wicked person continues without blaming himself. Juwaybir said: It has reached us on the authority of Al-Hasan that he said regarding his statement: **And I swear by the self-reproaching soul,** he said: There is no one among the people of the heavens and the earth who will not blame himself on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abdullah bin Saleh bin Muslim told us, on the authority of Isra'il, on the authority of Samak, that he asked Ikrimah about the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil if it did such and such. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on its authority. Ibn Jarir said: Muhammad bin Bashir told us,

Mu'ammil told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Sa'id bin Jubayr, regarding the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil. Then he narrated it from another chain of transmission on the authority of Sa'id that he asked Ibn Abbas about that, and he said: It is the self-reproaching soul. Ali bin Abi Nujayh said on the authority of Mujahid that it regrets what has passed and blames itself for it. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is the self-reproaching, blameworthy soul. Qatadah said: **The self-reproaching soul** is the wicked one. Ibn Jarir said: All of these sayings are close in meaning, and what is most similar to the apparent meaning of the revelation is that it is the one that blames its owner for good and evil and regrets what has passed.

God the Almighty says: {Does man think that We will not assemble his bones} meaning, on the Day of Resurrection, does he think that We are not able to restore his bones and assemble them from their scattered places? {Yes, We are Able to put in perfect order his fingertips}. Sa'id ibn Jubayr and Al-'Awfi reported from Ibn 'Abbas: that We make him hoofed or barefoot. This is what Mujahid, 'Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ibn Jarir said. Ibn Jarir explained this by saying that if God had willed, He could have done that in this world. What is apparent from the verse is that His saying, {Able} is a condition of His saying, {Assemble}, meaning, does man think that We will not assemble his bones? Rather, We will assemble them, Able to put in perfect order his fingertips, meaning, Our ability is sufficient to assemble them. And if We willed, We could have resurrected him more than he was, and made his fingertips, which are the tips of his fingers, even. This is the meaning of the statement of Ibn Qutaybah and Az-Zajaj. And His statement: **Rather, man desires to explode before him**, Saeed said on the authority of Ibn Abbas: meaning to go forward. Al-Awfi said on the authority of Ibn Abbas: **To explode before him** means hope. Man says, **I will work and then repent before the Day of Resurrection**. It is said: It refers to disbelief in the truth before the Day of Resurrection. Mujahid said: **To explode before him** means to go ahead riding his head. Al-Hasan said: No son of Adam will be encountered except that his soul is drawn to disobeying God step by step, except for the one whom God protects. It was narrated on the authority of 'Ikrimah, Saeed bin Jubayr, Al-Dahhak, Al-Suddi and more than one of the early Muslims: He is the one who hastens to commit sins and delays repentance. Ali bin Abi Talhah said on the authority of Ibn Abbas: He is the disbeliever who denies the Day of Reckoning. Ibn Zayd said the same, and this is what is most apparent of what is meant. That is why He said after it: **He asks, 'When is the Day of Resurrection?'** That is, he says, **When will the Day of Resurrection be?** His question is a question of improbability of its occurrence and a denial of its existence, as God the Almighty said: **And they say, 'When is this promise, if you should be truthful?'** Say, 'You have an appointment for a Day from which you will not delay an hour, nor will you advance it.'

And God the Almighty said here: {And when the sight is dazed} Abu Amr ibn al-Ala' read it with a kasra on

the ra', meaning dazzled. What he said is similar to the statement of God the Almighty: {Their glances will not return to them}, meaning they will look in terror like this and that, their sight not settling on anything due to the intensity of the terror. Others read it with a fatha, which is close in meaning to the first. The point is that the eyes will be dazzled on the Day of Resurrection and will be humbled, bewildered, and humiliated by the intensity of the horrors and the enormity of what they will witness on the Day of Resurrection of matters. And the statement of God the Almighty: {And the moon will be eclipsed}, meaning its light will be gone. **And the sun and the moon will be joined together** Mujahid said: *coiled*. Ibn Zayd read when explaining this verse: {When the sun is wrapped up * And when the stars are extinguished}. It was narrated on the authority of Ibn Mas'ud that he read: **And the sun and the moon will be joined together**. God the Almighty says: **On that Day man will say, 'Where is the escape?'** That is, when the son of Adam witnesses these horrors on the Day of Resurrection, he will want to flee and will say, **Where is the escape?** That is, is there a refuge or a place of refuge? God the Almighty says: **No! No burden! To your Lord, that Day, is the final settlement**. Ibn Mas'ud, Ibn Abbas, Sa'id ibn Jubayr, and more than one of the early Muslims said: That is, there is no escape. This verse is like God the Almighty's saying: **For you there is no refuge that Day, nor will you be denied**. That is, you will have no place to flee in. Likewise, He said here: **No burden**, that is, you will have no place to seek refuge in. That is why He said: **To your Lord, that Day, is the final settlement**, that is, the return and destination.

Then God the Almighty said: **On that Day man will be informed of what he sent forth and left behind** meaning he will be informed of all his deeds, old and new, first and last, small and great, as God the Almighty said: "And they will find present what they did. And your Lord does not wrong anyone" and likewise He said here: **Rather, man is a witness against himself, even if he presents his excuses** meaning he is a witness against himself and knows what he did, even if he apologizes and denies it. And as God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." And Ali bin Abi Talhah said on the authority of Ibn Abbas: **Rather, man is a witness against himself** meaning: his hearing, sight, hands, feet and limbs. Qatadah said: He is a witness against himself. In another narration he said: If you wish, by God you will see him seeing the faults and sins of people, yet heedless of his own. And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye and leave the log in your own eye and do not see it!

Mujahid said: **Even if he presents his excuses** and even if he argues about them, then he is aware of them. Qatadah said: **Even if he presents his excuses** and even if he apologizes on that day with a false excuse, it will not be accepted from him. As-Suddi said: **Even if he presents his excuses** is his proof. Ibn Zayd, Al-Hasan Al-Basri and others said the same, and Ibn Jarir preferred it. Qatadah said on the authority of Zurarah on the authority of Ibn Abbas: **Even if he presents his excuses** means: If he throws down his clothes. Ad-Dahhak said: Even if he throws down his curtain. The people of Yemen call the curtain an

Surat al-Qiyamah 75:1

I swear by the Day of Resurrection

excuse. The correct statement is the statement of Mujahid and his companions, like the statement of God the Almighty: {The Day God will resurrect them all, then they will swear to Him as they swear to you, and they think that they are upon something. Unquestionably, it is they who are the liars.} Al-Awfi said on the authority of Ibn Abbas: {Even if he presents his excuses} is an apology. Have you not heard that He said: **Their excuses will not benefit the wrongdoers** and that He said: "And they will offer to God that Day peace" {So they will offer peace: **We had not done any evil**} and their statement: **By God, our Lord, we were not polytheists**).

Fath al-Qadir

It is forty verses

It is Meccan without dispute. Ibn Al-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated, through various chains of transmission, on the authority of Ibn Abbas, who said: Surat Al-Qiyamah was revealed, and in another version, Surat I swear by Mecca. Ibn Mardawayh narrated on the authority of Ibn Al-Zubayr, who said: Surat I swear by Mecca was revealed.

His statement: 1- **I swear by the Day of Resurrection**. Abu Ubaidah and a group of commentators said: *La* is redundant, and the meaning is: I swear. Al-Samarqandi said: **The commentators agreed that the meaning of "La Aqsam is I swear**. They differed in the interpretation of *La*. Some of them said: "It is redundant, and its redundancy is common in the speech of the Arabs, as in His statement: "What prevented you from prostrating?" meaning from prostrating, and **lest the People of the Book know**. From this is the saying of the poet:

I remembered Laila, and I was overcome with passion,
and my heart almost couldn't break.

Some of them said: It is a response to their words when they denied the resurrection, as if he said: The matter is not as you mentioned. I swear by the Day of Resurrection. This is the opinion of Al-Farra' and many grammarians, like God saying: No, by God. So there is no response to a statement that preceded it. An example of this is the poet's saying:

No, by your father, O daughter of Al-Amiri, the people
will not claim that I am fleeing.

It was said that it is for negation, but not for negating the oaths, rather for negating what it indicates of the greatness and magnificence of the thing sworn by. It is as if the meaning of **I do not swear by such-and-such** is: I do not magnify it by my oath by it with the greatness it deserves, for it is worthy of more than that. It was said that it is for negating the oaths because the matter is clear. We have already discussed this in the interpretation of His statement, **So I do not swear by the positions of the stars**. Al-Hasan and Ibn Kathir, in a narration from him, and Al-Zuhri and Ibn Hurmuz, read **to swear** without an alif, on the basis that the lam is the lam of initiation. The first statement is the most correct of these statements, and Al-Razi objected to it with

what does not detract from its strength nor weaken its strength. God's swearing by the Day of Resurrection is for magnifying and glorifying it, and God may swear by whatever He wishes of His creation.

Tafsir al-Baghawi

1- **I swear by the Day of Resurrection**. Al-Qawwas read on the authority of Ibn Kathir: **I swear by the first letter without an alif before the hamza**.

Tafsir al-Baidawi

1- **I swear by the Day of Resurrection**. Inserting the negative *la* into the verb of oath for emphasis is common in their speech. Imru' al-Qais said:

No, by your father, the daughter of Al-Amiri, the people
do not claim that I am a deserter.

It was discussed in his saying: **So I swear by the positions of the stars**. Qanbal read **I swear** without an alif after the lam, and this is how it was narrated from Al-Bazzi.

Surat al-Qiyamah 75:2

And I swear by the self-reproaching soul

Tafsir al-Jalalayn

2 - **And I swear by the self-reproaching soul** that blames itself even if it strives to do good. The answer to the oath is omitted, meaning that you will be resurrected. This is indicated by

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And I do not swear by the self-reproaching soul**. The people of interpretation differed in the interpretation of His saying **the self-reproaching soul**. Some of them said: Its meaning is: And I do not swear by the soul that blames itself for good and evil.

Who said that?

Muhammad bin Bashir told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Saeed bin Jubair, regarding his statement, **And I swear by the self-reproaching soul**, he said: It blames for good and evil.

Abu Kurayb told us: Waki' told us, on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah: **And I swear by the self-reproaching soul**. He said: It blames for good and evil.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Abu al-Khair ibn Tamim, on the authority of Sa'id ibn Jubayr, who said: I said to Ibn Abbas, **And I swear by the self-reproaching soul**. He said: It is the self-reproaching soul.

Others said: Rather, it means that she blames herself for what happened and regrets it.

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, **with the self-reproaching soul**, he said: It regrets what has passed and blames itself for it.

Others said: Rather, the blameworthy one is the wicked one.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And I swear by the self-reproaching soul**: meaning the wicked one.

Others said: Rather, it is the reprehensible one.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And I swear by the self-reproaching soul**, he said: the blameworthy one.

These sayings that we have mentioned from those we have mentioned them from, even if the wording of those who said them differed, are close in meaning. The most similar saying in that to the apparent meaning of the revelation is that it blames its speaker for good and evil, and regrets what has passed, and all the reciters agree on reading this by separating *la* from the word *aqram*.

Tafsir al-Qurtubi

The Almighty's saying: **And I swear by the self-reproaching soul**. There is no disagreement about this among the reciters of the Quran, which is that God swore by the Day of Resurrection to magnify its status and did not swear by the self. According to Ibn Kathir's reading, He swore by the first and did not swear by the second. It was said: **And I swear by the self-reproaching soul** is another response and the beginning of an oath by the self-reproaching soul. Al-Tha'labi said: The correct view is that He swore by both of them. The meaning of **by the self-reproaching soul** is by the soul of the believer whom you never see except blaming himself, saying: What did I mean by such and such? You never see him except reproaching himself. This was said by Ibn Abbas, Mujahid, Al-Hasan and others. Al-Hasan said: By God, it is the soul of the believer. The believer is never seen except blaming himself: What did I mean by my words? What did I mean by my eating? What did I mean by my inner conversation? And the wicked person does not hold himself to account. Mujahid said: It is the one who blames himself for what he has done and regrets it. He blames himself for the evil he did, and for the good he did not do more of it. It was also said: It is the self-blaming. It was also said: It is the one who blames himself for what he blames others for. So, according to these aspects, the blaming one means the one who blames, which is a praiseworthy attribute. Based on this, swearing by it is permissible and good. In some interpretations: It refers to Adam, peace be upon him, who was constantly blaming himself for his sin that led him to be expelled from Paradise. It was also said: The blaming one means the blameworthy one - also from Ibn Abbas - so it is a blameworthy attribute. This is the opinion of those who denied it being an oath, since the sinner has no danger to swear by, so it is often blameworthy. Al-Farra' said: There is no soul of the disbeliever who blames himself and regrets in the hereafter what he neglected in the way of God. Al-Farra' said: There is no soul, good or evil, except that it blames itself. The doer of good blames himself if he had increased in goodness, and the evildoer blames himself if he had not refrained from his evil.

Tafsir Ibn Kathir

It has been mentioned more than once that if the object of the oath is not present, it is permissible to use

the word *la* before the oath to emphasize the negation. What is being sworn to here is the proof of the Resurrection and the refutation of what the ignorant among the servants claim about the non-resurrection of bodies. For this reason, God the Almighty said: **I swear by the Day of Resurrection, nor do I swear by the self-reproaching soul.** Al-Hasan said: He swore by the Day of Resurrection, not by the self-reproaching soul. Qatada said: Rather, He swore by both of them. This is how Ibn Abi Hatim related it. Ibn Jarir related on the authority of Al-Hasan and Al-A'raj that they both recited: **I swear by the Day of Resurrection.** This supports Al-Hasan's statement because he affirmed the oath by the Day of Resurrection and denied the oath by the self-reproaching soul. The correct view is that He swore by both of them, as Qatada **may God have mercy on him** said. This is what was narrated on the authority of Ibn Abbas and Sa'id ibn Jubayr, and Ibn Jarir chose it. As for the Day of Resurrection, it is well-known, and as for the self-reproaching soul, Qurra ibn Khalid said on the authority of Al-Hasan Al-Basri regarding this verse: By God, we see the believer only blaming himself. I did not mean by my words, I did not mean by my food, I did not mean by my inner conversation. The wicked person continues without blaming himself. Juwaybir said: It has reached us on the authority of Al-Hasan that he said regarding his statement: **And I swear by the self-reproaching soul,** he said: There is no one among the people of the heavens and the earth who will not blame himself on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abdullah bin Saleh bin Muslim told us, on the authority of Isra'il, on the authority of Samak, that he asked Ikrimah about the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil if it did such and such. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on its authority. Ibn Jarir said: Muhammad bin Bashir told us, Mu'ammil told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Sa'id bin Jubayr, regarding the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil. Then he narrated it from another chain of transmission on the authority of Sa'id that he asked Ibn Abbas about that, and he said: It is the self-reproaching soul. Ali bin Abi Nujayh said on the authority of Mujahid that it regrets what has passed and blames itself for it. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is the self-reproaching, blameworthy soul. Qatadah said: **The self-reproaching soul** is the wicked one. Ibn Jarir said: All of these sayings are close in meaning, and what is most similar to the apparent meaning of the revelation is that it is the one that blames its owner for good and evil and regrets what has passed.

God the Almighty says: {Does man think that We will not assemble his bones} meaning, on the Day of Resurrection, does he think that We are not able to restore his bones and assemble them from their scattered places? {Yes, We are Able to put in perfect order his fingertips}. Sa'id ibn Jubayr and Al-'Awfi reported from Ibn 'Abbas: that We make him hoofed or barefoot. This is what Mujahid, 'Ikrimah, Al-Hasan,

Qatadah, Ad-Dahhak and Ibn Jarir said. Ibn Jarir explained this by saying that if God had willed, He could have done that in this world. What is apparent from the verse is that His saying, {Able} is a condition of His saying, {Assemble}, meaning, does man think that We will not assemble his bones? Rather, We will assemble them, Able to put in perfect order his fingertips, meaning, Our ability is sufficient to assemble them. And if We willed, We could have resurrected him more than he was, and made his fingertips, which are the tips of his fingers, even. This is the meaning of the statement of Ibn Qutaybah and Az-Zajaj. And His statement: **Rather, man desires to explode before him,** Saeed said on the authority of Ibn Abbas: meaning to go forward. Al-Awfi said on the authority of Ibn Abbas: **To explode before him** means hope. Man says, **I will work and then repent before the Day of Resurrection.** It is said: It refers to disbelief in the truth before the Day of Resurrection. Mujahid said: **To explode before him** means to go ahead riding his head. Al-Hasan said: No son of Adam will be encountered except that his soul is drawn to disobeying God step by step, except for the one whom God protects. It was narrated on the authority of Ikrimah, Saeed bin Jubayr, Al-Dahhak, Al-Suddi and more than one of the early Muslims: He is the one who hastens to commit sins and delays repentance. Ali bin Abi Talhah said on the authority of Ibn Abbas: He is the disbeliever who denies the Day of Reckoning. Ibn Zayd said the same, and this is what is most apparent of what is meant. That is why He said after it: **He asks, 'When is the Day of Resurrection?'** That is, he says, **When will the Day of Resurrection be?** His question is a question of improbability of its occurrence and a denial of its existence, as God the Almighty said: **And they say, 'When is this promise, if you should be truthful?'** Say, **'You have an appointment for a Day from which you will not delay an hour, nor will you advance it.'**

And God the Almighty said here: {And when the sight is dazed} Abu Amr ibn al-Ala' read it with a kasra on the ra', meaning dazzled. What he said is similar to the statement of God the Almighty: {Their glances will not return to them}, meaning they will look in terror like this and that, their sight not settling on anything due to the intensity of the terror. Others read it with a fatha, which is close in meaning to the first. The point is that the eyes will be dazzled on the Day of Resurrection and will be humbled, bewildered, and humiliated by the intensity of the horrors and the enormity of what they will witness on the Day of Resurrection of matters. And the statement of God the Almighty: {And the moon will be eclipsed}, meaning its light will be gone. **And the sun and the moon will be joined together** Mujahid said: *colled*. Ibn Zayd read when explaining this verse: {When the sun is wrapped up * And when the stars are extinguished}. It was narrated on the authority of Ibn Mas'ud that he read: **And the sun and the moon will be joined together.** God the Almighty says: **On that Day man will say, 'Where is the escape?'** That is, when the son of Adam witnesses these horrors on the Day of Resurrection, he will want to flee and will say, **Where is the escape?** That is, is there a refuge or a place of refuge? God the Almighty says: **No! No burden! To**

your Lord, that Day, is the final settlement. Ibn Mas'ud, Ibn Abbas, Sa'id ibn Jubayr, and more than one of the early Muslims said: That is, there is no escape. This verse is like God the Almighty's saying: **For you there is no refuge that Day, nor will you be denied.** That is, you will have no place to flee in. Likewise, He said here: **No burden**, that is, you will have no place to seek refuge in. That is why He said: **To your Lord, that Day, is the final settlement**, that is, the return and destination.

Then God the Almighty said: **On that Day man will be informed of what he sent forth and left behind** meaning he will be informed of all his deeds, old and new, first and last, small and great, as God the Almighty said: "And they will find present what they did. And your Lord does not wrong anyone" and likewise He said here: **Rather, man is a witness against himself, even if he presents his excuses** meaning he is a witness against himself and knows what he did, even if he apologizes and denies it. And as God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." And Ali bin Abi Talhah said on the authority of Ibn Abbas: **Rather, man is a witness against himself** meaning: his hearing, sight, hands, feet and limbs. Qatada said: He is a witness against himself. In another narration he said: If you wish, by God you will see him seeing the faults and sins of people, yet heedless of his own. And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye and leave the log in your own eye and do not see it!

Mujahid said: **Even if he presents his excuses** and even if he argues about them, then he is aware of them. Qatadah said: **Even if he presents his excuses** and even if he apologizes on that day with a false excuse, it will not be accepted from him. As-Suddi said: **Even if he presents his excuses** is his proof. Ibn Zayd, Al-Hasan Al-Basri and others said the same, and Ibn Jarir preferred it. Qatadah said on the authority of Zurarah on the authority of Ibn Abbas: **Even if he presents his excuses** means: If he throws down his clothes. Ad-Dahhak said: Even if he throws down his curtain. The people of Yemen call the curtain an excuse. The correct statement is the statement of Mujahid and his companions, like the statement of God the Almighty: {The Day God will resurrect them all, then they will swear to Him as they swear to you, and they think that they are upon something. Unquestionably, it is they who are the liars.} Al-Awfi said on the authority of Ibn Abbas: {Even if he presents his excuses} is an apology. Have you not heard that He said: **Their excuses will not benefit the wrongdoers** and that He said: "And they will offer to God that Day peace" {So they will offer peace: **We had not done any evil**} and their statement: **By God, our Lord, we were not polytheists**.

Fath al-Qadir

2- And I swear by the self-reproaching soul. Some people said that God swore by the self-reproaching soul just as He swore by the Day of Resurrection, so the speech in this *la* is like the speech in the first, and this is the opinion of the majority. Al-Hasan said: He swore by the Day of Resurrection and did not swear by

the self-reproaching soul. Al-Tha'labi said: The correct view is that He swore by both of them, and the meaning of the self-reproaching soul is the soul that blames its owner for his shortcomings, or blames all souls for their shortcomings. Al-Hasan said: By God, it is the soul of the believer. The believer is never seen except blaming himself for what he intended by such-and-such, or what he intended by such-and-such. The wicked person does not reproach himself. Mujahid said: It is the one who blames what he has missed and regrets, so he blames himself for the evil he did not do? And for the good, why did he not do more of it? Al-Farra' said: There is no soul, righteous or wicked, except that it blames itself. If it has done good, it says: Why had I not done more? And if it has done evil, it says: I wish I had not done it. Therefore, the speech is not in the context of praising oneself, so swearing by it is good and permissible. It was said that the blaming one is the blameworthy one, so it is a quality of blame. This is what those who denied that it is an oath used as evidence, since the soul of the sinner has no danger to swear by. Muqatil said: It is the soul of the disbeliever blaming himself and regretting in the Hereafter what he neglected in his duty to God, but the first is more appropriate.

Tafsir al-Baghawi

2- And I do not swear by the self-reproaching soul, with the alif, and Abd al-Rahman al-A'raj read it this way, meaning that he swore by the Day of Resurrection, and he did not swear by the self-reproaching soul. The correct thing is that he swore by both of them, and *not* is a connection in them, meaning he swore by the Day of Resurrection and by the self-reproaching soul.

Abu Bakr bin Ayyash said: It is an emphasis on the oath, like saying: No, I swear to God.

Al-Farra' said: *No* is a response to the words of the polytheists who denied it. Then he began by saying: I swear by the Day of Resurrection and I swear by the self-reproaching soul.

Al-Mughira ibn Shu'ba said: They say: The Resurrection, and the Resurrection of one of them is his death. Alqamah attended a funeral, and when it was buried, he said: As for this one, his Resurrection has taken place.

And I swear by the self-reproaching soul. Saeed bin Jubair and Ikrimah said: It blames itself for good and evil, and is not patient during prosperity and adversity.

Qatada said: The blaming woman is the wicked one.

Mujahed said: You regret what happened and say: If only I had done it or if I hadn't done it.

Al-Farra' said: There is no soul, righteous or wicked, except that it blames itself. If it has done good, it says: **Why did I not do more?** And if it has done evil, it says: **I wish I had not done it.** Al-Hasan said: It is the believing soul. He said: By God, you never see the believer except that he blames himself: **What did I mean by my words? What did I mean by my food?** And the wicked

Surat al-Qiyamah 75:2

And I swear by the self-reproaching soul

person continues on without holding himself accountable or reproaching himself.

Muqatil said: It is the disbelieving soul that blames itself in the afterlife for what it neglected regarding God's command in this world.

Tafsir al-Baidawi

2- **And I swear by the self-reproaching soul** by the pious soul that will blame the souls that have fallen short in piety on the Day of Resurrection for their shortcomings, or the soul that will always blame itself even if it has striven hard in obedience, or the soul that is content with the commanding soul, or by kind.

"Because it was narrated that the Prophet (peace and blessings be upon him) said: There is no soul, righteous or wicked, except that it will blame itself on the Day of Resurrection. If it does good, it will say, 'How did I not do more?' But if it does evil, it will say, 'Oh, I wish I had fallen short.'" Or the soul of Adam, for it will continue to blame itself for what caused it to leave Paradise, and it was included on the Day of Resurrection because the purpose of its resurrection is to recompense it.

Surat al-Qiyamah 75:3

Does man think that We will not assemble his bones?

Tafsir al-Jalalayn

3 - **Does man think** that We will not assemble his bones) for resurrection and revival?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Does man think that We will not assemble his bones?** God Almighty says: Does the son of Adam think that We will not be able to assemble his bones after they have been scattered? Yes, even greater than that, that We will make his fingers, the toes of his hands and feet, and make them one thing like the hoof of a camel, or the hoof of a donkey. So he would not take what he ate except with his mouth like all other animals. But He separated the fingers of his hands to take with them, and to grasp and grasp if he wished and to stretch out, so His creation was good.

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

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Abu al-Khair ibn Tamim, on the authority of Sa'id ibn Jubayr, who said: Abbas said to me, and I said: **Does man think that We will not assemble his bones? Yes, We are able to proportion his fingertips.** He said: If He had willed, He could have made him hoofed or barefoot.

Tafsir al-Qurtubi

God the Almighty says: **Does man think that We will not assemble his bones?** So that We will restore them as a new creation after they have become dust. Al-Zajjaj said: He swears by the Day of Resurrection and by the self-reproaching soul: **He will surely assemble the bones for the resurrection.** This is the answer to the oath. An-Nahhas said: **The answer to the oath is omitted, i.e., you will surely be resurrected.** This is indicated by God's statement: **Does man think that We will not assemble his bones?** for life and resurrection. *Man* here is the disbeliever who denies the resurrection. The verse was revealed about Adi ibn Rabi'ah. The Prophet (peace and blessings be upon him) said: "Tell me about the Day of Resurrection. When will it be, and what will its conditions and circumstances be?" The Prophet (peace and blessings be upon him) informed him of that. He said: "If I saw that day, I would not believe you, O Muhammad, nor would I have faith in it. Or will God assemble the bones?" For this reason the Prophet (peace and blessings be upon him) used to say: **O God, protect me from my bad neighbor Adi ibn Rabi'ah and Al-Akhns ibn Shuraik.** It was also said that it was

revealed about the enemy of God, Abu Jahl, when he denied the resurrection after death. He mentioned the bones, but what is meant is the whole soul, because the bones are the mold of creation.

Tafsir Ibn Kathir

It has been mentioned more than once that if the object of the oath is not present, it is permissible to use the word *la* before the oath to emphasize the negation. What is being sworn to here is the proof of the Resurrection and the refutation of what the ignorant among the servants claim about the non-resurrection of bodies. For this reason, God the Almighty said: **I swear by the Day of Resurrection, nor do I swear by the self-reproaching soul.** Al-Hasan said: He swore by the Day of Resurrection, not by the self-reproaching soul. Qatada said: Rather, He swore by both of them. This is how Ibn Abi Hatim related it. Ibn Jarir related on the authority of Al-Hasan and Al-A'raj that they both recited: **I swear by the Day of Resurrection.** This supports Al-Hasan's statement because he affirmed the oath by the Day of Resurrection and denied the oath by the self-reproaching soul. The correct view is that He swore by both of them, as Qatada **may God have mercy on him** said. This is what was narrated on the authority of Ibn Abbas and Sa'id ibn Jubayr, and Ibn Jarir chose it. As for the Day of Resurrection, it is well-known, and as for the self-reproaching soul, Qurra ibn Khalid said on the authority of Al-Hasan Al-Basri regarding this verse: By God, we see the believer only blaming himself. I did not mean by my words, I did not mean by my food, I did not mean by my inner conversation. The wicked person continues without blaming himself. Juwaybir said: It has reached us on the authority of Al-Hasan that he said regarding his statement: **And I swear by the self-reproaching soul,** he said: There is no one among the people of the heavens and the earth who will not blame himself on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abdullah bin Saleh bin Muslim told us, on the authority of Isra'il, on the authority of Samak, that he asked Ikrimah about the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil if it did such and such. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on its authority. Ibn Jarir said: Muhammad bin Bashir told us, Mu'ammil told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Sa'id bin Jubayr, regarding the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil. Then he narrated it from another chain of transmission on the authority of Sa'id that he asked Ibn Abbas about that, and he said: It is the self-reproaching soul. Ali bin Abi Nujayh said on the authority of Mujahid that it regrets what has passed and blames itself for it. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is the self-reproaching, blameworthy soul. Qatadah said: **The self-reproaching soul** is the wicked one. Ibn Jarir said: All of these sayings are close in meaning, and what is most similar to the apparent meaning of the revelation is that it is the one that blames its owner for good and evil and regrets what has passed.

God the Almighty says: {Does man think that We will not assemble his bones} meaning, on the Day of Resurrection, does he think that We are not able to restore his bones and assemble them from their scattered places? {Yes, We are Able to put in perfect order his fingertips}. Sa'id ibn Jubayr and Al-'Awfi reported from Ibn 'Abbas: that We make him hoofed or barefoot. This is what Mujahid, 'Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ibn Jarir said. Ibn Jarir explained this by saying that if God had willed, He could have done that in this world. What is apparent from the verse is that His saying, {Able} is a condition of His saying, {Assemble}, meaning, does man think that We will not assemble his bones? Rather, We will assemble them, Able to put in perfect order his fingertips, meaning, Our ability is sufficient to assemble them. And if We willed, We could have resurrected him more than he was, and made his fingertips, which are the tips of his fingers, even. This is the meaning of the statement of Ibn Qutaybah and Az-Zajaj. And His statement: **Rather, man desires to explode before him**, Saeed said on the authority of Ibn Abbas: meaning to go forward. Al-Awfi said on the authority of Ibn Abbas: **To explode before him** means hope. Man says, **I will work and then repent before the Day of Resurrection**. It is said: It refers to disbelief in the truth before the Day of Resurrection. Mujahid said: **To explode before him** means to go ahead riding his head. Al-Hasan said: No son of Adam will be encountered except that his soul is drawn to disobeying God step by step, except for the one whom God protects. It was narrated on the authority of 'Ikrimah, Saeed bin Jubayr, Al-Dahhak, Al-Suddi and more than one of the early Muslims: He is the one who hastens to commit sins and delays repentance. Ali bin Abi Talhah said on the authority of Ibn Abbas: He is the disbeliever who denies the Day of Reckoning. Ibn Zayd said the same, and this is what is most apparent of what is meant. That is why He said after it: **He asks, 'When is the Day of Resurrection?'** That is, he says, **When will the Day of Resurrection be?** His question is a question of improbability of its occurrence and a denial of its existence, as God the Almighty said: **And they say, 'When is this promise, if you should be truthful?'** Say, **'You have an appointment for a Day from which you will not delay an hour, nor will you advance it.'**

And God the Almighty said here: {And when the sight is dazed} Abu Amr ibn al-Ala' read it with a kasra on the ra', meaning dazzled. What he said is similar to the statement of God the Almighty: {Their glances will not return to them}, meaning they will look in terror like this and that, their sight not settling on anything due to the intensity of the terror. Others read it with a fatha, which is close in meaning to the first. The point is that the eyes will be dazzled on the Day of Resurrection and will be humbled, bewildered, and humiliated by the intensity of the horrors and the enormity of what they will witness on the Day of Resurrection of matters. And the statement of God the Almighty: {And the moon will be eclipsed}, meaning its light will be gone. **And the sun and the moon will be joined together** Mujahid said: *coiled*. Ibn Zayd read when explaining this verse: {When the sun is wrapped up * And when the stars are

extinguished}. It was narrated on the authority of Ibn Mas'ud that he read: **And the sun and the moon will be joined together**. God the Almighty says: **On that Day man will say, 'Where is the escape?'** That is, when the son of Adam witnesses these horrors on the Day of Resurrection, he will want to flee and will say, **Where is the escape?** That is, is there a refuge or a place of refuge? God the Almighty says: **No! No burden! To your Lord, that Day, is the final settlement**. Ibn Mas'ud, Ibn Abbas, Sa'id ibn Jubayr, and more than one of the early Muslims said: That is, there is no escape. This verse is like God the Almighty's saying: **For you there is no refuge that Day, nor will you be denied**. That is, you will have no place to flee in. Likewise, He said here: **No burden**, that is, you will have no place to seek refuge in. That is why He said: **To your Lord, that Day, is the final settlement**, that is, the return and destination.

Then God the Almighty said: **On that Day man will be informed of what he sent forth and left behind** meaning he will be informed of all his deeds, old and new, first and last, small and great, as God the Almighty said: "And they will find present what they did. And your Lord does not wrong anyone" and likewise He said here: **Rather, man is a witness against himself, even if he presents his excuses** meaning he is a witness against himself and knows what he did, even if he apologizes and denies it. And as God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." And Ali bin Abi Talhah said on the authority of Ibn Abbas: **Rather, man is a witness against himself** meaning: his hearing, sight, hands, feet and limbs. Qatada said: He is a witness against himself. In another narration he said: If you wish, by God you will see him seeing the faults and sins of people, yet heedless of his own. And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye and leave the log in your own eye and do not see it!

Mujahid said: **Even if he presents his excuses** and even if he argues about them, then he is aware of them. Qatadah said: **Even if he presents his excuses** and even if he apologizes on that day with a false excuse, it will not be accepted from him. As-Suddi said: **Even if he presents his excuses** is his proof. Ibn Zayd, Al-Hasan Al-Basri and others said the same, and Ibn Jarir preferred it. Qatadah said on the authority of Zurarah on the authority of Ibn Abbas: **Even if he presents his excuses** means: If he throws down his clothes. Ad-Dahhak said: Even if he throws down his curtain. The people of Yemen call the curtain an excuse. The correct statement is the statement of Mujahid and his companions, like the statement of God the Almighty: {The Day God will resurrect them all, then they will swear to Him as they swear to you, and they think that they are upon something. Unquestionably, it is they who are the liars.} Al-Awfi said on the authority of Ibn Abbas: {Even if he presents his excuses} is an apology. Have you not heard that He said: **Their excuses will not benefit the wrongdoers** and that He said: "And they will offer to God that Day peace" {So they will offer peace: **We had not done any evil**} and their statement: **By God, our Lord, we were not polytheists**.

Fath al-Qadir

3- Does man think that We will not assemble his bones?

What is meant by man is the human species, and it was said that he is the disbelieving human, and the hamza is for denial, and *that* is the lightened form of the heavy one, and its subject is a deleted pronoun of the proper place, and the meaning is: Does man think that the proper place is that We will not assemble his bones after they have become dust, then create them anew? That is a false assumption, for We will assemble them, and what this statement indicates is the answer to the oath. Al-Zajaj said: I swear by the Day of Resurrection and by the self-reproaching soul that He will assemble the bones for the resurrection, so this is the answer to the oath. Al-Nahhas said: The answer to the oath is deleted: that is, that He will resurrect, and the meaning is that God the Almighty will resurrect all parts of the human being, and He only specified the bones because they are the mold of creation.

Tafsir al-Baghawi

3- Does man think that We will not assemble his bones?

This verse was revealed about Adi bin Rabi'ah, an ally of Banu Zuhrah, the son-in-law of Al-Akhns bin Shuraik Al-Thaqafi. The Prophet, peace and blessings be upon him, used to say: **O God, protect me from my evil neighbor**, meaning Adi and Al-Akhns. This is because Adi bin Rabi'ah came to the Prophet, peace and blessings be upon him, and said: "O Muhammad, tell me about the al-Qiyamah 75:when will it be, and what its matter and condition will be?" The Prophet, peace and blessings be upon him, told him. He said: **If I were to witness that day, I would not believe you or have faith in you, or will God assemble the bones?** So God, the Almighty, revealed: **Does man think -** meaning the disbeliever - **that We will not assemble his bones** after their dispersion and decay and bring him to life. It was said that he mentioned the bones and meant his own soul because bones are the mold of the soul, and creation is not complete except through their being complete. It was also said that it is outside the saying of the denier, or God will assemble the bones, as in His saying: **He will say, 'Who will give life to the bones when they have decayed?'** (Ya-Sin 36:78).

Tafsir al-Baidawi

3- **Does man think** meaning the species and attributing the action to it because among them are those who think, or the one about whom it was revealed, "and he is Adi bin Abi Rabi'ah who asked the Messenger of God, peace and blessings be upon him, about the matter of the Day of Resurrection, so he informed him of it and he said: If I saw that day I would not believe you." Or God will gather these bones. **Will We not gather his bones** after they have been scattered, and it was read that **an lan** is gathered in the passive form.

Surat al-Qiyamah 75:4

Yes, We are able to restore his fingertips.

Surat al-Qiyamah 75:4

Yes, We are able to restore his fingertips.

Tafsir al-Jalalayn

4 - *Yes* We gather them **are able** with gathering them **to restore his fingertips** which are the fingers, meaning We restore their bones as they were with their smallness, so how about the big ones?

Tafsir al-Suyuti

Tafsir al-Tabari

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, **Yes, We are able to make his fingertips in perfect order**, he said: I am able to make his hand a brazier like a camel's hoof.

Abu Kurayb told us: Ibn Atiyah told us, on the authority of Israel, on the authority of Mughira, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Yes, We are able to make his fingertips in perfect order**. He said: We make him a hoof or a hoove.

He said: It was narrated to us by Wakee', on the authority of Al-Nadr, on the authority of Ikrimah, **On the condition that we make his fingernails even**. He said: On the condition that we make them like the hoof of a camel, or the hoof of a donkey.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding His statement, **Yes, We are able to proportion his fingertips**, he said: He made it a hand, and made it fingers that He closes and spreads, and if He had willed, He could have gathered them together, so you protect yourself from the earth with your mouth, but He proportioned you with a beautiful creation. Abu Raja' said: Ikrimah was asked, and he said: If He had willed, He could have made it like the hoof of a camel.

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, **on the condition that we level his fingertips** his feet, he said: like the camel's hoof, so he does not do anything with them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Yes, We are able to make his fingertips in perfect order**, God is able to make his fingertips like the hoof of an animal, or like the hoof of a camel, and if He had willed, He could have made them like that, for He only cleans His food with His mouth.

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 condition that We make his fingertips even**, he said: If He had willed, He could have made his fingertips like a camel's hoof or the hoof of an animal.

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, **that We may make his fingertips in perfect order**, he said: The fingertips are the fingers, meaning: We are able to make his structure like a camel's hoof.

The Arabists differed about the reason for the accusative of *Qadir* **we are able**. Some of them said: It is accusative because it is in the position of *fa'ala* **we do**, but when it is converted to *fa'il* **we are able**, it is accusative. They said: The meaning of the statement is: Does man think that We will not assemble his bones? Yes, We are able to put his fingers together. Then *naqdir* was converted to *qadir* **we are able**. Some of the grammarians of Kufa used to say: It is accusative because of the exit from *najma* **we gather**, as if it was said in the statement: Does he think that We will not be able to dominate him? Yes, *Qadir* **we are able to dominate more than you**, meaning: Yes, We are able to do more than this. He said: People say **Yes, we are able**, but when it was converted to *Qadir* it is in the accusative case by mistake, because a verb is not accusative by changing it from *fa'ala* to *fa'il*. Don't you see that you say: **Ataqum ilaina doing so**, but if you change it to *fa'il* you say: **Aqiyam I am standing up**, but it would have been a mistake to say **Qaim standing up**. He said: They used to cite the saying of Al-Farazdaq as evidence:

I swear I will never curse anyone, whether a Muslim or an outsider, with false speech.

They said: He only meant: I will not curse or go out. So when he diverted it to outside, he put it in the accusative case. He put it in the accusative case because he meant: I made a covenant with my Lord not to curse anyone, nor to go out from false speech. His saying: I will not curse, is in the accusative case. Some of the grammarians of Basra used to say: It is in the accusative case because we gather: that is, rather we gather it: that is, rather we gather it, able to level his fingers. This second statement is more likely to be correct according to the school of thought of the people of Arabic.

Tafsir al-Qurtubi

The Almighty said: *Yes* A good pause. Come, begin. *Able*. Sibawayh said: It means We gather them, able. So (*able*) is a state of the implied subject in the deleted verb, as we mentioned from the estimation. And it was said: The meaning is yes, We are able, able. Al-Farra' said: (*Able*) is in the accusative case as an exit from (*gather*), meaning We are able and strengthen (*able*) for more than that. And he also said: It is appropriate to put it in the accusative case for repetition, meaning (*Yes*), so let him think of us as able. And it was said: The implied (**we were**) means we were able in the beginning, and the polytheists acknowledged it. Ibn Abi Ubla and Ibn al-Sameeq read (**Yes, we are able**)

with the interpretation that we are able. **To level his fingertips** Banan among the Arabs: the fingers, the singular of which is Bananah. Al-Nabigha said:

With a dyed hair, his fingers seem to be almost knotted from tenderness

Antara said:

Death is at my fingertips if I touch the Hindu

So He pointed out the rest of the limbs with the finger. Also, they are the smallest bones, so He mentioned them specifically for that reason. Al-Qutbi and Al-Zajaj said: They claimed that God does not resurrect the dead and that He is not able to reunite the bones. God the Most High said: Yes, We are able to restore the joints despite their smallness, and bring them together until they are equal. And whoever is able to do this is even more able to reunite the large ones. Ibn Abbas and most of the commentators said: The meaning is: **(to make his fingertips in order)**, meaning that We make the fingers of his hands and feet one thing like a camel's hoof, or like a donkey's hoof, or like a pig's hoof, and he cannot do anything with them. But We separated his fingers so that he can do with them what he wants. Al-Hasan used to say: He gave you fingers so you extend them and close them, and if He had willed, He could have brought them together, and you would not have been able to protect yourself from the earth except with your two hands. It was said: That is, we are able to return man to the form of animals, so how about in the form he was in, as God Almighty said: **And We are not to be outdone * In changing your likes and producing you in that which you do not know** (al-Waqi'ah 56:16-60).

I said: The first interpretation is more similar to the context of the verse. And God knows best.

Tafsir Ibn Kathir

It has been mentioned more than once that if the object of the oath is not present, it is permissible to use the word *la* before the oath to emphasize the negation. What is being sworn to here is the proof of the Resurrection and the refutation of what the ignorant among the servants claim about the non-resurrection of bodies. For this reason, God the Almighty said: **I swear by the Day of Resurrection, nor do I swear by the self-reproaching soul.** Al-Hasan said: He swore by the Day of Resurrection, not by the self-reproaching soul. Qatada said: Rather, He swore by both of them. This is how Ibn Abi Hatim related it. Ibn Jarir related on the authority of Al-Hasan and Al-A'raj that they both recited: **I swear by the Day of Resurrection.** This supports Al-Hasan's statement because he affirmed the oath by the Day of Resurrection and denied the oath by the self-reproaching soul. The correct view is that He swore by both of them, as Qatada **may God have mercy on him** said. This is what was narrated on the authority of Ibn Abbas and Sa'id ibn Jubayr, and Ibn Jarir chose it. As for the Day of Resurrection, it is well-known, and as for the self-reproaching soul, Qurra ibn Khalid said on the authority of Al-Hasan Al-Basri regarding this verse: By God, we see the believer only blaming himself. I did not mean by my words, I did not

mean by my food, I did not mean by my inner conversation. The wicked person continues without blaming himself. Juwaybir said: It has reached us on the authority of Al-Hasan that he said regarding his statement: **And I swear by the self-reproaching soul,** he said: There is no one among the people of the heavens and the earth who will not blame himself on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abdullah bin Saleh bin Muslim told us, on the authority of Isra'il, on the authority of Samak, that he asked Ikrimah about the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil if it did such and such. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on its authority. Ibn Jarir said: Muhammad bin Bashir told us, Mu'ammil told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Sa'id bin Jubayr, regarding the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil. Then he narrated it from another chain of transmission on the authority of Sa'id that he asked Ibn Abbas about that, and he said: It is the self-reproaching soul. Ali bin Abi Nujayh said on the authority of Mujahid that it regrets what has passed and blames itself for it. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is the self-reproaching, blameworthy soul. Qatadah said: **The self-reproaching soul** is the wicked one. Ibn Jarir said: All of these sayings are close in meaning, and what is most similar to the apparent meaning of the revelation is that it is the one that blames its owner for good and evil and regrets what has passed.

God the Almighty says: {Does man think that We will not assemble his bones} meaning, on the Day of Resurrection, does he think that We are not able to restore his bones and assemble them from their scattered places? {Yes, We are Able to put in perfect order his fingertips}. Sa'id ibn Jubayr and Al-'Awfi reported from Ibn 'Abbas: that We make him hoofed or barefoot. This is what Mujahid, 'Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ibn Jarir said. Ibn Jarir explained this by saying that if God had willed, He could have done that in this world. What is apparent from the verse is that His saying, {Able} is a condition of His saying, {Assemble}, meaning, does man think that We will not assemble his bones? Rather, We will assemble them, Able to put in perfect order his fingertips, meaning, Our ability is sufficient to assemble them. And if We willed, We could have resurrected him more than he was, and made his fingertips, which are the tips of his fingers, even. This is the meaning of the statement of Ibn Qutaybah and Az-Zajaj. And His statement: **Rather, man desires to explode before him,** Saeed said on the authority of Ibn Abbas: meaning to go forward. Al-Awfi said on the authority of Ibn Abbas: **To explode before him** means hope. Man says, **I will work and then repent before the Day of Resurrection.** It is said: It refers to disbelief in the truth before the Day of Resurrection. Mujahid said: **To explode before him** means to go ahead riding his head. Al-Hasan said: No son of Adam will be encountered except that his soul is drawn to disobeying God step by step, except for the one whom God protects. It was narrated on the authority of Ikrimah, Saeed bin Jubayr, Al-Dahhak, Al-Suddi and

more than one of the early Muslims: He is the one who hastens to commit sins and delays repentance. Ali bin Abi Talhah said on the authority of Ibn Abbas: He is the disbeliever who denies the Day of Reckoning. Ibn Zayd said the same, and this is what is most apparent of what is meant. That is why He said after it: **He asks, 'When is the Day of Resurrection?'** That is, he says, **When will the Day of Resurrection be?** His question is a question of improbability of its occurrence and a denial of its existence, as God the Almighty said: **And they say, 'When is this promise, if you should be truthful?'** Say, **'You have an appointment for a Day from which you will not delay an hour, nor will you advance it.'**

And God the Almighty said here: {And when the sight is dazed} Abu Amr ibn al-Ala' read it with a kasra on the ra', meaning dazzled. What he said is similar to the statement of God the Almighty: {Their glances will not return to them}, meaning they will look in terror like this and that, their sight not settling on anything due to the intensity of the terror. Others read it with a fatha, which is close in meaning to the first. The point is that the eyes will be dazzled on the Day of Resurrection and will be humbled, bewildered, and humiliated by the intensity of the horrors and the enormity of what they will witness on the Day of Resurrection of matters. And the statement of God the Almighty: {And the moon will be eclipsed}, meaning its light will be gone. **And the sun and the moon will be joined together** Mujahid said: *coiled*. Ibn Zayd read when explaining this verse: {When the sun is wrapped up * And when the stars are extinguished}. It was narrated on the authority of Ibn Mas'ud that he read: **And the sun and the moon will be joined together.** God the Almighty says: **On that Day man will say, 'Where is the escape?'** That is, when the son of Adam witnesses these horrors on the Day of Resurrection, he will want to flee and will say, **Where is the escape?** That is, is there a refuge or a place of refuge? God the Almighty says: **No! No burden! To your Lord, that Day, is the final settlement.** Ibn Mas'ud, Ibn Abbas, Sa'id ibn Jubayr, and more than one of the early Muslims said: That is, there is no escape. This verse is like God the Almighty's saying: **For you there is no refuge that Day, nor will you be denied.** That is, you will have no place to flee in. Likewise, He said here: **No burden**, that is, you will have no place to seek refuge in. That is why He said: **To your Lord, that Day, is the final settlement**, that is, the return and destination.

Then God the Almighty said: **On that Day man will be informed of what he sent forth and left behind** meaning he will be informed of all his deeds, old and new, first and last, small and great, as God the Almighty said: "And they will find present what they did. And your Lord does not wrong anyone" and likewise He said here: **Rather, man is a witness against himself, even if he presents his excuses** meaning he is a witness against himself and knows what he did, even if he apologizes and denies it. And as God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." And Ali bin Abi Talhah said on the authority of Ibn Abbas: **Rather, man is a witness against himself** meaning: his hearing, sight, hands, feet and limbs. Qatada said: He is a witness

against himself. In another narration he said: If you wish, by God you will see him seeing the faults and sins of people, yet heedless of his own. And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye and leave the log in your own eye and do not see it!

Mujahid said: **Even if he presents his excuses** and even if he argues about them, then he is aware of them. Qatadah said: **Even if he presents his excuses** and even if he apologizes on that day with a false excuse, it will not be accepted from him. As-Suddi said: **Even if he presents his excuses** is his proof. Ibn Zayd, Al-Hasan Al-Basri and others said the same, and Ibn Jarir preferred it. Qatadah said on the authority of Zurarah on the authority of Ibn Abbas: **Even if he presents his excuses** means: If he throws down his clothes. Ad-Dahhak said: Even if he throws down his curtain. The people of Yemen call the curtain an excuse. The correct statement is the statement of Mujahid and his companions, like the statement of God the Almighty: {The Day God will resurrect them all, then they will swear to Him as they swear to you, and they think that they are upon something. Unquestionably, it is they who are the liars.} Al-Awfi said on the authority of Ibn Abbas: {Even if he presents his excuses} is an apology. Have you not heard that He said: **Their excuses will not benefit the wrongdoers** and that He said: "And they will offer to God that Day peace" {So they will offer peace: **We had not done any evil**} and their statement: **By God, our Lord, we were not polytheists**.

Fath al-Qadir

4- **Yes, We are able to put together his fingers.** Yes is an affirmation of what comes after the negation to which the question is drawn. Pausing on this wording is a good pause, then beginning the speech with the words *able* and the accusative of *able* as a state: that is, yes, We gather them together, able. The state is from the pronoun of the understood verb. It was said that the meaning is: yes, We gather them, able, able. Al-Farra' said: that is, We are able, and we are strengthened, able to do more than that. He also said: It is appropriate to put it in the accusative case as a repetition: that is, yes, it is sufficient for us to be able. It was said that the meaning is: yes, we were able. Ibn Abi Ubla and Ibn Al-Samee' read **yes, We are able** as a subject: that is, yes, We are able. The meaning of **to put together his fingers** is that we put some of them together, and return them as they were, how delicate and small they are. So how about the larger organs? So the Almighty drew attention with the fingers. And the fingers are in relation to the rest of the limbs, and the ability to resurrect them and return them as they were is more deserving of ability than returning the small, delicate fingers that contain joints, nails, delicate veins, and small bones. This is the reason for mentioning them specifically, and this is what Al-Zajaj and Ibn Qutaybah said. The majority of commentators said: The meaning of the verse is that we made the fingers of his hands and feet one thing, like the camel's hoof and the donkey's hoof, a single sheet with no cracks in it, so he is not able to benefit from them in

delicate works such as writing, sewing, and the like, but we separated his fingers so that he may benefit from them. And it was said that the meaning is: Rather, we are able to return man to the form of animals, so how about in the image he was in? The first is more deserving, and from this is the saying of Antarah:

Death is at my disposal if I touch my fingers with my hands.

Then he pointed out to the rest of the members.

Tafsir al-Baghawi

4- **Yes, we are able**, meaning we are able. It is a future tense verb that is in the present tense. Al-Farra' said, *Able* is in the accusative case as an exit from **we gather**, just as you say in speech: Do you think that we are not able to overcome you? **Yes, we are able to do more than you**, meaning: rather, we are able to do more than this.

Metaphor of the verse: Yes, We are able to assemble his bones and do even greater things than that, namely, **to put his fingertips together**, making his fingers and toes into a single object like a camel's hoof or a donkey's hooves. Thus, he would not be able to use them for grasping, stretching, or delicate tasks like writing, sewing, etc. This is the view of most commentators.

Al-Zajjaj and Ibn Qutaybah said: Its meaning is: The unbeliever thought that We would not be able to reunite his bones. Yes, We are able to restore the small joints, and bring them together until we level the fingers. So whoever is able to reunite the small bones is even more able to reunite the large ones.

Tafsir al-Baidawi

4- *Yes* We will gather them. **We are able to put his fingers together** by gathering his phalanges and joining some of them to each other as they were with their smallness and delicacy, so how about large bones, or **to put his fingers together** which are his extremities, so how about others, and it is a state of the subject of the verb understood after *Yes*, and it was read in the nominative case, meaning we are able.

Surat al-Qiyamah 75:5

Rather, man desires to commit sin before his Lord.

Surat al-Qiyamah 75:5

Rather, man desires to commit sin before his Lord.

Tafsir al-Jalalayn

5 - **But man wants to commit a lie before him** the lam is redundant and its accusative is with the implied an, meaning that he lies **before him** meaning on the Day of Resurrection

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The son of Adam does not ignore that his Lord is able to reassemble his bones, but he wants to continue ahead in disobeying God, nothing can stop him from doing so, and he never repents from it, and he postpones repentance.

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

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Abu al-Khair ibn Tamim al-Dhabi, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding his statement, **Rather, man desires to commit sin before him**, he said: to go forward.

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, **Rather, man desires to commit sin before him**, meaning hope. Man says: I will work and then repent before the Day of Resurrection. And it is said: It is disbelief in the truth before the Day of Resurrection.

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, **to carry out the ritual impurity in front of him**, he said: to go ahead of him riding his head.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Rather, man desires to commit sin before him**, he said: Al-Hasan said: You will not find a son of Adam except that his soul is drawn to disobeying God step by step, except for the one whom God has protected.

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, **to commit sins before him**, say: to commit sins before him.

Ibn Hamid told us: Salamah told us, on the authority of

Amr, on the authority of Ismail al-Suddi: **Rather, man desires to commit adultery before him**. He said: Forward.

Abu Kurayb told us: He said: We were told by Wakee', on the authority of Al-Nadr, on the authority of Ikrimah: **Rather, man desires to commit immorality before him**. He said: A footstep that does not depart from immorality.

Abu Kurayb told us: Waki' told us, on the authority of his father, on the authority of Abu Ishaq, on the authority of Sa'id ibn Jubayr, **He will commit fornication in front of him**. He said: I will repent.

Others said: Rather, the meaning of this is that he is constantly pursuing the world and does not remember death.

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 Ad-Dahhak say regarding His statement, **Rather, man desires to commit sin before him**, that it is hope. Man hopes: I will live and be afflicted with such and such of this world, and I will be afflicted with such and such, but he does not remember death.

Others said: Rather, the meaning of this is: Rather, the disbelieving person wants to deny the Day of Resurrection.

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, **Rather, man desires to commit sin before him**, meaning: The disbeliever denies the reckoning.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Rather, man wants to commit sin before him**, he said: He will deny what is before him on the Day of Resurrection and the reckoning.

Others said: Rather, the meaning of this is: Rather, man wants to disbelieve in the truth before the Resurrection. According to this statement, the *ha* in his saying **before him** is from the mention of the Resurrection. We mentioned the narration about that before.

Tafsir al-Qurtubi

The Almighty said: **Rather, man wants to commit sin before him**. Ibn Abbas said: meaning the disbeliever denies what is before him of resurrection and accountability. Abdur Rahman bin Zaid said the same, and his evidence is: **He asks, 'When is the Day of Resurrection?'** meaning he asks when it will be! In the form of denial and disbelief. So he is not satisfied with what he is in of disbelief, but he sins for what is before him. What indicates that sin is disbelief is what Al-Qutbi and others mentioned: That a Bedouin went

to Umar bin Al-Khattab **may God be pleased with him** and complained to him about the hole and back of his camels, and asked him to carry him on another one, but he did not carry him, so the Bedouin said:

I swear to God, Abu Hafs never touched her from the inside or the outside

Forgive him, O God, if he was a sinner

Meaning, if he lied about what I mentioned. And also from Ibn Abbas: He hastens to commit a sin and rushes to repent. And in some hadith he said: He says, **I will repent**, but he does not repent, so he has broken his promise and lied. This is the saying of Mujahid, Al-Hasan, Ikrimah, Al-Suddi, and Saeed bin Jubayr. He says, **I will repent, I will repent**, until death comes to him in the worst of conditions. Ad-Dahhak said: It is hope, he says, **I will live and gain from this world**, but he does not remember death. And it was said: It means he intends to commit a sin forever, even if he will only live for a short time. So the *ha* in these sayings refers to the human being. And it was said: The *ha* refers to the Day of Resurrection. The meaning is, rather, the human being wants to disbelieve in the truth before the Day of Resurrection. And immorality is originally deviation from the truth.

Tafsir Ibn Kathir

It has been mentioned more than once that if the object of the oath is not present, it is permissible to use the word *la* before the oath to emphasize the negation. What is being sworn to here is the proof of the Resurrection and the refutation of what the ignorant among the servants claim about the non-resurrection of bodies. For this reason, God the Almighty said: **I swear by the Day of Resurrection, nor do I swear by the self-reproaching soul.** Al-Hasan said: He swore by the Day of Resurrection, not by the self-reproaching soul. Qatada said: Rather, He swore by both of them. This is how Ibn Abi Hatim related it. Ibn Jarir related on the authority of Al-Hasan and Al-A'raj that they both recited: **I swear by the Day of Resurrection.** This supports Al-Hasan's statement because he affirmed the oath by the Day of Resurrection and denied the oath by the self-reproaching soul. The correct view is that He swore by both of them, as Qatada **may God have mercy on him** said. This is what was narrated on the authority of Ibn Abbas and Sa'id ibn Jubayr, and Ibn Jarir chose it. As for the Day of Resurrection, it is well-known, and as for the self-reproaching soul, Qurra ibn Khalid said on the authority of Al-Hasan Al-Basri regarding this verse: By God, we see the believer only blaming himself. I did not mean by my words, I did not mean by my food, I did not mean by my inner conversation. The wicked person continues without blaming himself. Juwaybir said: It has reached us on the authority of Al-Hasan that he said regarding his statement: **And I swear by the self-reproaching soul**, he said: There is no one among the people of the heavens and the earth who will not blame himself on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abdullah bin Saleh bin Muslim told us, on the authority of Isra'il, on the authority of Samak, that he asked Ikrimah about the statement of God, {And I

swear by the self-reproaching soul}. He said: It blames itself for good and evil if it did such and such. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on its authority. Ibn Jarir said: Muhammad bin Bashir told us, Mu'ammil told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Sa'id bin Jubayr, regarding the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil. Then he narrated it from another chain of transmission on the authority of Sa'id that he asked Ibn Abbas about that, and he said: It is the self-reproaching soul. Ali bin Abi Nujayh said on the authority of Mujahid that it regrets what has passed and blames itself for it. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is the self-reproaching, blameworthy soul. Qatadah said: **The self-reproaching soul** is the wicked one. Ibn Jarir said: All of these sayings are close in meaning, and what is most similar to the apparent meaning of the revelation is that it is the one that blames its owner for good and evil and regrets what has passed.

God the Almighty says: {Does man think that We will not assemble his bones} meaning, on the Day of Resurrection, does he think that We are not able to restore his bones and assemble them from their scattered places? {Yes, We are Able to put in perfect order his fingertips}. Sa'id ibn Jubayr and Al-'Awfi reported from Ibn 'Abbas: that We make him hoofed or barefoot. This is what Mujahid, 'Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ibn Jarir said. Ibn Jarir explained this by saying that if God had willed, He could have done that in this world. What is apparent from the verse is that His saying, {Able} is a condition of His saying, {Assemble}, meaning, does man think that We will not assemble his bones? Rather, We will assemble them, Able to put in perfect order his fingertips, meaning, Our ability is sufficient to assemble them. And if We willed, We could have resurrected him more than he was, and made his fingertips, which are the tips of his fingers, even. This is the meaning of the statement of Ibn Qutaybah and Az-Zajaj. And His statement: **Rather, man desires to explode before him**, Saeed said on the authority of Ibn Abbas: meaning to go forward. Al-Awfi said on the authority of Ibn Abbas: **To explode before him** means hope. Man says, **I will work and then repent before the Day of Resurrection.** It is said: It refers to disbelief in the truth before the Day of Resurrection. Mujahid said: **To explode before him** means to go ahead riding his head. Al-Hasan said: No son of Adam will be encountered except that his soul is drawn to disobeying God step by step, except for the one whom God protects. It was narrated on the authority of Ikrimah, Saeed bin Jubayr, Al-Dahhak, Al-Suddi and more than one of the early Muslims: He is the one who hastens to commit sins and delays repentance. Ali bin Abi Talhah said on the authority of Ibn Abbas: He is the disbeliever who denies the Day of Reckoning. Ibn Zayd said the same, and this is what is most apparent of what is meant. That is why He said after it: **He asks, 'When is the Day of Resurrection?'** That is, he says, **When will the Day of Resurrection be?** His question is a question of improbability of its occurrence and a denial of its existence, as God the Almighty said: **And they say, 'When is this promise, if you should be**

truthful?' Say, 'You have an appointment for a Day from which you will not delay an hour, nor will you advance it.'

And God the Almighty said here: {And when the sight is dazed} Abu Amr ibn al-Ala' read it with a kasra on the ra', meaning dazzled. What he said is similar to the statement of God the Almighty: {Their glances will not return to them}, meaning they will look in terror like this and that, their sight not settling on anything due to the intensity of the terror. Others read it with a fatha, which is close in meaning to the first. The point is that the eyes will be dazzled on the Day of Resurrection and will be humbled, bewildered, and humiliated by the intensity of the horrors and the enormity of what they will witness on the Day of Resurrection of matters. And the statement of God the Almighty: {And the moon will be eclipsed}, meaning its light will be gone. **And the sun and the moon will be joined together** Mujahid said: *coiled*. Ibn Zayd read when explaining this verse: {When the sun is wrapped up * And when the stars are extinguished}. It was narrated on the authority of Ibn Mas'ud that he read: **And the sun and the moon will be joined together**. God the Almighty says: **On that Day man will say, 'Where is the escape?'** That is, when the son of Adam witnesses these horrors on the Day of Resurrection, he will want to flee and will say, **Where is the escape?** That is, is there a refuge or a place of refuge? God the Almighty says: **No! No burden! To your Lord, that Day, is the final settlement**. Ibn Mas'ud, Ibn Abbas, Sa'id ibn Jubayr, and more than one of the early Muslims said: That is, there is no escape. This verse is like God the Almighty's saying: **For you there is no refuge that Day, nor will you be denied**. That is, you will have no place to flee in. Likewise, He said here: **No burden**, that is, you will have no place to seek refuge in. That is why He said: **To your Lord, that Day, is the final settlement**, that is, the return and destination.

Then God the Almighty said: **On that Day man will be informed of what he sent forth and left behind** meaning he will be informed of all his deeds, old and new, first and last, small and great, as God the Almighty said: "And they will find present what they did. And your Lord does not wrong anyone" and likewise He said here: **Rather, man is a witness against himself, even if he presents his excuses** meaning he is a witness against himself and knows what he did, even if he apologizes and denies it. And as God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." And Ali bin Abi Talhah said on the authority of Ibn Abbas: **Rather, man is a witness against himself** meaning: his hearing, sight, hands, feet and limbs. Qatadah said: He is a witness against himself. In another narration he said: If you wish, by God you will see him seeing the faults and sins of people, yet heedless of his own. And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye and leave the log in your own eye and do not see it!

Mujahid said: **Even if he presents his excuses** and even if he argues about them, then he is aware of them. Qatadah said: **Even if he presents his excuses** and even if he apologizes on that day with a false

excuse, it will not be accepted from him. As-Suddi said: **Even if he presents his excuses** is his proof. Ibn Zayd, Al-Hasan Al-Basri and others said the same, and Ibn Jarir preferred it. Qatadah said on the authority of Zurarah on the authority of Ibn Abbas: **Even if he presents his excuses** means: If he throws down his clothes. Ad-Dahhak said: Even if he throws down his curtain. The people of Yemen call the curtain an excuse. The correct statement is the statement of Mujahid and his companions, like the statement of God the Almighty: {The Day God will resurrect them all, then they will swear to Him as they swear to you, and they think that they are upon something. Unquestionably, it is they who are the liars.} Al-Awfi said on the authority of Ibn Abbas: {Even if he presents his excuses} is an apology. Have you not heard that He said: **Their excuses will not benefit the wrongdoers** and that He said: "And they will offer to God that Day peace" {So they will offer peace: **We had not done any evil**} and their statement: **By God, our Lord, we were not polytheists**.

Fath al-Qadir

5- **Rather, man wants to commit sins before him** is an apostrophe for **does he think?** Either as a question like it, and he shifted from the rebuke with that to the rebuke with this, or as an affirmation that moved to it from the question. The meaning is: Rather, man wants to commit his sins before the times that lie ahead, and before the time that lies ahead, so he commits the sin and delays repentance. Ibn al-Anbari said: He wants to commit sins as long as he lives, and he has no intention of going back on the sin he is committing. Mujahid, al-Hasan, Ikrimah, al-Suddi, and Sa'id ibn Jubayr said: He says, **I will repent**, but he does not repent until death comes to him, and he is in the worst of states. Ad-Dahhak said: It is hope, he says, **I will live and be satisfied with this world**, but he does not remember death. The root of immorality is deviation from the truth, so it is true for anyone who deviates from the truth in word or deed. From this is the saying of the poet:

I swear to God Abu Hafs Omar

It was not touched by any hole or trace

Forgive him, O God, if he did so at dawn.

Tafsir al-Baghawi

5- **Rather, man wants to explode before him**, meaning that the son of Adam is not ignorant that his Lord is able to gather his bones, but He wants to explode before him, meaning: he continues to disobey God as long as he lives, riding his head, not removing it or repenting. This is the saying of Mujahid, Al-Hasan, Ikrimah, and Al-Suddi.

Saeed bin Jubair said: **He commits a sin before him**: He commits the sin and delays repentance, saying: I will repent, I will work until death comes to him in the worst of his conditions and worst of his deeds.

Ad-Dahhak said: It is hope. He says: I will live and obtain such and such from this world, without mentioning death.

Ibn Abbas and Ibn Zayd said: He denies what is before him of resurrection and judgment. The root of fujur is deviation, and the immoral and disbeliever is called fajir because of his deviation from the truth.

Tafsir al-Baidawi

5- **Rather, man wants** is in apposition to **does he think?** It is possible for it to be a question or an affirmation, as it is possible for the ambiguity to be about the questioner and the question. **To commit adultery before him** is to continue his adultery in the future.

Surat al-Qiyamah 75:6

He asks, "When is the Day of Resurrection?"

Surat al-Qiyamah 75:6

He asks, **When is the Day of Resurrection?**

Tafsir al-Jalalayn

6 - **Ayan asks** when **the Day of Resurrection** is a question of mockery and denial

Tafsir al-Suyuti

Tafsir al-Tabari

His statement: **He asks, 'When is the Day of Resurrection?'** God Almighty says: The son of Adam, who is constantly disobeying God, asks: **When is the Day of Resurrection?** Procrastinating to repent. So God made that clear to him, saying: **So when the sight is dazed, and the moon is eclipsed, and the sun and moon are joined together...** the verse.

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

Who said that?

Abu Kurayb narrated to us, he said: Ibn Atiyyah narrated to us, on the authority of Isra'il, on the authority of Abu Ishaq, on the authority of Sa'id ibn Jubayr, on the authority of Qatada, regarding his statement, **He is asked, 'When is the Day of Resurrection?'** He said, **When is the Day of Resurrection?** Umar ibn al-Khattab, may God be pleased with him, said, **Whoever is asked about the Day of Resurrection, let him recite this Surah.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He asks, 'When is the Day of Resurrection?'** When will that be? So he recited, **And the sun and the moon will be joined together.** He said: So that is how it will be on the Day of Resurrection.

Tafsir al-Qurtubi

God Almighty says: **He asks, 'When is the Day of Resurrection?'** That is, when is the Day of Resurrection?

Tafsir Ibn Kathir

It has been mentioned more than once that if the object of the oath is not present, it is permissible to use the word *la* before the oath to emphasize the negation. What is being sworn to here is the proof of the Resurrection and the refutation of what the ignorant among the servants claim about the non-resurrection of bodies. For this reason, God the Almighty said: **I swear by the Day of Resurrection, nor do I swear by**

the self-reproaching soul. Al-Hasan said: He swore by the Day of Resurrection, not by the self-reproaching soul. Qatada said: Rather, He swore by both of them. This is how Ibn Abi Hatim related it. Ibn Jarir related on the authority of Al-Hasan and Al-A'raj that they both recited: **I swear by the Day of Resurrection.** This supports Al-Hasan's statement because he affirmed the oath by the Day of Resurrection and denied the oath by the self-reproaching soul. The correct view is that He swore by both of them, as Qatada **may God have mercy on him** said. This is what was narrated on the authority of Ibn Abbas and Sa'id ibn Jubayr, and Ibn Jarir chose it. As for the Day of Resurrection, it is well-known, and as for the self-reproaching soul, Qurra ibn Khalid said on the authority of Al-Hasan Al-Basri regarding this verse: By God, we see the believer only blaming himself. I did not mean by my words, I did not mean by my food, I did not mean by my inner conversation. The wicked person continues without blaming himself. Juwaybir said: It has reached us on the authority of Al-Hasan that he said regarding his statement: **And I swear by the self-reproaching soul,** he said: There is no one among the people of the heavens and the earth who will not blame himself on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abdullah bin Saleh bin Muslim told us, on the authority of Isra'il, on the authority of Samak, that he asked Ikrimah about the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil if it did such and such. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on its authority. Ibn Jarir said: Muhammad bin Bashir told us, Mu'ammil told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Sa'id bin Jubayr, regarding the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil. Then he narrated it from another chain of transmission on the authority of Sa'id that he asked Ibn Abbas about that, and he said: It is the self-reproaching soul. Ali bin Abi Nujayh said on the authority of Mujahid that it regrets what has passed and blames itself for it. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is the self-reproaching, blameworthy soul. Qatadah said: **The self-reproaching soul** is the wicked one. Ibn Jarir said: All of these sayings are close in meaning, and what is most similar to the apparent meaning of the revelation is that it is the one that blames its owner for good and evil and regrets what has passed.

God the Almighty says: {Does man think that We will not assemble his bones} meaning, on the Day of Resurrection, does he think that We are not able to restore his bones and assemble them from their scattered places? {Yes, We are Able to put in perfect order his fingertips}. Sa'id ibn Jubayr and Al-'Awfi reported from Ibn 'Abbas: that We make him hooved or barefoot. This is what Mujahid, 'Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ibn Jarir said. Ibn Jarir explained this by saying that if God had willed, He could have done that in this world. What is apparent from the verse is that His saying, {Able} is a condition of His saying, {Assemble}, meaning, does man think that We will not assemble his bones? Rather, We will

assemble them, Able to put in perfect order his fingertips, meaning, Our ability is sufficient to assemble them. And if We willed, We could have resurrected him more than he was, and made his fingertips, which are the tips of his fingers, even. This is the meaning of the statement of Ibn Qutaybah and Az-Zajaj. And His statement: **Rather, man desires to explode before him**, Saeed said on the authority of Ibn Abbas: meaning to go forward. Al-Awfi said on the authority of Ibn Abbas: **To explode before him** means hope. Man says, **I will work and then repent before the Day of Resurrection**. It is said: It refers to disbelief in the truth before the Day of Resurrection. Mujahid said: **To explode before him** means to go ahead riding his head. Al-Hasan said: No son of Adam will be encountered except that his soul is drawn to disobeying God step by step, except for the one whom God protects. It was narrated on the authority of Ikrimah, Saeed bin Jubayr, Al-Dahhak, Al-Suddi and more than one of the early Muslims: He is the one who hastens to commit sins and delays repentance. Ali bin Abi Talhah said on the authority of Ibn Abbas: He is the disbeliever who denies the Day of Reckoning. Ibn Zayd said the same, and this is what is most apparent of what is meant. That is why He said after it: **He asks, 'When is the Day of Resurrection?'** That is, he says, **When will the Day of Resurrection be?** His question is a question of improbability of its occurrence and a denial of its existence, as God the Almighty said: **And they say, 'When is this promise, if you should be truthful?'** Say, **'You have an appointment for a Day from which you will not delay an hour, nor will you advance it.'**

And God the Almighty said here: {And when the sight is dazed} Abu Amr ibn al-Ala' read it with a kasra on the ra', meaning dazzled. What he said is similar to the statement of God the Almighty: {Their glances will not return to them}, meaning they will look in terror like this and that, their sight not settling on anything due to the intensity of the terror. Others read it with a fatha, which is close in meaning to the first. The point is that the eyes will be dazzled on the Day of Resurrection and will be humbled, bewildered, and humiliated by the intensity of the horrors and the enormity of what they will witness on the Day of Resurrection of matters. And the statement of God the Almighty: {And the moon will be eclipsed}, meaning its light will be gone. **And the sun and the moon will be joined together** Mujahid said: *called*. Ibn Zayd read when explaining this verse: {When the sun is wrapped up * And when the stars are extinguished}. It was narrated on the authority of Ibn Mas'ud that he read: **And the sun and the moon will be joined together**. God the Almighty says: **On that Day man will say, 'Where is the escape?'** That is, when the son of Adam witnesses these horrors on the Day of Resurrection, he will want to flee and will say, **Where is the escape?** That is, is there a refuge or a place of refuge? God the Almighty says: **No! No burden! To your Lord, that Day, is the final settlement**. Ibn Mas'ud, Ibn Abbas, Sa'id ibn Jubayr, and more than one of the early Muslims said: That is, there is no escape. This verse is like God the Almighty's saying: **For you there is no refuge that Day, nor will you be denied**. That is, you will have no place to flee in. Likewise, He said here: **No burden**, that is, you will have no place to seek refuge in. That is why He said: **To your Lord, that Day,**

is the final settlement, that is, the return and destination.

Then God the Almighty said: **On that Day man will be informed of what he sent forth and left behind** meaning he will be informed of all his deeds, old and new, first and last, small and great, as God the Almighty said: "And they will find present what they did. And your Lord does not wrong anyone" and likewise He said here: **Rather, man is a witness against himself, even if he presents his excuses** meaning he is a witness against himself and knows what he did, even if he apologizes and denies it. And as God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." And Ali bin Abi Talhah said on the authority of Ibn Abbas: **Rather, man is a witness against himself** meaning: his hearing, sight, hands, feet and limbs. Qatada said: He is a witness against himself. In another narration he said: If you wish, by God you will see him seeing the faults and sins of people, yet heedless of his own. And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye and leave the log in your own eye and do not see it!

Mujahid said: **Even if he presents his excuses** and even if he argues about them, then he is aware of them. Qatadah said: **Even if he presents his excuses** and even if he apologizes on that day with a false excuse, it will not be accepted from him. As-Suddi said: **Even if he presents his excuses** is his proof. Ibn Zayd, Al-Hasan Al-Basri and others said the same, and Ibn Jarir preferred it. Qatadah said on the authority of Zurarah on the authority of Ibn Abbas: **Even if he presents his excuses** means: If he throws down his clothes. Ad-Dahhak said: Even if he throws down his curtain. The people of Yemen call the curtain an excuse. The correct statement is the statement of Mujahid and his companions, like the statement of God the Almighty: {The Day God will resurrect them all, then they will swear to Him as they swear to you, and they think that they are upon something.} Unquestionably, it is they who are the liars.} Al-Awfi said on the authority of Ibn Abbas: {Even if he presents his excuses} is an apology. Have you not heard that He said: **Their excuses will not benefit the wrongdoers** and that He said: "And they will offer to God that Day peace" {So they will offer peace: **We had not done any evil**} and their statement: **By God, our Lord, we were not polytheists**).

Fath al-Qadir

And sentence 6 - **He asks, 'When is the Day of Resurrection?'** is a resumption to explain the meaning of *explodes*. The meaning is: He asks, **When is the Day of Resurrection?** This is a question of exclusion and mockery.

Tafsir al-Baghawi

6- **He asks, 'When will the Day of Resurrection be?'** That is, when will it be, as a denial of it.

Surat al-Qiyamah 75:6

He asks, "When is the Day of Resurrection?"

Tafsir al-Baidawi

6- He asks when the Day of Resurrection will be When will the Day of Resurrection be, excluding him or mocking him.

Surat al-Qiyamah 75:7

Then, when the sight is dazzled

Tafsir al-Jalalayn

7 - **When the sight is dazzled** with the kasra or fatha of the ra', he is astonished and bewildered by what he saw of what he had been denying.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And when the sight flashes**, the reciters differed in their recitation of that. Abu Ja'far al-Qari', Nafi', and Ibn Abi Ishaq recited it **And when the sight flashes** with a fat-ha on the ra', meaning a person and a fat-ha at death. Shaybah, Abu 'Amr, and the majority of the reciters of Kufa recited it as *barq* with a kasra on the ra', meaning: frightened and split.

Ahmad bin Yusuf told me, he said: Al-Qasim told us, he said: Hajjaj told us, on the authority of Harun, he said: I asked Abu Amr bin Al-Ala' about it and he said: *Barq* with the kasra means hot. He said: I asked Abdullah bin Abi Ishaq about it and he said: *Barq* with the fatha. The barq of the thread, fire and lightning are only barq, and as for the sight, it is barq at death. He said: I informed Ibn Abi Ishaq of that and he said: I took my reading from the elders Nasr bin Asim and his companions, so I mentioned it to Abu Amr and he said: But I do not take from Nasr nor from his companions, so it is as if he was saying: I take from the people of Hijaz.

The first of the two readings in this regard, in our opinion, is the correct one, with the kasra on the ra', **if it flashes**, meaning: to frighten, split, and open from the horror of the Resurrection and the terror of death. This is how Arab poetry came about. Some narrators recited to me on the authority of Abu Ubaidah al-Kalabi:

When Ibn Subaih came to me seeking it, I gave him Aisa from it, and he was delighted.

It was narrated on the authority of Abu Zakariya al-Farra' who said: Some Arabs recited to me:

We suffer from a tender, blessed tenderness that drains dryness from the ten

So, protect yourself and do not neglect me. Treat the wounds and do not be sad.

With the opening of the letter *ra*, and he explained that he is saying: Do not be alarmed by the severity of the wound you have. He said: And thus the sight will shine on the Day of Resurrection.

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, **Then when the sight is dazzled**, he means by the dazzling of the sight: death, and the dazzling of the sight: is the Hour.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told me, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **The sight flashed**, he said: at death.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Then when the sight is dazzled**, means the sight is dazzled.

Tafsir al-Qurtubi

The Almighty said: **And when the sight is dazzled** Nafi' and Aban on the authority of Asim read *barq* with a fatha on the ra', meaning: his sight flashes from the intensity of his staring, so you see him not blinking. Mujahid and others said: This is at the time of death. Al-Hasan said: This is on the Day of Resurrection. He said in it the meaning of the answer to what a person asked about is as if it is the Day of Resurrection when the sight is dazzled * and the moon is eclipsed. The rest read it with a kasra *barq* and its meaning is: he is confused and does not blink, said Abu Amr, Al-Zajjaj and others. Dhu Al-Rumma said:

If Luqman the Wise had been exposed to water openly, his eyes would have flashed.

Al-Farra and Al-Khalil: (*Barq*) with the kasra: to frighten, bewilder, and bewilder. The Arabs say to a bewildered and astonished person: it has flashed, so he is barq. Al-Farra recited:

Be patient with yourself and do not neglect me. Heal the wounds and do not be afraid.

That is, do not be alarmed by the many wounds you have. It was also said: Baraq yabraq with the fat-ha means he slitted his eyes and opened them. Abu Ubaidah said this, and he recited the words of Al-Kalabi:

When Umair came to me seeking help, I gave him a red camel, and he was delighted.

That is, he opened his eyes. It was said that the kasra and fatha of the *raa* are two languages that have the same meaning.

Tafsir Ibn Kathir

It has been mentioned more than once that if the object of the oath is not present, it is permissible to use the word *la* before the oath to emphasize the negation. What is being sworn to here is the proof of the Resurrection and the refutation of what the ignorant among the servants claim about the non-resurrection of bodies. For this reason, God the Almighty said: I

swear by the Day of Resurrection, nor do I swear by the self-reproaching soul. Al-Hasan said: He swore by the Day of Resurrection, not by the self-reproaching soul. Qatada said: Rather, He swore by both of them. This is how Ibn Abi Hatim related it. Ibn Jarir related on the authority of Al-Hasan and Al-A'raj that they both recited: **I swear by the Day of Resurrection.** This supports Al-Hasan's statement because he affirmed the oath by the Day of Resurrection and denied the oath by the self-reproaching soul. The correct view is that He swore by both of them, as Qatada **may God have mercy on him** said. This is what was narrated on the authority of Ibn Abbas and Sa'id ibn Jubayr, and Ibn Jarir chose it. As for the Day of Resurrection, it is well-known, and as for the self-reproaching soul, Qurra ibn Khalid said on the authority of Al-Hasan Al-Basri regarding this verse: By God, we see the believer only blaming himself. I did not mean by my words, I did not mean by my food, I did not mean by my inner conversation. The wicked person continues without blaming himself. Juwaybir said: It has reached us on the authority of Al-Hasan that he said regarding his statement: **And I swear by the self-reproaching soul,** he said: There is no one among the people of the heavens and the earth who will not blame himself on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abdullah bin Saleh bin Muslim told us, on the authority of Isra'il, on the authority of Samak, that he asked Ikrimah about the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil if it did such and such. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on its authority. Ibn Jarir said: Muhammad bin Bashir told us, Mu'ammil told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Sa'id bin Jubayr, regarding the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil. Then he narrated it from another chain of transmission on the authority of Sa'id that he asked Ibn Abbas about that, and he said: It is the self-reproaching soul. Ali bin Abi Nujayh said on the authority of Mujahid that it regrets what has passed and blames itself for it. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is the self-reproaching, blameworthy soul. Qatadah said: **The self-reproaching soul** is the wicked one. Ibn Jarir said: All of these sayings are close in meaning, and what is most similar to the apparent meaning of the revelation is that it is the one that blames its owner for good and evil and regrets what has passed.

God the Almighty says: {Does man think that We will not assemble his bones} meaning, on the Day of Resurrection, does he think that We are not able to restore his bones and assemble them from their scattered places? {Yes, We are Able to put in perfect order his fingertips}. Sa'id ibn Jubayr and Al-Awfi reported from Ibn 'Abbas: that We make him hoofed or barefoot. This is what Mujahid, 'Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ibn Jarir said. Ibn Jarir explained this by saying that if God had willed, He could have done that in this world. What is apparent from the verse is that His saying, {Able} is a condition of His saying, {Assemble}, meaning, does man think

that We will not assemble his bones? Rather, We will assemble them, Able to put in perfect order his fingertips, meaning, Our ability is sufficient to assemble them. And if We willed, We could have resurrected him more than he was, and made his fingertips, which are the tips of his fingers, even. This is the meaning of the statement of Ibn Qutaybah and Az-Zajaj. And His statement: **Rather, man desires to explode before him,** Saeed said on the authority of Ibn Abbas: meaning to go forward. Al-Awfi said on the authority of Ibn Abbas: **To explode before him** means hope. Man says, **I will work and then repent before the Day of Resurrection.** It is said: It refers to disbelief in the truth before the Day of Resurrection. Mujahid said: **To explode before him** means to go ahead riding his head. Al-Hasan said: No son of Adam will be encountered except that his soul is drawn to disobeying God step by step, except for the one whom God protects. It was narrated on the authority of Ikrimah, Saeed bin Jubayr, Al-Dahhak, Al-Suddi and more than one of the early Muslims: He is the one who hastens to commit sins and delays repentance. Ali bin Abi Talhah said on the authority of Ibn Abbas: He is the disbeliever who denies the Day of Reckoning. Ibn Zayd said the same, and this is what is most apparent of what is meant. That is why He said after it: **He asks, 'When is the Day of Resurrection?' That is, he says, 'When will the Day of Resurrection be?' His question is a question of improbability of its occurrence and a denial of its existence, as God the Almighty said: 'And they say, 'When is this promise, if you should be truthful?' Say, 'You have an appointment for a Day from which you will not delay an hour, nor will you advance it.'**

And God the Almighty said here: {And when the sight is dazed} Abu Amr ibn al-Ala' read it with a kasra on the ra', meaning dazzled. What he said is similar to the statement of God the Almighty: {Their glances will not return to them}, meaning they will look in terror like this and that, their sight not settling on anything due to the intensity of the terror. Others read it with a fatha, which is close in meaning to the first. The point is that the eyes will be dazzled on the Day of Resurrection and will be humbled, bewildered, and humiliated by the intensity of the horrors and the enormity of what they will witness on the Day of Resurrection of matters. And the statement of God the Almighty: {And the moon will be eclipsed}, meaning its light will be gone. **And the sun and the moon will be joined together** Mujahid said: *coiled*. Ibn Zayd read when explaining this verse: {When the sun is wrapped up * And when the stars are extinguished}. It was narrated on the authority of Ibn Mas'ud that he read: **And the sun and the moon will be joined together.** God the Almighty says: **On that Day man will say, 'Where is the escape?'** That is, when the son of Adam witnesses these horrors on the Day of Resurrection, he will want to flee and will say, **Where is the escape?** That is, is there a refuge or a place of refuge? God the Almighty says: **No! No burden! To your Lord, that Day, is the final settlement.** Ibn Mas'ud, Ibn Abbas, Sa'id ibn Jubayr, and more than one of the early Muslims said: That is, there is no escape. This verse is like God the Almighty's saying: **For you there is no refuge that Day, nor will you be denied.** That is,

you will have no place to flee in. Likewise, He said here: **No burden**, that is, you will have no place to seek refuge in. That is why He said: **To your Lord, that Day, is the final settlement**, that is, the return and destination.

Then God the Almighty said: **On that Day man will be informed of what he sent forth and left behind** meaning he will be informed of all his deeds, old and new, first and last, small and great, as God the Almighty said: "And they will find present what they did. And your Lord does not wrong anyone" and likewise He said here: **Rather, man is a witness against himself, even if he presents his excuses** meaning he is a witness against himself and knows what he did, even if he apologizes and denies it. And as God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." And Ali bin Abi Talhah said on the authority of Ibn Abbas: **Rather, man is a witness against himself** meaning: his hearing, sight, hands, feet and limbs. Qatada said: He is a witness against himself. In another narration he said: If you wish, by God you will see him seeing the faults and sins of people, yet heedless of his own. And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye and leave the log in your own eye and do not see it!

Mujahid said: **Even if he presents his excuses** and even if he argues about them, then he is aware of them. Qatadah said: **Even if he presents his excuses** and even if he apologizes on that day with a false excuse, it will not be accepted from him. As-Suddi said: **Even if he presents his excuses** is his proof. Ibn Zayd, Al-Hasan Al-Basri and others said the same, and Ibn Jarir preferred it. Qatadah said on the authority of Zurarah on the authority of Ibn Abbas: **Even if he presents his excuses** means: If he throws down his clothes. Ad-Dahhak said: Even if he throws down his curtain. The people of Yemen call the curtain an excuse. The correct statement is the statement of Mujahid and his companions, like the statement of God the Almighty: {The Day God will resurrect them all, then they will swear to Him as they swear to you, and they think that they are upon something. Unquestionably, it is they who are the liars.} Al-Awfi said on the authority of Ibn Abbas: {Even if he presents his excuses} is an apology. Have you not heard that He said: **Their excuses will not benefit the wrongdoers** and that He said: "And they will offer to God that Day peace" {So they will offer peace: **We had not done any evil**} and their statement: **By God, our Lord, we were not polytheists**.

Fath al-Qadir

7- **If the sight is dazzled** meaning he is startled and bewildered by the lightning of a man: if he looks at lightning and his sight is dazzled. The majority read *barq* with a kasra on the ra'. Abu Amr ibn al-Ala', al-Zajjaj and others said: The meaning is he is bewildered and does not blink. From this is the saying of Dhu al-Rummah:

If Luqman the Wise had appeared before my eyes as a traveler, they would have flashed.

Al-Khalil and Al-Farra' said: Baraq in the broken form

means to be frightened, astonished and confused. The Arabs say about a stunned person: He has been struck by lightning, so he is [Baraq]. Al-Farra' recited:

Be patient with yourself and do not neglect me. Heal the wounds and do not be stricken.

That is, do not be alarmed by the many wounds you have. Nafi' and Aban on the authority of Asim read *barq* with a fatha on the ra', meaning his sight flashed from the intensity of his staring into death. Mujahid and others said: This is at the time of death. It was also said that *barq yabraq* means slitting his eyes and opening them. Abu Ubaidah said: Fatha and kasra on the ra' are two meanings.

Tafsir al-Baghawi

God Almighty said: 7- **Then when the sight dazzles**. The people of Medina read *dazzle* with a fatha on the ra, while others read it with a kasra. These are two dialects.

Qatada and Muqatil said: His eyesight will be fixed and he will not blink at the wonders he saw which he denied in this world. It was said: That will be at the time of death.

Al-Kalbi said: When they see Hell, the eyes of the infidels will flash.

Al-Farra and Al-Khalil said: *Barq* - with a kasra - means: he was frightened and bewildered by what he saw of wonders. *Barq* with a fatha means: he slit his eye and opened it, from *al-Bariq*, which means sparkle.

Tafsir al-Baidawi

7- **So when the sight flashes** he is startled by the lightning and his sight is dazzled. Nafi' read it with the fat-ha, which is a language, or from the sparkle meaning it flashed with the intensity of its flashing. It was read as *balq* from *balq* of the door if it opened.

Surat al-Qiyamah 75:8
And the moon was eclipsed

Surat al-Qiyamah 75:8

And the moon was eclipsed

Tafsir al-Jalalayn

8 - **And the moon was eclipsed** It became dark and its light was lost.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And the moon was eclipsed** means: The moon's light was gone.

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

Who said that?

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And the moon was eclipsed** means its light was gone and it had no light.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, on the authority of al-Hasan: **And the moon was eclipsed** means its light. He said: Its light was lost.

Tafsir al-Qurtubi

The Almighty said: **And the moon was eclipsed** meaning its light was lost. An eclipse in this world is when it clears, unlike the Hereafter, when its light does not return. It may also mean it disappeared, as in the Almighty's saying: **So We caused the earth to swallow him and his dwelling place.** (al-Qasas 28:81) Ibn Abi Ishaq, Isa, and Al-A'raj read: **And the moon was eclipsed** with a damma on the kha and a kasra on the seen, indicating **and the gathering of the sun and the moon.** Abu Hatim Muhammad ibn Idris said: If some of it disappears, then it is an eclipse, and if all of it disappears, then it is an eclipse.

Tafsir Ibn Kathir

It has been mentioned more than once that if the object of the oath is not present, it is permissible to use the word *la* before the oath to emphasize the negation. What is being sworn to here is the proof of the Resurrection and the refutation of what the ignorant among the servants claim about the non-resurrection of bodies. For this reason, God the Almighty said: **I swear by the Day of Resurrection, nor do I swear by the self-reproaching soul.** Al-Hasan said: He swore by the Day of Resurrection, not by the self-reproaching soul. Qatada said: Rather, He swore by both of them. This is how Ibn Abi Hatim related it. Ibn Jarir related on the authority of Al-Hasan and Al-A'raj that they both

recited: **I swear by the Day of Resurrection.** This supports Al-Hasan's statement because he affirmed the oath by the Day of Resurrection and denied the oath by the self-reproaching soul. The correct view is that He swore by both of them, as Qatada **may God have mercy on him** said. This is what was narrated on the authority of Ibn Abbas and Sa'id ibn Jubayr, and Ibn Jarir chose it. As for the Day of Resurrection, it is well-known, and as for the self-reproaching soul, Qurra ibn Khalid said on the authority of Al-Hasan Al-Basri regarding this verse: By God, we see the believer only blaming himself. I did not mean by my words, I did not mean by my food, I did not mean by my inner conversation. The wicked person continues without blaming himself. Juwaybir said: It has reached us on the authority of Al-Hasan that he said regarding his statement: **And I swear by the self-reproaching soul,** he said: There is no one among the people of the heavens and the earth who will not blame himself on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abdullah bin Saleh bin Muslim told us, on the authority of Isra'il, on the authority of Samak, that he asked Ikrimah about the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil if it did such and such. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on its authority. Ibn Jarir said: Muhammad bin Bashir told us, Mu'ammil told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Sa'id bin Jubayr, regarding the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil. Then he narrated it from another chain of transmission on the authority of Sa'id that he asked Ibn Abbas about that, and he said: It is the self-reproaching soul. Ali bin Abi Nujayh said on the authority of Mujahid that it regrets what has passed and blames itself for it. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is the self-reproaching, blameworthy soul. Qatadah said: **The self-reproaching soul** is the wicked one. Ibn Jarir said: All of these sayings are close in meaning, and what is most similar to the apparent meaning of the revelation is that it is the one that blames its owner for good and evil and regrets what has passed.

God the Almighty says: {Does man think that We will not assemble his bones} meaning, on the Day of Resurrection, does he think that We are not able to restore his bones and assemble them from their scattered places? {Yes, We are Able to put in perfect order his fingertips}. Sa'id ibn Jubayr and Al-'Awfi reported from Ibn 'Abbas: that We make him hoofed or barefoot. This is what Mujahid, 'Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ibn Jarir said. Ibn Jarir explained this by saying that if God had willed, He could have done that in this world. What is apparent from the verse is that His saying, {Able} is a condition of His saying, {Assemble}, meaning, does man think that We will not assemble his bones? Rather, We will assemble them, Able to put in perfect order his fingertips, meaning, Our ability is sufficient to assemble them. And if We willed, We could have resurrected him more than he was, and made his fingertips, which are the tips of his fingers, even. This

is the meaning of the statement of Ibn Qutaybah and Az-Zajaj. And His statement: **Rather, man desires to explode before him**, Saeed said on the authority of Ibn Abbas: meaning to go forward. Al-Awfi said on the authority of Ibn Abbas: **To explode before him** means hope. Man says, **I will work and then repent before the Day of Resurrection**. It is said: It refers to disbelief in the truth before the Day of Resurrection. Mujahid said: **To explode before him** means to go ahead riding his head. Al-Hasan said: No son of Adam will be encountered except that his soul is drawn to disobeying God step by step, except for the one whom God protects. It was narrated on the authority of Ikrimah, Saeed bin Jubayr, Al-Dahhak, Al-Suddi and more than one of the early Muslims: He is the one who hastens to commit sins and delays repentance. Ali bin Abi Talhah said on the authority of Ibn Abbas: He is the disbeliever who denies the Day of Reckoning. Ibn Zayd said the same, and this is what is most apparent of what is meant. That is why He said after it: **He asks, 'When is the Day of Resurrection?' That is, he says, 'When will the Day of Resurrection be?' His question is a question of improbability of its occurrence and a denial of its existence, as God the Almighty said: And they say, 'When is this promise, if you should be truthful?' Say, 'You have an appointment for a Day from which you will not delay an hour, nor will you advance it.'**

And God the Almighty said here: {And when the sight is dazed} Abu Amr ibn al-Ala' read it with a kasra on the ra', meaning dazzled. What he said is similar to the statement of God the Almighty: {Their glances will not return to them}, meaning they will look in terror like this and that, their sight not settling on anything due to the intensity of the terror. Others read it with a fatha, which is close in meaning to the first. The point is that the eyes will be dazzled on the Day of Resurrection and will be humbled, bewildered, and humiliated by the intensity of the horrors and the enormity of what they will witness on the Day of Resurrection of matters. And the statement of God the Almighty: {And the moon will be eclipsed}, meaning its light will be gone. **And the sun and the moon will be joined together** Mujahid said: *coiled*. Ibn Zayd read when explaining this verse: {When the sun is wrapped up " And when the stars are extinguished}. It was narrated on the authority of Ibn Mas'ud that he read: **And the sun and the moon will be joined together**. God the Almighty says: **On that Day man will say, 'Where is the escape?'** That is, when the son of Adam witnesses these horrors on the Day of Resurrection, he will want to flee and will say, **Where is the escape?** That is, is there a refuge or a place of refuge? God the Almighty says: **Nol No burden! To your Lord, that Day, is the final settlement**. Ibn Mas'ud, Ibn Abbas, Sa'id ibn Jubayr, and more than one of the early Muslims said: That is, there is no escape. This verse is like God the Almighty's saying: **For you there is no refuge that Day, nor will you be denied**. That is, you will have no place to flee in. Likewise, He said here: **No burden**, that is, you will have no place to seek refuge in. That is why He said: **To your Lord, that Day, is the final settlement**, that is, the return and destination.

Then God the Almighty said: **On that Day man will be informed of what he sent forth and left behind** meaning he will be informed of all his deeds, old and new, first

and last, small and great, as God the Almighty said: "And they will find present what they did. And your Lord does not wrong anyone" and likewise He said here: **Rather, man is a witness against himself, even if he presents his excuses** meaning he is a witness against himself and knows what he did, even if he apologizes and denies it. And as God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." And Ali bin Abi Talhah said on the authority of Ibn Abbas: **Rather, man is a witness against himself** meaning: his hearing, sight, hands, feet and limbs. Qatada said: He is a witness against himself. In another narration he said: If you wish, by God you will see him seeing the faults and sins of people, yet heedless of his own. And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye and leave the log in your own eye and do not see it!

Mujahid said: **Even if he presents his excuses** and even if he argues about them, then he is aware of them. Qatadah said: **Even if he presents his excuses** and even if he apologizes on that day with a false excuse, it will not be accepted from him. As-Suddi said: **Even if he presents his excuses** is his proof. Ibn Zayd, Al-Hasan Al-Basri and others said the same, and Ibn Jarir preferred it. Qatadah said on the authority of Zurarah on the authority of Ibn Abbas: **Even if he presents his excuses** means: If he throws down his clothes. Ad-Dahhak said: Even if he throws down his curtain. The people of Yemen call the curtain an excuse. The correct statement is the statement of Mujahid and his companions, like the statement of God the Almighty: {The Day God will resurrect them all, then they will swear to Him as they swear to you, and they think that they are upon something. Unquestionably, it is they who are the liars.} Al-Awfi said on the authority of Ibn Abbas: {Even if he presents his excuses} is an apology. Have you not heard that He said: **Their excuses will not benefit the wrongdoers** and that He said: "And they will offer to God that Day peace" {So they will offer peace: **We had not done any evil**} and their statement: **By God, our Lord, we were not polytheists**.

Fath al-Qadir

8- **And the moon was eclipsed** The majority read it as *khassaf* with a fatha on the kha and seen, in the active form. Ibn Abi Ishaq, Isa, Al-A'raj, Ibn Abi Ubla, and Abu Haywah read it with a damma on the kha and a kasra on the seen, in the passive form. The meaning of **khassaf al-qamar** is that its light is gone and will not return as it does when it is eclipsed in this world. It is also said *khassaf* if all of its light is gone, and *kasaf* if some of its light is gone.

Tafsir al-Baghawi

8- **And the moon was eclipsed** It became dark and its light and brightness were lost.

Surat al-Qiyamah 75:8
And the moon was eclipsed

Tafsir al-Baidawi

8- **And the moon was eclipsed** its light was lost and it was read in the passive form.

Surat al-Qiyamah 75:9

And the sun and the moon will be joined together.

Tafsir al-Jalalayn

9 - **And He brought together the sun and the moon** so they rose from the west or their light went out, and that was on the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And He gathered the sun and the moon**, God Almighty says: And He gathered the sun and the moon in the blaze of light, so there is no light for either of them. And it is in the reading of Abdullah, as he mentioned to me, **And He gathered the sun and the moon**. And it was said: That they are gathered then rolled up, as God Almighty said, **When the sun is rolled up** (al-Takwir 81:1). And it was only said: **And He gathered the sun and the moon** because I mentioned that its meaning is He gathered them together. And some of the grammarians of Kufa used to say: It was only said: And He gathered according to a doctrine and He gathered the two lights, as if it was said: And He gathered the two lights. And this is the statement of Al-Kisa'i.

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, **And the sun and the moon will be gathered together**, he said: as balls on the Day of Resurrection.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And He gathered the sun and the moon**, he said: He gathered them and threw them to the earth.

And his saying, **When the sun is rolled up**, he said: Rolled up on the earth and the moon with it.

He said: Ibn Wahb told us, he said: Saeed bin Abi Ayoub told us, on the authority of Abi Shaiba Al-Kufi, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, that he recited this verse one day: **And He will gather the sun and the moon**. He said: They will be gathered on the Day of Resurrection, then they will be thrown into the sea, and it will be the Great Fire of God.

Tafsir al-Qurtubi

The Almighty said: **And He joined the sun and the moon** meaning He joined them together when their light went away, so there is no light for the sun just as there is no light for the moon after its eclipse, as stated

by Al-Farra' and Al-Zajaj. Al-Farra' said: He did not say *joined* because the meaning is He joined them together. Abu Ubaidah said: It is based on the masculine predominance. Al-Kisa'i said: It is based on the meaning, as if he said the two lights. Al-Mubarrad: The feminine is not real. Ibn Abbas and Ibn Mas'ud said: He joined them together, meaning He joined them together when they rise from the west, black, round, dark, and entwined, as if they were two hamstrung oxen. The hadith with this meaning has already been mentioned at the end of Surat Al-An'am. In the reading of Abdullah: **(And He joined the sun and the moon)** Ata' ibn Yasar said: He will join them together on the Day of Resurrection, then they will be thrown into the sea, and they will be the Great Fire of God. Ali and Ibn Abbas said: They will be placed in the light of the veils. They may be gathered together in the fire of Hell, because they were worshipped instead of God. The fire will not be a torment for them because they are inanimate. Rather, this is done to them to increase the rebuke and regret of the disbelievers. In Musnad Abi Dawud al-Tayalisi, on the authority of Yazid al-Raqashi, on the authority of Anas ibn Malik, tracing it back to the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, said:

(The sun and the moon are two barren bulls in the Fire.) It was said that this combination means that they meet and do not separate, and they come close to people, and sweat overtakes them due to the intense heat, so the meaning is that their heat is combined on them. It was said that the sun and the moon are combined, so there is no alternation of night and day.

Tafsir Ibn Kathir

It has been mentioned more than once that if the object of the oath is not present, it is permissible to use the word *la* before the oath to emphasize the negation. What is being sworn to here is the proof of the Resurrection and the refutation of what the ignorant among the servants claim about the non-resurrection of bodies. For this reason, God the Almighty said: **I swear by the Day of Resurrection, nor do I swear by the self-reproaching soul**. Al-Hasan said: He swore by the Day of Resurrection, not by the self-reproaching soul. Qatada said: Rather, He swore by both of them. This is how Ibn Abi Hatim related it. Ibn Jarir related on the authority of Al-Hasan and Al-A'raj that they both recited: **I swear by the Day of Resurrection**. This supports Al-Hasan's statement because he affirmed the oath by the Day of Resurrection and denied the oath by the self-reproaching soul. The correct view is that He swore by both of them, as Qatada **may God have mercy on him** said. This is what was narrated on the authority of Ibn Abbas and Sa'id ibn Jubayr, and Ibn Jarir chose it. As for the Day of Resurrection, it is well-known, and as for the self-reproaching soul, Qurra ibn Khalid said on the authority of Al-Hasan Al-Basri regarding this verse: By God, we see the believer only blaming himself. I did not mean by my words, I did not mean by my food, I did not mean by my inner conversation. The wicked person continues without blaming himself. Juwaybir said: It has reached us on

the authority of Al-Hasan that he said regarding his statement: **And I swear by the self-reproaching soul**, he said: There is no one among the people of the heavens and the earth who will not blame himself on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abdullah bin Saleh bin Muslim told us, on the authority of Isra'il, on the authority of Samak, that he asked Ikrimah about the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil if it did such and such. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on its authority. Ibn Jarir said: Muhammad bin Bashir told us, Mu'ammil told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Sa'id bin Jubayr, regarding the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil. Then he narrated it from another chain of transmission on the authority of Sa'id that he asked Ibn Abbas about that, and he said: It is the self-reproaching soul. Ali bin Abi Nujayh said on the authority of Mujahid that it regrets what has passed and blames itself for it. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is the self-reproaching, blameworthy soul. Qatadah said: **The self-reproaching soul** is the wicked one. Ibn Jarir said: All of these sayings are close in meaning, and what is most similar to the apparent meaning of the revelation is that it is the one that blames its owner for good and evil and regrets what has passed.

God the Almighty says: {Does man think that We will not assemble his bones} meaning, on the Day of Resurrection, does he think that We are not able to restore his bones and assemble them from their scattered places? {Yes, We are Able to put in perfect order his fingertips}. Sa'id ibn Jubayr and Al-'Awfi reported from Ibn 'Abbas: that We make him hoofed or barefoot. This is what Mujahid, 'Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ibn Jarir said. Ibn Jarir explained this by saying that if God had willed, He could have done that in this world. What is apparent from the verse is that His saying, {Able} is a condition of His saying, {Assemble}, meaning, does man think that We will not assemble his bones? Rather, We will assemble them, Able to put in perfect order his fingertips, meaning, Our ability is sufficient to assemble them. And if We willed, We could have resurrected him more than he was, and made his fingertips, which are the tips of his fingers, even. This is the meaning of the statement of Ibn Qutaybah and Az-Zajaj. And His statement: **Rather, man desires to explode before him**, Saeed said on the authority of Ibn Abbas: meaning to go forward. Al-Awfi said on the authority of Ibn Abbas: **To explode before him** means hope. Man says, **I will work and then repent before the Day of Resurrection**. It is said: It refers to disbelief in the truth before the Day of Resurrection. Mujahid said: **To explode before him** means to go ahead riding his head. Al-Hasan said: No son of Adam will be encountered except that his soul is drawn to disobeying God step by step, except for the one whom God protects. It was narrated on the authority of Ikrimah, Saeed bin Jubayr, Al-Dahhak, Al-Suddi and more than one of the early Muslims: He is the one who

hastens to commit sins and delays repentance. Ali bin Abi Talhah said on the authority of Ibn Abbas: He is the disbeliever who denies the Day of Reckoning. Ibn Zayd said the same, and this is what is most apparent of what is meant. That is why He said after it: **He asks, 'When is the Day of Resurrection?'** That is, he says, **When will the Day of Resurrection be?** His question is a question of improbability of its occurrence and a denial of its existence, as God the Almighty said: **And they say, 'When is this promise, if you should be truthful?'** Say, **'You have an appointment for a Day from which you will not delay an hour, nor will you advance it.'**

And God the Almighty said here: {And when the sight is dazed} Abu Amr ibn al-Ala' read it with a kasra on the ra', meaning dazzled. What he said is similar to the statement of God the Almighty: {Their glances will not return to them}, meaning they will look in terror like this and that, their sight not settling on anything due to the intensity of the terror. Others read it with a fatha, which is close in meaning to the first. The point is that the eyes will be dazzled on the Day of Resurrection and will be humbled, bewildered, and humiliated by the intensity of the horrors and the enormity of what they will witness on the Day of Resurrection of matters. And the statement of God the Almighty: {And the moon will be eclipsed}, meaning its light will be gone. **And the sun and the moon will be joined together** Mujahid said: *coiled*. Ibn Zayd read when explaining this verse: {When the sun is wrapped up * And when the stars are extinguished}. It was narrated on the authority of Ibn Mas'ud that he read: **And the sun and the moon will be joined together**. God the Almighty says: **On that Day man will say, 'Where is the escape?'** That is, when the son of Adam witnesses these horrors on the Day of Resurrection, he will want to flee and will say, **Where is the escape?** That is, is there a refuge or a place of refuge? God the Almighty says: **No! No burden! To your Lord, that Day, is the final settlement**. Ibn Mas'ud, Ibn Abbas, Sa'id ibn Jubayr, and more than one of the early Muslims said: That is, there is no escape. This verse is like God the Almighty's saying: **For you there is no refuge that Day, nor will you be denied**. That is, you will have no place to flee in. Likewise, He said here: **No burden**, that is, you will have no place to seek refuge in. That is why He said: **To your Lord, that Day, is the final settlement**, that is, the return and destination.

Then God the Almighty said: **On that Day man will be informed of what he sent forth and left behind** meaning he will be informed of all his deeds, old and new, first and last, small and great, as God the Almighty said: "And they will find present what they did. And your Lord does not wrong anyone" and likewise He said here: **Rather, man is a witness against himself, even if he presents his excuses** meaning he is a witness against himself and knows what he did, even if he apologizes and denies it. And as God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." And Ali bin Abi Talhah said on the authority of Ibn Abbas: **Rather, man is a witness against himself** meaning: his hearing, sight, hands, feet and limbs. Qatada said: He is a witness against himself. In another narration he said: If you

wish, by God you will see him seeing the faults and sins of people, yet heedless of his own. And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye and leave the log in your own eye and do not see it!

Mujahid said: **Even if he presents his excuses** and even if he argues about them, then he is aware of them. Qatadah said: **Even if he presents his excuses** and even if he apologizes on that day with a false excuse, it will not be accepted from him. As-Suddi said: **Even if he presents his excuses** is his proof. Ibn Zayd, Al-Hasan Al-Basri and others said the same, and Ibn Jarir preferred it. Qatadah said on the authority of Zurarah on the authority of Ibn Abbas: **Even if he presents his excuses** means: If he throws down his clothes. Ad-Dahhak said: Even if he throws down his curtain. The people of Yemen call the curtain an excuse. The correct statement is the statement of Mujahid and his companions, like the statement of God the Almighty: {The Day God will resurrect them all, then they will swear to Him as they swear to you, and they think that they are upon something. Unquestionably, it is they who are the liars.} Al-Awfi said on the authority of Ibn Abbas: {Even if he presents his excuses} is an apology. Have you not heard that He said: **Their excuses will not benefit the wrongdoers** and that He said: "And they will offer to God that Day peace" {So they will offer peace: **We had not done any evil**} and their statement: **By God, our Lord, we were not polytheists**.

Fath al-Qadir

9- **And He gathered the sun and the moon** meaning their light was both lost. He did not say *gathered* because the feminine is metaphorical. This was said by Al-Mubarrad. Abu Ubaidah said: It is to give precedence to the masculine over the feminine. Al-Kisa'i said: It is carried to mean the gathering of fires. Al-Zajaj and Al-Farra' said: He did not say *gathered* because the meaning is between them in the loss of their light. It was said that He gathered them in their rising from the west, black, rounded, and dark. Ata' said: He gathered them on the Day of Resurrection, then they are thrown into the sea and they become the Great Fire of God. It was said that the sun and moon will be gathered, so there will be no alternation of night and day. Ibn Mas'ud read: He gathered the sun and moon.

Tafsir al-Baghawi

9- **And He will gather the sun and the moon** as two black, round objects, as if they were two barren bulls. It was said: He will gather them together when the light is gone. Ata' ibn Yasar said: They will be gathered together on the Day of Resurrection, then thrown into the sea and will become the Great Fire of God.

Tafsir al-Baidawi

9- **And the gathering of the sun and the moon** in the disappearance of light or rising from the west, and the

eclipse does not contradict it, as it is borrowed for the new moon. And for the one who carries that as a sign of death, he can interpret the eclipse as the disappearance of the light of sight and the gathering as the consequence of the sensory spirit in the disappearance, or as its arrival to the one from whom the light of reason was taken from the inhabitants of Jerusalem, and the verb is masculine because of its advancement and the predominance of the conjoined.

Surat al-Qiyamah 75:10

Man will say on that Day, "Where is the escape?"

Surat al-Qiyamah 75:10

Man will say on that Day, **Where is the escape?**

Tafsir al-Jalalayn

10 - **On that Day man will say, Where is the escape?**
Fleeing

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **On that Day man will say, 'Where is the escape?'** with the opening of the fa', the readers of the regions read it that way, because the 'ayn in the verb from it is broken, and if the 'ayn from the verb is broken, then the Arabs open it in the source from it if they pronounce it on the form maf'al, so you say: fara yaf'ru mufaran, meaning faraan, as the poet said:

Ya Labakr, publish a video for me Ya Labakr, where, where is the escape?

If this meaning is wanted from Maf'al, they say: Where is the escape, with the Fa open, and likewise Madab from Dab Yadub, as some of them said:

As if the remains of the trace on his back were the bear's pointed head, wandering.

It may be chanted with a kasra on the dal, and the fatha is more common, and the Arabs may pronounce it that way, and it is a source with a kasra on the ayn, and Al-Farra' claimed that they are two languages, and that he heard: He came on the torrent's hump, and the torrent's hump, and what is in his shirt is correct and correct, as for the Basrans, they open the ayn in the source of maf'al if the verb is on the pattern yaf'ul, and they only allow its kasra if what is meant by maf'al is the place to which one flees, and likewise the mudrab: the place in which one strikes if the ra' is broken, and it was narrated on the authority of Ibn Abbas that he used to read that with a kasra on the fa', and he said: The mafr is the place where an animal flees.

The reading that I do not permit other than it is the fat-ha on the fa' of mafar, due to the consensus of the authoritative reciters on it, and that it is the well-known language among the Arabs when what is meant by it is fleeing, and in this case it means fleeing. The interpretation of the statement is: Man will say on the day he witnesses the horrors of the Day of al-Qiyamah 75: Where is the escape from the horror of this that has descended, and there is no escape.

Tafsir al-Qurtubi

God Almighty says: **On that Day man will say, 'Where is the escape?'** That is, the son of Adam, and it is said: Abu Jahl, will say, meaning, where is the escape? The poet said:

Where is the escape while the rams butt heads, and any ram that deviates from them will be disgraced?

Al-Mawardi: It has two possible interpretations: One is **Where is the escape** from God, out of shyness before Him. The second is **Where is the escape** from Hellfire, out of caution from it. This statement from a human being has two possible interpretations: One is that it is from the disbeliever specifically when facing the Day of Resurrection, not the believer, because the believer has confidence in the glad tidings of his Lord. The second is that it is said by the believer and the disbeliever upon the Day of Resurrection, out of the horror of what they witnessed. The reading of the common people is (*al-mafar*) with a fatha on the fa, and Abu Ubaidah and Abu Hatim chose it because it is a verbal noun. Ibn Abbas, Mujahid, al-Hasan and Qatadah read it with a kasra on the fa and a fatha on the meem. Al-Kisa'i said: They are two dialects like mudab and mudab, and musah and musah. Al-Zuhri narrated with a kasra on the meem and a fatha on the fa. Al-Mahdawi: from the fatha on the meem, the one to whom one flees. And from the kasra on the meem and a fatha on the fa, it refers to the person who flees well, so the meaning is where is the person who flees well and he will not be saved despite that.

I said: And from it is the saying of Imru' al-Qais:

Cunning, fleeing, approaching, retreating together

He wants to be good at attacking and retreating.

Tafsir Ibn Kathir

It has been mentioned more than once that if the object of the oath is not present, it is permissible to use the word *la* before the oath to emphasize the negation. What is being sworn to here is the proof of the Resurrection and the refutation of what the ignorant among the servants claim about the non-resurrection of bodies. For this reason, God the Almighty said: **I swear by the Day of Resurrection, nor do I swear by the self-reproaching soul.** Al-Hasan said: He swore by the Day of Resurrection, not by the self-reproaching soul. Qatada said: Rather, He swore by both of them. This is how Ibn Abi Hatim related it. Ibn Jarir related on the authority of Al-Hasan and Al-A'raj that they both recited: **I swear by the Day of Resurrection.** This supports Al-Hasan's statement because he affirmed the oath by the Day of Resurrection and denied the oath by the self-reproaching soul. The correct view is that He swore by both of them, as Qatada **may God have mercy on him** said. This is what was narrated on the authority of Ibn Abbas and Sa'id ibn Jubayr, and Ibn Jarir chose it. As for the Day of Resurrection, it is well-known, and as for the self-reproaching soul, Qurra ibn Khalid said on the authority of Al-Hasan Al-Basri regarding this verse: By God, we see the believer only blaming himself. I did not mean by my words, I did not mean by my food, I did not mean by my inner conversation. The wicked person continues without blaming himself. Juwaybir said: It has reached us on the authority of Al-Hasan that he said regarding his

statement: **And I swear by the self-reproaching soul**, he said: There is no one among the people of the heavens and the earth who will not blame himself on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abdullah bin Saleh bin Muslim told us, on the authority of Isra'il, on the authority of Samak, that he asked Ikrimah about the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil if it did such and such. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on its authority. Ibn Jarir said: Muhammad bin Bashir told us, Mu'ammil told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Sa'id bin Jubayr, regarding the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil. Then he narrated it from another chain of transmission on the authority of Sa'id that he asked Ibn Abbas about that, and he said: It is the self-reproaching soul. Ali bin Abi Nujayh said on the authority of Mujahid that it regrets what has passed and blames itself for it. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is the self-reproaching, blameworthy soul. Qatadah said: **The self-reproaching soul** is the wicked one. Ibn Jarir said: All of these sayings are close in meaning, and what is most similar to the apparent meaning of the revelation is that it is the one that blames its owner for good and evil and regrets what has passed.

God the Almighty says: {Does man think that We will not assemble his bones} meaning, on the Day of Resurrection, does he think that We are not able to restore his bones and assemble them from their scattered places? {Yes, We are Able to put in perfect order his fingertips}. Sa'id ibn Jubayr and Al-Awfi reported from Ibn 'Abbas: that We make him hoofed or barefoot. This is what Mujahid, 'Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ibn Jarir said. Ibn Jarir explained this by saying that if God had willed, He could have done that in this world. What is apparent from the verse is that His saying, {Able} is a condition of His saying, {Assemble}, meaning, does man think that We will not assemble his bones? Rather, We will assemble them, Able to put in perfect order his fingertips, meaning, Our ability is sufficient to assemble them. And if We willed, We could have resurrected him more than he was, and made his fingertips, which are the tips of his fingers, even. This is the meaning of the statement of Ibn Qutaybah and Az-Zajaj. And His statement: **Rather, man desires to explode before him**, Saeed said on the authority of Ibn Abbas: meaning to go forward. Al-Awfi said on the authority of Ibn Abbas: **To explode before him** means hope. Man says, **I will work and then repent before the Day of Resurrection**. It is said: It refers to disbelief in the truth before the Day of Resurrection. Mujahid said: **To explode before him** means to go ahead riding his head. Al-Hasan said: No son of Adam will be encountered except that his soul is drawn to disobeying God step by step, except for the one whom God protects. It was narrated on the authority of Ikrimah, Saeed bin Jubayr, Al-Dahhak, Al-Suddi and more than one of the early Muslims: He is the one who hastens to commit sins and delays repentance. Ali bin Abi Talhah said on the authority of Ibn Abbas: He is the disbeliever who denies the Day of Reckoning. Ibn

Zayd said the same, and this is what is most apparent of what is meant. That is why He said after it: **He asks, 'When is the Day of Resurrection?'** That is, he says, **When will the Day of Resurrection be?** His question is a question of improbability of its occurrence and a denial of its existence, as God the Almighty said: **And they say, 'When is this promise, if you should be truthful?' Say, 'You have an appointment for a Day from which you will not delay an hour, nor will you advance it.'**

And God the Almighty said here: {And when the sight is dazed} Abu Amr ibn al-Ala' read it with a kasra on the ra', meaning dazzled. What he said is similar to the statement of God the Almighty: {Their glances will not return to them}, meaning they will look in terror like this and that, their sight not settling on anything due to the intensity of the terror. Others read it with a fatha, which is close in meaning to the first. The point is that the eyes will be dazzled on the Day of Resurrection and will be humbled, bewildered, and humiliated by the intensity of the horrors and the enormity of what they will witness on the Day of Resurrection of matters. And the statement of God the Almighty: {And the moon will be eclipsed}, meaning its light will be gone. **And the sun and the moon will be joined together** Mujahid said: *coiled*. Ibn Zayd read when explaining this verse: {When the sun is wrapped up * And when the stars are extinguished}. It was narrated on the authority of Ibn Mas'ud that he read: **And the sun and the moon will be joined together**. God the Almighty says: **On that Day man will say, 'Where is the escape?'** That is, when the son of Adam witnesses these horrors on the Day of Resurrection, he will want to flee and will say, **Where is the escape?** That is, is there a refuge or a place of refuge? God the Almighty says: **No! No burden! To your Lord, that Day, is the final settlement**. Ibn Mas'ud, Ibn Abbas, Sa'id ibn Jubayr, and more than one of the early Muslims said: That is, there is no escape. This verse is like God the Almighty's saying: **For you there is no refuge that Day, nor will you be denied**. That is, you will have no place to flee in. Likewise, He said here: **No burden**, that is, you will have no place to seek refuge in. That is why He said: **To your Lord, that Day, is the final settlement**, that is, the return and destination.

Then God the Almighty said: **On that Day man will be informed of what he sent forth and left behind** meaning he will be informed of all his deeds, old and new, first and last, small and great, as God the Almighty said: "And they will find present what they did. And your Lord does not wrong anyone" and likewise He said here: **Rather, man is a witness against himself, even if he presents his excuses** meaning he is a witness against himself and knows what he did, even if he apologizes and denies it. And as God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." And Ali bin Abi Talhah said on the authority of Ibn Abbas: **Rather, man is a witness against himself** meaning: his hearing, sight, hands, feet and limbs. Qatadah said: He is a witness against himself. In another narration he said: If you wish, by God you will see him seeing the faults and sins of people, yet heedless of his own. And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye and leave the log in your own eye and do not see it!

Surat al-Qiyamah 75:10

Man will say on that Day, "Where is the escape?"

Mujahid said: **Even if he presents his excuses** and even if he argues about them, then he is aware of them. Qatadah said: **Even if he presents his excuses** and even if he apologizes on that day with a false excuse, it will not be accepted from him. As-Suddi said: **Even if he presents his excuses** is his proof. Ibn Zayd, Al-Hasan Al-Basri and others said the same, and Ibn Jarir preferred it. Qatadah said on the authority of Zurarah on the authority of Ibn Abbas: **Even if he presents his excuses** means: If he throws down his clothes. Ad-Dahhak said: Even if he throws down his curtain. The people of Yemen call the curtain an excuse. The correct statement is the statement of Mujahid and his companions, like the statement of God the Almighty: {The Day God will resurrect them all, then they will swear to Him as they swear to you, and they think that they are upon something. Unquestionably, it is they who are the liars.} Al-Awfi said on the authority of Ibn Abbas: {Even if he presents his excuses} is an apology. Have you not heard that He said: **Their excuses will not benefit the wrongdoers** and that He said: "And they will offer to God that Day peace" {So they will offer peace: **We had not done any evil**} and their statement: **By God, our Lord, we were not polytheists**.

Fath al-Qadir

10- **On that Day man will say, 'Where is the escape?'**

That is, when these things happen, he will say, **Where is the escape?** meaning, fleeing. *Fleeing* is a noun meaning escaping. Al-Farra' said: It may be the place of escaping, and from this is the saying of the poet:

Where is the escape while the rams butt heads, and every ram that flees from them will be disgraced?

Al-Mawardi said: It has two possible meanings: One of them is: Where is the escape from God, the Most High, out of shyness before Him? And the second is: Where is the escape from Hell, out of caution from it? The majority read **Ayna al-Mafar** with a fatha on the meem and the fa' as a verbal noun, as mentioned above. Ibn Abbas, Mujahid, al-Hasan, and Qatadah read it with a fatha on the meem and a kasra on the fa' as a place name, meaning where is the place of escape? Al-Kisa'i said: They are two dialects, like Madab and Madab, Musah and Musah. Al-Zuhri read it with a kasra on the meem and a fatha on the fa', meaning a person who is good at fleeing. From this is the saying of Imru' al-Qais:

A cunning, a fleeing, a retreating, all together, like a boulder that a torrent has thrown down from above.

Any good job.

Tafsir al-Baghawi

10- **Man will say, meaning the disbelieving liar, On that Day, 'Where is the escape?'** Meaning: the place of escape, which is the place of flight. It was also said that it is a source, meaning: Where is the escape?

Tafsir al-Baidawi

10- **Man will say on that Day, 'Where is the escape?'**

That is, the escape is said by the comforting words of his desire for it. It is read with the kasra, which is the place.

Surat al-Qiyamah 75:11

No! No burden!

Tafsir al-Jalalayn

11 - *No* a deterrent from seeking escape **No burden** no refuge to protect oneself with

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **No, there is no sin**. God Almighty says: There is no escape that will benefit its owner, because his escape will not save him, nor will anything he can take refuge in, such as a fortress, mountain, or stronghold, from God's command that has come, which is sin.

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, **No, there is no burden**, meaning: no protection.

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, **No, no burden** means: no fortress, no refuge.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Ibrahim bin Tarif told us, he said: I heard Mutraf bin Al-Shakheer reciting: **I swear by the Day of Resurrection**. Then when he came to: **No, no burden**, he said: It is the mountain. When people flee, they say: **Be upon you, burden**.

Ibn Bashar told us: Abd al-Rahman ibn Mahdi told us, on the authority of Shu'bah, on the authority of Adham, who said: I heard Mutraf say: **No, no burden**. He said: No, no mountain.

Nasr bin Ali Al-Jahdhami told us: My father told me, on the authority of Khalid bin Qais, on the authority of Qatada, on the authority of Al-Hasan, who said: **No, no burden**. He said: No mountain.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **No, no burden**, he said: The Arabs used to frighten each other. He said: Two men would be with their livestock, and they would not feel anything until the horses came to them, and one of them would say to his companion: O so-and-so, the burden, the burden, the mountain, the mountain.

Abu Hafs Al-Hiri told me, he said: Muammil told us, he said: Abu Mawdud told us, on the authority of Al-Hasan, regarding his statement, **No, no burden**, he said: No mountain.

Muhammad bin Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Mawdud, he said: I heard al-Hasan, and he mentioned something similar.

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, **No burden** means no refuge and no mountain.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **No, no burden** - no mountain, no protection, no place of escape. Al-Hasan said: When the Arabs in the pre-Islamic era feared an enemy, they would say: **The burden is upon you**, meaning the mountain is upon you.

Muhammad bin Ubaid told us: Ibn al-Mubarak told us, on the authority of Sufyan, on the authority of Sulayman al-Taymi, on the authority of Shabib, on the authority of Abu Qilabah: **No, no burden**. He said: No fortress.

Ahmad bin Hisham told us: Ubaidullah told us: Sufyan told us, on the authority of Sulayman al-Taymi, on the authority of Shabib, on the authority of Abu Qilabah, something similar.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Sulayman al-Taymi, on the authority of Shabib, on the authority of Abu Qilabah, the same.

He said: Yahya bin Wadh told us, he said: Muslim bin Tahman told us, on the authority of Qatada, regarding his statement, **No burden**, he said: No fortress.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **No burden** means no mountain.

Abu Kuraib told us: Waki' told us, on the authority of his father, on the authority of a client of Al-Hasan, on the authority of Sa'id ibn Jubayr: **No burden** means no fortress.

He said: We were told by Wake', on the authority of Abu Hujair, on the authority of Ad-Dahhak: There is no fortress.

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: **No, no burden** meaning: the mountain in the language of Himyar.

Yunus told me: Ibn Wahb told us: Ibn Zayd said, regarding His statement, **No, there is no blame**, he said: There is no one who will be absent from that matter, no one who can escape from it.

Tafsir al-Qurtubi

The Almighty said: *No* meaning there is no escape. So (*No*) is a response and it is from the saying of God the Almighty, then He explained this response and said: **No burden** meaning no refuge from the fire. Ibn

Masoud used to say: No fortress. Al-Hasan used to say: No mountain. Ibn Abbas said: No refuge. Ibn Jubayr said: No escape and no protection. The meaning of all of that is the same. In the language, burden is: what one takes refuge in, such as a fortress, mountain, or other than them. The poet said:

By my life, a young man has no burden of death or old age.

Al-Suddi said: When they were frightened in this world, they would take refuge in the mountains. Then God said to them: No burden will protect you from Me on that day. Tarafa said:

Bakr learned that we are superior in opinion and in the mind is a burden

Tafsir Ibn Kathir

It has been mentioned more than once that if the object of the oath is not present, it is permissible to use the word *la* before the oath to emphasize the negation. What is being sworn to here is the proof of the Resurrection and the refutation of what the ignorant among the servants claim about the non-resurrection of bodies. For this reason, God the Almighty said: **I swear by the Day of Resurrection, nor do I swear by the self-reproaching soul.** Al-Hasan said: He swore by the Day of Resurrection, not by the self-reproaching soul. Qatada said: Rather, He swore by both of them. This is how Ibn Abi Hatim related it. Ibn Jarir related on the authority of Al-Hasan and Al-A'raj that they both recited: **I swear by the Day of Resurrection.** This supports Al-Hasan's statement because he affirmed the oath by the Day of Resurrection and denied the oath by the self-reproaching soul. The correct view is that He swore by both of them, as Qatada **may God have mercy on him** said. This is what was narrated on the authority of Ibn Abbas and Sa'id ibn Jubayr, and Ibn Jarir chose it. As for the Day of Resurrection, it is well-known, and as for the self-reproaching soul, Qurra ibn Khalid said on the authority of Al-Hasan Al-Basri regarding this verse: By God, we see the believer only blaming himself. I did not mean by my words, I did not mean by my food, I did not mean by my inner conversation. The wicked person continues without blaming himself. Juwaybir said: It has reached us on the authority of Al-Hasan that he said regarding his statement: **And I swear by the self-reproaching soul,** he said: There is no one among the people of the heavens and the earth who will not blame himself on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abdullah bin Saleh bin Muslim told us, on the authority of Isra'il, on the authority of Samak, that he asked Ikrimah about the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil if it did such and such. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on its authority. Ibn Jarir said: Muhammad bin Bashir told us, Mu'ammil told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Sa'id bin Jubayr, regarding the

statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil. Then he narrated it from another chain of transmission on the authority of Sa'id that he asked Ibn Abbas about that, and he said: It is the self-reproaching soul. Ali bin Abi Nujayh said on the authority of Mujahid that it regrets what has passed and blames itself for it. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is the self-reproaching, blameworthy soul. Qatadah said: **The self-reproaching soul** is the wicked one. Ibn Jarir said: All of these sayings are close in meaning, and what is most similar to the apparent meaning of the revelation is that it is the one that blames its owner for good and evil and regrets what has passed.

God the Almighty says: {Does man think that We will not assemble his bones} meaning, on the Day of Resurrection, does he think that We are not able to restore his bones and assemble them from their scattered places? {Yes, We are Able to put in perfect order his fingertips}. Sa'id ibn Jubayr and Al-'Awfi reported from Ibn 'Abbas: that We make him hoofed or barefoot. This is what Mujahid, 'Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ibn Jarir said. Ibn Jarir explained this by saying that if God had willed, He could have done that in this world. What is apparent from the verse is that His saying, {Able}, is a condition of His saying, {Assemble}, meaning, does man think that We will not assemble his bones? Rather, We will assemble them, Able to put in perfect order his fingertips, meaning, Our ability is sufficient to assemble them. And if We willed, We could have resurrected him more than he was, and made his fingertips, which are the tips of his fingers, even. This is the meaning of the statement of Ibn Qutaybah and Az-Zajaj. And His statement: **Rather, man desires to explode before him,** Saeed said on the authority of Ibn Abbas: meaning to go forward. Al-'Awfi said on the authority of Ibn Abbas: **To explode before him** means hope. Man says, **I will work and then repent before the Day of Resurrection.** It is said: It refers to disbelief in the truth before the Day of Resurrection. Mujahid said: **To explode before him** means to go ahead riding his head. Al-Hasan said: No son of Adam will be encountered except that his soul is drawn to disobeying God step by step, except for the one whom God protects. It was narrated on the authority of Ikrimah, Saeed bin Jubayr, Al-Dahhak, Al-Suddi and more than one of the early Muslims: He is the one who hastens to commit sins and delays repentance. Ali bin Abi Talhah said on the authority of Ibn Abbas: He is the disbeliever who denies the Day of Reckoning. Ibn Zayd said the same, and this is what is most apparent of what is meant. That is why He said after it: **He asks, 'When is the Day of Resurrection?'** That is, he says, **When will the Day of Resurrection be?** His question is a question of improbability of its occurrence and a denial of its existence, as God the Almighty said: **And they say, 'When is this promise, if you should be truthful?'** Say, **'You have an appointment for a Day from which you will not delay an hour, nor will you advance it.'**

And God the Almighty said here: {And when the sight is dazed} Abu Amr ibn al-Ala' read it with a kasra on the ra', meaning dazzled. What he said is similar to the

statement of God the Almighty: {Their glances will not return to them}, meaning they will look in terror like this and that, their sight not settling on anything due to the intensity of the terror. Others read it with a fatha, which is close in meaning to the first. The point is that the eyes will be dazzled on the Day of Resurrection and will be humbled, bewildered, and humiliated by the intensity of the horrors and the enormity of what they will witness on the Day of Resurrection of matters. And the statement of God the Almighty: {And the moon will be eclipsed}, meaning its light will be gone. **And the sun and the moon will be joined together** Mujahid said: *coiled*. Ibn Zayd read when explaining this verse: {When the sun is wrapped up * And when the stars are extinguished}. It was narrated on the authority of Ibn Mas'ud that he read: **And the sun and the moon will be joined together**. God the Almighty says: **On that Day man will say, 'Where is the escape?'** That is, when the son of Adam witnesses these horrors on the Day of Resurrection, he will want to flee and will say, **Where is the escape?** That is, is there a refuge or a place of refuge? God the Almighty says: **Nol No burden! To your Lord, that Day, is the final settlement.** Ibn Mas'ud, Ibn Abbas, Sa'id ibn Jubayr, and more than one of the early Muslims said: That is, there is no escape. This verse is like God the Almighty's saying: **For you there is no refuge that Day, nor will you be denied.** That is, you will have no place to flee in. Likewise, He said here: **No burden**, that is, you will have no place to seek refuge in. That is why He said: **To your Lord, that Day, is the final settlement**, that is, the return and destination.

Then God the Almighty said: **On that Day man will be informed of what he sent forth and left behind** meaning he will be informed of all his deeds, old and new, first and last, small and great, as God the Almighty said: "And they will find present what they did. And your Lord does not wrong anyone" and likewise He said here: **Rather, man is a witness against himself, even if he presents his excuses** meaning he is a witness against himself and knows what he did, even if he apologizes and denies it. And as God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." And Ali bin Abi Talhah said on the authority of Ibn Abbas: **Rather, man is a witness against himself** meaning: his hearing, sight, hands, feet and limbs. Qatada said: He is a witness against himself. In another narration he said: If you wish, by God you will see him seeing the faults and sins of people, yet heedless of his own. And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye and leave the log in your own eye and do not see it!

Mujahid said: **Even if he presents his excuses** and even if he argues about them, then he is aware of them. Qatadah said: **Even if he presents his excuses** and even if he apologizes on that day with a false excuse, it will not be accepted from him. As-Suddi said: **Even if he presents his excuses** is his proof. Ibn Zayd, Al-Hasan Al-Basri and others said the same, and Ibn Jarir preferred it. Qatadah said on the authority of Zurarah on the authority of Ibn Abbas: **Even if he presents his excuses** means: If he throws down his clothes. Ad-Dahhak said: Even if he throws down his curtain. The people of Yemen call the curtain an excuse. The correct statement is the statement of

Mujahid and his companions, like the statement of God the Almighty: {The Day God will resurrect them all, then they will swear to Him as they swear to you, and they think that they are upon something.} Unquestionably, it is they who are the liars.} Al-Awfi said on the authority of Ibn Abbas: {Even if he presents his excuses} is an apology. Have you not heard that He said: **Their excuses will not benefit the wrongdoers** and that He said: "And they will offer to God that Day peace" {So they will offer peace: **We had not done any evil**} and their statement: **By God, our Lord, we were not polytheists**.

Fath al-Qadir

11- **No, no burden** meaning no mountain, no fortress, no refuge from God. Ibn Jubayr said: No escape and no protection. In the language, burden is what a person takes refuge in, such as a fortress, mountain, or other. From this, Tarafa said:

Bakr learned that we are different in opinion and in the mind is a burden

Another said:

By my life, a young man will not be burdened with death or humiliation.

Al-Suddi said: When they were frightened in this world, they would take refuge in the mountains. God said to them: No burden will protect you from Me on that Day. And *no* is for deterrence, or to negate what came before it, or in the sense of truly.

Tafsir al-Baghawi

God Almighty said: 11- **No, no burden**, no fortress, no protection, no refuge. Al-Suddi said: No mountain. And when they were frightened, they would take refuge in the mountain and fortify themselves there. So God Almighty said: No mountain that Day will protect them.

Tafsir al-Baidawi

11- *No* is a deterrent from seeking escape. **No burden** is no refuge, borrowed from the word *rope* and derived from the word *wazr* which means weight.

Surat al-Qiyamah 75:12

To your Lord, that Day, is the final destination.

Surat al-Qiyamah 75:12

To your Lord, that Day, is the final destination.

Tafsir al-Jalalayn

12 - **To your Lord, that Day, is the final destination** The final destination of all creation, when they will be held accountable and rewarded.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **To your Lord, that Day, is the final settlement.** God Almighty says: To your Lord, O man, that Day is the final settlement, and He is the One who will establish all of His creation in their final settlement.

The interpreters differed in their interpretation of this. Some of them said something similar to what we have said.

Who said that?

Yunus told us: Ibn Wahb told us: Ibn Zayd said, regarding His statement, **To your Lord, that Day, is the final settlement**, he said: The people of Paradise will settle in Paradise, and the people of Hell will settle in Hell. And he recited the statement of God, **And indeed, the home of the Hereafter - that is the life, if they only knew.** (al-Ankabut 29:64)

Others said: He meant by that the final destination is your Lord.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **To your Lord, that Day, is the final destination:** meaning the end.

Tafsir al-Qurtubi

The Almighty's saying: **To your Lord, that Day, is the final destination.** That is, the end, as Qatada said. Similar to it is: **Indeed, to your Lord is the final destination.** (al-Najm 53:42) Ibn Mas'ud said: To your Lord is the destination and the return. It was said: That is, the final destination in the Hereafter where God, the Almighty, will settle him, as He is the judge between them. It was also said: *(No)* is from what a person says to himself when he knows that he has no escape. He says to himself: **No! No burden! To your Lord, that Day, is the final destination.**

Tafsir Ibn Kathir

It has been mentioned more than once that if the object of the oath is not present, it is permissible to use the word *la* before the oath to emphasize the negation.

What is being sworn to here is the proof of the Resurrection and the refutation of what the ignorant among the servants claim about the non-resurrection of bodies. For this reason, God the Almighty said: **I swear by the Day of Resurrection, nor do I swear by the self-reproaching soul.** Al-Hasan said: He swore by the Day of Resurrection, not by the self-reproaching soul. Qatada said: Rather, He swore by both of them. This is how Ibn Abi Hatim related it. Ibn Jarir related on the authority of Al-Hasan and Al-A'raj that they both recited: **I swear by the Day of Resurrection.** This supports Al-Hasan's statement because he affirmed the oath by the Day of Resurrection and denied the oath by the self-reproaching soul. The correct view is that He swore by both of them, as Qatada **may God have mercy on him** said. This is what was narrated on the authority of Ibn Abbas and Sa'id ibn Jubayr, and Ibn Jarir chose it. As for the Day of Resurrection, it is well-known, and as for the self-reproaching soul, Qurra ibn Khalid said on the authority of Al-Hasan Al-Basri regarding this verse: By God, we see the believer only blaming himself. I did not mean by my words, I did not mean by my food, I did not mean by my inner conversation. The wicked person continues without blaming himself. Juwaybir said: It has reached us on the authority of Al-Hasan that he said regarding his statement: **And I swear by the self-reproaching soul**, he said: There is no one among the people of the heavens and the earth who will not blame himself on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abdullah bin Saleh bin Muslim told us, on the authority of Isra'il, on the authority of Samak, that he asked Ikrimah about the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil if it did such and such. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on its authority. Ibn Jarir said: Muhammad bin Bashir told us, Mu'ammil told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Sa'id bin Jubayr, regarding the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil. Then he narrated it from another chain of transmission on the authority of Sa'id that he asked Ibn Abbas about that, and he said: It is the self-reproaching soul. Ali bin Abi Nujayh said on the authority of Mujahid that it regrets what has passed and blames itself for it. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is the self-reproaching, blameworthy soul. Qatadah said: **The self-reproaching soul** is the wicked one. Ibn Jarir said: All of these sayings are close in meaning, and what is most similar to the apparent meaning of the revelation is that it is the one that blames its owner for good and evil and regrets what has passed.

God the Almighty says: {Does man think that We will not assemble his bones} meaning, on the Day of Resurrection, does he think that We are not able to restore his bones and assemble them from their scattered places? {Yes, We are Able to put in perfect order his fingertips}. Sa'id ibn Jubayr and Al-'Awfi reported from Ibn 'Abbas: that We make him hoofed or barefoot. This is what Mujahid, 'Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ibn Jarir said. Ibn Jarir

explained this by saying that if God had willed, He could have done that in this world. What is apparent from the verse is that His saying, {Able} is a condition of His saying, {Assemble}, meaning, does man think that We will not assemble his bones? Rather, We will assemble them, Able to put in perfect order his fingertips, meaning, Our ability is sufficient to assemble them. And if We willed, We could have resurrected him more than he was, and made his fingertips, which are the tips of his fingers, even. This is the meaning of the statement of Ibn Qutaybah and Az-Zajaj. And His statement: **Rather, man desires to explode before him**, Saeed said on the authority of Ibn Abbas: meaning to go forward. Al-Awfi said on the authority of Ibn Abbas: **To explode before him** means hope. Man says, **I will work and then repent before the Day of Resurrection**. It is said: It refers to disbelief in the truth before the Day of Resurrection. Mujahid said: **To explode before him** means to go ahead riding his head. Al-Hasan said: No son of Adam will be encountered except that his soul is drawn to disobeying God step by step, except for the one whom God protects. It was narrated on the authority of Ikrimah, Saeed bin Jubayr, Al-Dahhak, Al-Suddi and more than one of the early Muslims: He is the one who hastens to commit sins and delays repentance. Ali bin Abi Talhah said on the authority of Ibn Abbas: He is the disbeliever who denies the Day of Reckoning. Ibn Zayd said the same, and this is what is most apparent of what is meant. That is why He said after it: **He asks, 'When is the Day of Resurrection?' That is, he says, 'When will the Day of Resurrection be? His question is a question of improbability of its occurrence and a denial of its existence, as God the Almighty said: And they say, 'When is this promise, if you should be truthful?' Say, 'You have an appointment for a Day from which you will not delay an hour, nor will you advance it.'**

And God the Almighty said here: {And when the sight is dazzled} Abu Amr ibn al-Ala' read it with a kasra on the ra', meaning dazzled. What he said is similar to the statement of God the Almighty: {Their glances will not return to them}, meaning they will look in terror like this and that, their sight not settling on anything due to the intensity of the terror. Others read it with a fatha, which is close in meaning to the first. The point is that the eyes will be dazzled on the Day of Resurrection and will be humbled, bewildered, and humiliated by the intensity of the horrors and the enormity of what they will witness on the Day of Resurrection of matters. And the statement of God the Almighty: {And the moon will be eclipsed}, meaning its light will be gone. **And the sun and the moon will be joined together** Mujahid said: *colled*. Ibn Zayd read when explaining this verse: {When the sun is wrapped up * And when the stars are extinguished}. It was narrated on the authority of Ibn Mas'ud that he read: **And the sun and the moon will be joined together**. God the Almighty says: **On that Day man will say, 'Where is the escape?'** That is, when the son of Adam witnesses these horrors on the Day of Resurrection, he will want to flee and will say, **Where is the escape?** That is, is there a refuge or a place of refuge? God the Almighty says: **Nol No burden! To your Lord, that Day, is the final settlement**. Ibn Mas'ud, Ibn Abbas, Sa'id ibn Jubayr, and more than one of the early Muslims said: That is, there is no escape. This

verse is like God the Almighty's saying: **For you there is no refuge that Day, nor will you be denied**. That is, you will have no place to flee in. Likewise, He said here: **No burden**, that is, you will have no place to seek refuge in. That is why He said: **To your Lord, that Day, is the final settlement**, that is, the return and destination.

Then God the Almighty said: **On that Day man will be informed of what he sent forth and left behind** meaning he will be informed of all his deeds, old and new, first and last, small and great, as God the Almighty said: "And they will find present what they did. And your Lord does not wrong anyone" and likewise He said here: **Rather, man is a witness against himself, even if he presents his excuses** meaning he is a witness against himself and knows what he did, even if he apologizes and denies it. And as God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." And Ali bin Abi Talhah said on the authority of Ibn Abbas: **Rather, man is a witness against himself** meaning: his hearing, sight, hands, feet and limbs. Qatada said: He is a witness against himself. In another narration he said: If you wish, by God you will see him seeing the faults and sins of people, yet heedless of his own. And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye and leave the log in your own eye and do not see it!

Mujahid said: **Even if he presents his excuses** and even if he argues about them, then he is aware of them. Qatadah said: **Even if he presents his excuses** and even if he apologizes on that day with a false excuse, it will not be accepted from him. As-Suddi said: **Even if he presents his excuses** is his proof. Ibn Zayd, Al-Hasan Al-Basri and others said the same, and Ibn Jarir preferred it. Qatadah said on the authority of Zurarah on the authority of Ibn Abbas: **Even if he presents his excuses** means: If he throws down his clothes. Ad-Dahhak said: Even if he throws down his curtain. The people of Yemen call the curtain an excuse. The correct statement is the statement of Mujahid and his companions, like the statement of God the Almighty: {The Day God will resurrect them all, then they will swear to Him as they swear to you, and they think that they are upon something. Unquestionably, it is they who are the liars.} Al-Awfi said on the authority of Ibn Abbas: {Even if he presents his excuses} is an apology. Have you not heard that He said: **Their excuses will not benefit the wrongdoers** and that He said: "And they will offer to God that Day peace" {So they will offer peace: **We had not done any evil**} and their statement: **By God, our Lord, we were not polytheists**).

Fath al-Qadir

12- To your Lord, that Day, is the final destination. That is, the reference, the end, and the destination, not to anyone else. It was also said that judgment among the servants is to Him, not to anyone else. It was also said that the final destination is stability where God establishes it.

Surat al-Qiyamah 75:12

To your Lord, that Day, is the final destination.

Tafsir al-Baghawi

12- **To your Lord, that Day, is the final destination**, meaning the final destination of creation.

Abdullah bin Masoud said: The destination and the reference are similar to the Almighty's saying: **To your Lord is the return** (al-Alaq 96:8) **And to God is the destination** (Al Imran 3:28) (al-Nur 24:42) (Fatir 35:18).

Al-Suddi said: The end is similar to: **And to your Lord is the destination** (al-Najm 53:42).

Tafsir al-Baidawi

12- **To your Lord, that Day, is the final destination**. To Him alone is the final destination of the servants, or to His rule is the final destination of their affairs, or to His will is the place of their settlement. He admits whomever He wills into Paradise and whomever He wills into Hell.

Surat al-Qiyamah 75:13

On that Day, man will be informed of what he sent forth and what he left behind.

Tafsir al-Jalalayn

13 - **On that Day man will be informed of what he sent forth and what he left behind** of the first and last of his deeds.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: On that Day, man will be informed, the Day when the sun and the moon will be gathered together, and they will be judged by what he sent forward and what he left behind.

The people of interpretation differed in their interpretation of His statement, **for what he sent forth and what he left behind**. Some of them said: The meaning of that is: for what he sent forth of good or evil deeds before him, of what he did in this world before his death, and what he left behind after his death of bad and good deeds, or bad deeds that he will do after him.

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, **On that Day man will be informed of what he sent forth and what he left behind**, meaning: what he did before his death, and what he established and acted upon after his death.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Abd al-Karim al-Jazari, on the authority of Ziyad ibn Abi Maryam, on the authority of Ibn Mas'ud, who said: **For what he has sent forward** of his deeds, **and what he has left behind** of the Sunnah that those who come after him have followed, whether good or evil.

Others said: Rather, the meaning of this is: A person will be informed of the sin he committed and the obedience he will do.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me: On the authority of his father: On the authority of Ibn Abbas: His statement, **On that Day man will be informed of what he sent forth and what he left behind**, meaning: of what he sent forth of disobedience and what he left behind of obedience, so he will be informed of that.

Others said: Rather, the meaning of this is: He will inform you of the beginning and end of his work.

Who said that?

Ibn Bashir told us, he said: Muammil told us, he said:

Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **On that Day man will be informed of what he sent forth and what he left behind**. He said: The first and last of his deeds.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mujahid, similarly.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, the same.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid and Ibrahim, the same.

Others said: Rather, the meaning of this is **because of what he has presented** of obedience and **what he has left behind** of the rights of God that he has neglected.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **On that Day man will be informed of what he sent forth of obedience to God, and what he left behind** of what he wasted of the right of God.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **For what he has sent forward and left behind**. He said: For what he has sent forward of his obedience and left behind of the rights of God.

Others said: Rather, the meaning of this is: what he has done of good or evil, and what he has left behind of what he has left behind in obedience to God.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **On that Day man will be informed of what he sent forth and what he left behind**, he said: What he left behind is what he left behind of deeds that he did not do, what he left behind of obedience to God that he did not do, and what he sent forward is what he did of good or evil.

The correct thing to say about this, in our view, is that it is report from God that a person will be informed of everything that he has done, good or evil, in his life, and what he has left behind of good or bad deeds that he has done and left behind. Likewise, what he has done, good or evil, has been done before, and what he has left behind of deeds that he was guilty of, but he did not do them, from what he has done and left behind. God has not specified some of that over others, so all of that is what a person will be informed of on the Day of Resurrection.

Tafsir al-Qurtubi

God the Almighty says: **Man will be informed** meaning, he will inform the son of Adam, whether he is righteous or wicked, **of what he sent forth and what he left behind**: meaning, what he sent forth of bad or good deeds, or what he left behind of a bad or good practice to be followed after him. This was said by Ibn Abbas and Ibn Masoud. Mansour narrated on the authority of Mujahid who said: He will be informed of the beginning

On that Day, man will be informed of what he sent forth and what he left behind.

and end of his deeds. Al-Nakha'i said the same. Ibn Abbas also said: meaning, what he sent forth of disobedience and what he left behind of obedience. This is the opinion of Qatada. Ibn Zayd said: **(What he sent forth)** of his wealth for himself **(and what he left behind)** means what he left behind for the heirs. Ad-Dahhak said: He will be informed of what he sent forth of an obligation and what he left behind of an obligation. Al-Qushayri said: This information will be on the Day of Resurrection when deeds are weighed. It is permissible for it to be at death.

I said: The first is more apparent, because Ibn Majah included it in his Sunan from the hadith of Al-Zuhri. Abu Abdullah Al-Aghar told me on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said:

“Among the deeds and good deeds that will continue to the believer after his death are knowledge that he taught and disseminated, a righteous child that he left behind, a copy of the Qur'an that he inherited, a mosque that he built, a house that he built for wayfarers, a canal that he made flow, or charity that he gave from his wealth while he was healthy and alive that will continue to him after his death.” Abu Nu'aym al-Hafiz included it with a similar meaning from the hadith of Qatadah on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: “There are seven things for which the reward will continue to continue for the servant after his death while he is in his grave: someone who taught knowledge, made a canal flow, dug a well, planted a palm tree, built a mosque, bequeathed a copy of the Qur'an, or left behind a child who seeks forgiveness for him after his death.” His statement: **after his death while he is in his grave** clearly states that this will not happen at the time of death, but rather he will be informed of all of that when his deeds are weighed, even though he will be given the good report of that in his grave. This is also indicated by the words of God Almighty: **And they will bear their own burdens and other burdens besides their own** (al-Ankabut 29:13) and His words, the Most High: **And of the burdens of those whom they misguide without knowledge** (al-Nahl 16:25). This will only happen in the Hereafter after the deeds are weighed. And God knows best. In the Sahih:

“Whoever establishes a good practice in Islam will have its reward and the reward of those who act upon it after him, without that diminishing their reward in the slightest. And whoever establishes a bad practice in Islam will bear its burden and the burden of those who act upon it after him, without that diminishing their burden in the slightest.”

Tafsir Ibn Kathir

It has been mentioned more than once that if the object of the oath is not present, it is permissible to use the word *la* before the oath to emphasize the negation. What is being sworn to here is the proof of the Resurrection and the refutation of what the ignorant

among the servants claim about the non-resurrection of bodies. For this reason, God the Almighty said: **I swear by the Day of Resurrection, nor do I swear by the self-reproaching soul.** Al-Hasan said: He swore by the Day of Resurrection, not by the self-reproaching soul. Qatada said: Rather, He swore by both of them. This is how Ibn Abi Hatim related it. Ibn Jarir related on the authority of Al-Hasan and Al-A'raj that they both recited: **I swear by the Day of Resurrection.** This supports Al-Hasan's statement because he affirmed the oath by the Day of Resurrection and denied the oath by the self-reproaching soul. The correct view is that He swore by both of them, as Qatada **may God have mercy on him** said. This is what was narrated on the authority of Ibn Abbas and Sa'id ibn Jubayr, and Ibn Jarir chose it. As for the Day of Resurrection, it is well-known, and as for the self-reproaching soul, Qurra ibn Khalid said on the authority of Al-Hasan Al-Basri regarding this verse: By God, we see the believer only blaming himself. I did not mean by my words, I did not mean by my food, I did not mean by my inner conversation. The wicked person continues without blaming himself. Juwaybir said: It has reached us on the authority of Al-Hasan that he said regarding his statement: **And I swear by the self-reproaching soul**, he said: There is no one among the people of the heavens and the earth who will not blame himself on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abdullah bin Saleh bin Muslim told us, on the authority of Isra'il, on the authority of Samak, that he asked Ikrimah about the statement of God, {**And I swear by the self-reproaching soul**}. He said: It blames itself for good and evil if it did such and such. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on its authority. Ibn Jarir said: Muhammad bin Bashir told us, Mu'ammil told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Sa'id bin Jubayr, regarding the statement of God, {**And I swear by the self-reproaching soul**}. He said: It blames itself for good and evil. Then he narrated it from another chain of transmission on the authority of Sa'id that he asked Ibn Abbas about that, and he said: It is the self-reproaching soul. Ali bin Abi Nujayh said on the authority of Mujahid that it regrets what has passed and blames itself for it. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is the self-reproaching, blameworthy soul. Qatadah said: **The self-reproaching soul** is the wicked one. Ibn Jarir said: All of these sayings are close in meaning, and what is most similar to the apparent meaning of the revelation is that it is the one that blames its owner for good and evil and regrets what has passed.

God the Almighty says: {Does man think that We will not assemble his bones} meaning, on the Day of Resurrection, does he think that We are not able to restore his bones and assemble them from their scattered places? {Yes, We are able to put in perfect order his fingertips}. Sa'id ibn Jubayr and Al-'Awfi reported from Ibn 'Abbas: that We make him hoofed or barefoot. This is what Mujahid, 'Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ibn Jarir said. Ibn Jarir explained this by saying that if God had willed, He could have done that in this world. What is apparent

from the verse is that His saying, {Able} is a condition of His saying, {Assemble}, meaning, does man think that We will not assemble his bones? Rather, We will assemble them, Able to put in perfect order his fingertips, meaning, Our ability is sufficient to assemble them. And if We willed, We could have resurrected him more than he was, and made his fingertips, which are the tips of his fingers, even. This is the meaning of the statement of Ibn Qutaybah and Az-Zajaj. And His statement: **Rather, man desires to explode before him**, Saeed said on the authority of Ibn Abbas: meaning to go forward. Al-Awfi said on the authority of Ibn Abbas: **To explode before him** means hope. Man says, **I will work and then repent before the Day of Resurrection**. It is said: It refers to disbelief in the truth before the Day of Resurrection. Mujahid said: **To explode before him** means to go ahead riding his head. Al-Hasan said: No son of Adam will be encountered except that his soul is drawn to disobeying God step by step, except for the one whom God protects. It was narrated on the authority of Ikrimah, Saeed bin Jubayr, Al-Dahhak, Al-Suddi and more than one of the early Muslims: He is the one who hastens to commit sins and delays repentance. Ali bin Abi Talhah said on the authority of Ibn Abbas: He is the disbeliever who denies the Day of Reckoning. Ibn Zayd said the same, and this is what is most apparent of what is meant. That is why He said after it: **He asks, 'When is the Day of Resurrection?'** That is, he says, **When will the Day of Resurrection be?** His question is a question of improbability of its occurrence and a denial of its existence, as God the Almighty said: **And they say, 'When is this promise, if you should be truthful?'** Say, **'You have an appointment for a Day from which you will not delay an hour, nor will you advance it.'**

And God the Almighty said here: {And when the sight is dazed} Abu Amr ibn al-Ala' read it with a kasra on the ra', meaning dazzled. What he said is similar to the statement of God the Almighty: {Their glances will not return to them}, meaning they will look in terror like this and that, their sight not settling on anything due to the intensity of the terror. Others read it with a fatha, which is close in meaning to the first. The point is that the eyes will be dazzled on the Day of Resurrection and will be humbled, bewildered, and humiliated by the intensity of the horrors and the enormity of what they will witness on the Day of Resurrection of matters. And the statement of God the Almighty: {And the moon will be eclipsed}, meaning its light will be gone. **And the sun and the moon will be joined together** Mujahid said: *coiled*. Ibn Zayd read when explaining this verse: {When the sun is wrapped up * And when the stars are extinguished}. It was narrated on the authority of Ibn Mas'ud that he read: **And the sun and the moon will be joined together**. God the Almighty says: **On that Day man will say, 'Where is the escape?'** That is, when the son of Adam witnesses these horrors on the Day of Resurrection, he will want to flee and will say, **Where is the escape?** That is, is there a refuge or a place of refuge? God the Almighty says: **Nol No burden! To your Lord, that Day, is the final settlement**. Ibn Mas'ud, Ibn Abbas, Sa'id ibn Jubayr, and more than one of the early Muslims said: That is, there is no escape. This verse is like God the Almighty's saying: **For you there is no refuge that Day, nor will you be denied**. That is,

you will have no place to flee in. Likewise, He said here: **No burden**, that is, you will have no place to seek refuge in. That is why He said: **To your Lord, that Day, is the final settlement**, that is, the return and destination.

Then God the Almighty said: **On that Day man will be informed of what he sent forth and left behind** meaning he will be informed of all his deeds, old and new, first and last, small and great, as God the Almighty said: "And they will find present what they did. And your Lord does not wrong anyone" and likewise He said here: **Rather, man is a witness against himself, even if he presents his excuses** meaning he is a witness against himself and knows what he did, even if he apologizes and denies it. And as God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." And Ali bin Abi Talhah said on the authority of Ibn Abbas: **Rather, man is a witness against himself** meaning: his hearing, sight, hands, feet and limbs. Qatada said: He is a witness against himself. In another narration he said: If you wish, by God you will see him seeing the faults and sins of people, yet heedless of his own. And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye and leave the log in your own eye and do not see it!

Mujahid said: **Even if he presents his excuses** and even if he argues about them, then he is aware of them. Qatadah said: **Even if he presents his excuses** and even if he apologizes on that day with a false excuse, it will not be accepted from him. As-Suddi said: **Even if he presents his excuses** is his proof. Ibn Zayd, Al-Hasan Al-Basri and others said the same, and Ibn Jarir preferred it. Qatadah said on the authority of Zurarah on the authority of Ibn Abbas: **Even if he presents his excuses** means: If he throws down his clothes. Ad-Dahhak said: Even if he throws down his curtain. The people of Yemen call the curtain an excuse. The correct statement is the statement of Mujahid and his companions, like the statement of God the Almighty: {The Day God will resurrect them all, then they will swear to Him as they swear to you, and they think that they are upon something. Unquestionably, it is they who are the liars.} Al-Awfi said on the authority of Ibn Abbas: {Even if he presents his excuses} is an apology. Have you not heard that He said: **Their excuses will not benefit the wrongdoers** and that He said: "And they will offer to God that Day peace" {So they will offer peace: **We had not done any evil**} and their statement: **By God, our Lord, we were not polytheists**).

Fath al-Qadir

13- **On that Day, man will be informed of what he sent forth and what he left behind**. That is, he will be informed on the Day of Resurrection of what good and evil he did. Qatada said: **About what he did of obedience, and what he delayed of obedience and did not perform**. Zayd ibn Aslam said: **About what he sent forth of his wealth and what he left behind for his heirs**. Mujahid said: **About the beginning and end of his deeds**. Ad-Dahhak said: **About what he sent forth of obligatory duties and what he left behind**. Al-Qushayri said: This information will be given on the Day of

Surat al-Qiyamah 75:13

On that Day, man will be informed of what he sent forth and what he left behind.

Resurrection when deeds are weighed, and it may also be at the time of death. Al-Qurtubi said: **The former is more evident.**

Tafsir al-Baghawi

13- **On that Day, man will be informed of what he sent forward and what he left behind.** Ibn Masoud and Ibn Abbas said: **What he sent forward** before his death of good and bad deeds, and what he left behind after his death of good or bad practices that he would follow.

Atiyah said on the authority of Ibn Abbas: **For what he has done** of disobedience **and what he has done** of obedience.

Qatada said: Because of what he has done in obedience to God, and what he has left behind in terms of the right of God, he has neglected it.

Mujahed said: **By the beginning and end of his deeds.** Ata' said: **By what he sent forward at the beginning of his life and what he left behind at the end of his life.**

Zaid bin Aslam said: What he gave of his money to himself and what he left behind for the heirs.

Tafsir al-Baidawi

13- **On that Day, man will be informed of what he sent forward and what he left behind.** What he sent forward of deeds and what he left behind that he did not do, or what he sent forward of deeds and what he left behind of good or bad practices that he practiced after it, or what he sent forward of money that he gave in charity and what he left behind and succeeded to, or what he did at the beginning and end.

Surat al-Qiyamah 75:14

Rather, man is a witness against himself.

Tafsir al-Jalalayn

14 - **Rather, man is a witness against himself** A witness whose limbs speak of his actions, and the letter *ha* is for emphasis, so he must be punished.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Rather, man is a witness against himself**. God Almighty says: Rather, man has observers over himself, from himself, who watch him with his actions and bear witness against him with them.

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

Who said that?

Ali told me, he said: Abu Saleh told me, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Rather, man is a witness against himself**, meaning: his hearing, his sight, his hands, his feet, and his limbs. And the witness, according to this interpretation, is what Ibn Abbas mentioned of the limbs of the son of Adam, and it is raised by his statement, **against himself**, and man is raised by the pronoun that is mentioned in his statement, *himself*.

Others said: Rather, the meaning of this is: Rather, man is a witness against himself alone. Whoever says this statement has made insight a report for man, and has elevated man with it.

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, **Rather, man is a witness against himself**. He says: Man is a witness against himself alone.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Rather, man is a witness against himself**, he said: He witnesses over his own actions.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Rather, man is a witness against himself**, if you wish, by God, you will see him seeing the faults and sins of people, and the faults and sins of people, and heedless of his own sins. He said: And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye, but you do not see the log that is across from you.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn

Zayd said, regarding His statement, **Rather, man is a witness against himself**, he said: A witness against himself, and he read, "Read your record. Sufficient is yourself today as a reckoner against you." (al-Isra' 17:14), and whoever says this statement says: The *ha* was inserted in His statement, *insight*, and it is a predicate for man, just as it is said to a man: You are an argument against yourself, and this is the statement of some of the grammarians of Basra, and some of them used to say: This *ha* was inserted in *insight*, and it is an attribute of the male, just as it was inserted in *narration* and *sign*.

Tafsir al-Qurtubi

The Almighty said: **Rather, man is a witness against himself**. Al-Akhfash said: He made it the witness, just as you say to a man, **You are an argument against yourself**. Ibn Abbas said: *Baseer* means a witness, and they are the witnesses of his limbs against him: his hands with what he strikes with, his feet with what he walks with, and his eyes with what he sees with. Insight is the witness. Al-Farra' recited:

As if the wise man had an eye that saw his seat or a view that he was watching

He is so cautious that he thinks all people are afraid that his secrets will not be hidden from them.

The evidence for this interpretation from the Qur'an is the statement of God the Almighty: **The Day their tongues, their hands, and their feet will bear witness against them as to what they used to do.** (al-Nur 24:24) The feminine form of *insight* is used because what is meant by *man* here is the limbs, because they bear witness against man's soul. It is as if God said: **Rather, the limbs are insight against man's soul**. Al-Qutbi and others said this meaning. Some people say: This *ha* in His statement *insight* is what the grammarians call the *ha* of emphasis, like the *ha* in their statements *dahiya*, "alamah," and *rawiya*. This is the opinion of Abu Ubaid. It was said that what is meant by *insight* are the two scribes who write down what is good or bad from him, as indicated by His statement, **even if he presents his excuses**, about those who make excuses hidden. This is the opinion of Al-Suddi and Al-Dahhak. Some of the commentators said: The meaning is: **Rather, against man is insight against himself**, meaning a witness, so the preposition was omitted. It is possible that *insight* is an adjective for a feminine noun, and it would be: **Rather, man is an insightful eye towards himself**. Al-Farra' recited:

He had a keen eye for the wise

Al-Hasan said about the Almighty's saying: **Rather, man is a witness against himself**, meaning he is aware of the faults of others, but ignorant of his own faults.

Tafsir Ibn Kathir

It has been mentioned more than once that if the object of the oath is not present, it is permissible to use the word *la* before the oath to emphasize the negation.

Rather, man is a witness against himself.

What is being sworn to here is the proof of the Resurrection and the refutation of what the ignorant among the servants claim about the non-resurrection of bodies. For this reason, God the Almighty said: **I swear by the Day of Resurrection, nor do I swear by the self-reproaching soul.** Al-Hasan said: He swore by the Day of Resurrection, not by the self-reproaching soul. Qatada said: Rather, He swore by both of them. This is how Ibn Abi Hatim related it. Ibn Jarir related on the authority of Al-Hasan and Al-A'raj that they both recited: **I swear by the Day of Resurrection.** This supports Al-Hasan's statement because he affirmed the oath by the Day of Resurrection and denied the oath by the self-reproaching soul. The correct view is that He swore by both of them, as Qatada **may God have mercy on him** said. This is what was narrated on the authority of Ibn Abbas and Sa'id ibn Jubayr, and Ibn Jarir chose it. As for the Day of Resurrection, it is well-known, and as for the self-reproaching soul, Qurra ibn Khalid said on the authority of Al-Hasan Al-Basri regarding this verse: By God, we see the believer only blaming himself. I did not mean by my words, I did not mean by my food, I did not mean by my inner conversation. The wicked person continues without blaming himself. Juwaybir said: It has reached us on the authority of Al-Hasan that he said regarding his statement: **And I swear by the self-reproaching soul,** he said: There is no one among the people of the heavens and the earth who will not blame himself on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abdullah bin Saleh bin Muslim told us, on the authority of Isra'il, on the authority of Samak, that he asked Ikrimah about the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil if it did such and such. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on its authority. Ibn Jarir said: Muhammad bin Bashir told us, Mu'ammil told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Sa'id bin Jubayr, regarding the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil. Then he narrated it from another chain of transmission on the authority of Sa'id that he asked Ibn Abbas about that, and he said: It is the self-reproaching soul. Ali bin Abi Nujayh said on the authority of Mujahid that it regrets what has passed and blames itself for it. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is the self-reproaching, blameworthy soul. Qatadah said: **The self-reproaching soul** is the wicked one. Ibn Jarir said: All of these sayings are close in meaning, and what is most similar to the apparent meaning of the revelation is that it is the one that blames its owner for good and evil and regrets what has passed.

God the Almighty says: {Does man think that We will not assemble his bones} meaning, on the Day of Resurrection, does he think that We are not able to restore his bones and assemble them from their scattered places? {Yes, We are Able to put in perfect order his fingertips}. Sa'id ibn Jubayr and Al-A'wfi reported from Ibn 'Abbas: that We make him hoofed or barefoot. This is what Mujahid, 'Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ibn Jarir said. Ibn Jarir

explained this by saying that if God had willed, He could have done that in this world. What is apparent from the verse is that His saying, {Able} is a condition of His saying, {Assemble}, meaning, does man think that We will not assemble his bones? Rather, We will assemble them, Able to put in perfect order his fingertips, meaning, Our ability is sufficient to assemble them. And if We willed, We could have resurrected him more than he was, and made his fingertips, which are the tips of his fingers, even. This is the meaning of the statement of Ibn Qutaybah and Az-Zajaj. And His statement: **Rather, man desires to explode before him,** Saeed said on the authority of Ibn Abbas: meaning to go forward. Al-Awfi said on the authority of Ibn Abbas: **To explode before him** means hope. Man says, **I will work and then repent before the Day of Resurrection.** It is said: It refers to disbelief in the truth before the Day of Resurrection. Mujahid said: **To explode before him** means to go ahead riding his head. Al-Hasan said: No son of Adam will be encountered except that his soul is drawn to disobeying God step by step, except for the one whom God protects. It was narrated on the authority of Ikrimah, Saeed bin Jubayr, Al-Dahhak, Al-Suddi and more than one of the early Muslims: He is the one who hastens to commit sins and delays repentance. Ali bin Abi Talhah said on the authority of Ibn Abbas: He is the disbeliever who denies the Day of Reckoning. Ibn Zayd said the same, and this is what is most apparent of what is meant. That is why He said after it: **He asks, 'When is the Day of Resurrection?'** That is, he says, **When will the Day of Resurrection be?** His question is a question of improbability of its occurrence and a denial of its existence, as God the Almighty said: **And they say, 'When is this promise, if you should be truthful?'** Say, 'You have an appointment for a Day from which you will not delay an hour, nor will you advance it.'

And God the Almighty said here: {And when the sight is dazed} Abu Amr ibn al-Ala' read it with a kasra on the ra', meaning dazzled. What he said is similar to the statement of God the Almighty: {Their glances will not return to them}, meaning they will look in terror like this and that, their sight not settling on anything due to the intensity of the terror. Others read it with a fatha, which is close in meaning to the first. The point is that the eyes will be dazzled on the Day of Resurrection and will be humbled, bewildered, and humiliated by the intensity of the horrors and the enormity of what they will witness on the Day of Resurrection of matters. And the statement of God the Almighty: {And the moon will be eclipsed}, meaning its light will be gone. **And the sun and the moon will be joined together** Mujahid said: *coiled*. Ibn Zayd read when explaining this verse: {When the sun is wrapped up * And when the stars are extinguished}. It was narrated on the authority of Ibn Mas'ud that he read: **And the sun and the moon will be joined together.** God the Almighty says: **On that Day man will say, 'Where is the escape?'** That is, when the son of Adam witnesses these horrors on the Day of Resurrection, he will want to flee and will say, **Where is the escape?** That is, is there a refuge or a place of refuge? God the Almighty says: **No! No burden! To your Lord, that Day, is the final settlement.** Ibn Mas'ud,

Ibn Abbas, Sa'id ibn Jubayr, and more than one of the early Muslims said: That is, there is no escape. This verse is like God the Almighty's saying: **For you there is no refuge that Day, nor will you be denied.** That is, you will have no place to flee in. Likewise, He said here: **No burden**, that is, you will have no place to seek refuge in. That is why He said: **To your Lord, that Day, is the final settlement**, that is, the return and destination.

Then God the Almighty said: **On that Day man will be informed of what he sent forth and left behind** meaning he will be informed of all his deeds, old and new, first and last, small and great, as God the Almighty said: "And they will find present what they did. And your Lord does not wrong anyone" and likewise He said here: **Rather, man is a witness against himself, even if he presents his excuses** meaning he is a witness against himself and knows what he did, even if he apologizes and denies it. And as God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." And Ali bin Abi Talhah said on the authority of Ibn Abbas: **Rather, man is a witness against himself** meaning: his hearing, sight, hands, feet and limbs. Qatadah said: He is a witness against himself. In another narration he said: If you wish, by God you will see him seeing the faults and sins of people, yet heedless of his own. And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye and leave the log in your own eye and do not see it!

Mujahid said: **Even if he presents his excuses** and even if he argues about them, then he is aware of them. Qatadah said: **Even if he presents his excuses** and even if he apologizes on that day with a false excuse, it will not be accepted from him. As-Suddi said: **Even if he presents his excuses** is his proof. Ibn Zayd, Al-Hasan Al-Basri and others said the same, and Ibn Jarir preferred it. Qatadah said on the authority of Zurarah on the authority of Ibn Abbas: **Even if he presents his excuses** means: If he throws down his clothes. Ad-Dahhak said: Even if he throws down his curtain. The people of Yemen call the curtain an excuse. The correct statement is the statement of Mujahid and his companions, like the statement of God the Almighty: {The Day God will resurrect them all, then they will swear to Him as they swear to you, and they think that they are upon something. Unquestionably, it is they who are the liars.} Al-Awfi said on the authority of Ibn Abbas: {Even if he presents his excuses} is an apology. Have you not heard that He said: **Their excuses will not benefit the wrongdoers** and that He said: "And they will offer to God that Day peace" {So they will offer peace: **We had not done any evil**} and their statement: **By God, our Lord, we were not polytheists**.

Fath al-Qadir

14- **Rather, man is a witness against himself.** The word *insight* is used to describe man, and **against himself** is related to *insight*. Al-Akhfash said: He made him the witness, just as you say to a man: **You are an argument against yourself.** It was also said that the meaning is: His limbs will testify against him regarding what he did, as in His statement: **On the Day when**

their tongues, their hands, and their feet will testify against them as to what they used to do. Al-Farra' recited:

As if the wise man had an eye that saw his seat or a view that he was watching

The meaning is: Rather, man's limbs bear witness against him. Abu Ubaidah and Al-Qutaybi said: This *ha* in *basira* is what the grammarians call the *ha* of exaggeration, as in their saying: *`alaham*. It was also said that what is meant by *basira* are the two scribes who write down what is good and bad from him, and the *ta* in this case is for the feminine. Al-Hasan said: That is, one who is aware of his own faults.

Tafsir al-Baghawi

14- **Rather, man is a witness against himself.** Ikrimah, Muqatil, and Al-Kalbi said: Its meaning is that man has observers over himself who watch him and bear witness against him by his actions, and they are his hearing, sight, and limbs. The *ha* was added to *insight* because what is meant by man here is his limbs. It is possible that its meaning is **Rather, man is a witness against himself**, meaning: for his limbs, so the preposition was deleted like His statement: **And if you wish to have your children nursed Al-Baqarah 2:233**, meaning for your children. It is also permissible for it to be an adjective for a feminine noun, meaning, **Rather, man is a seeing eye against himself.**

Abu Al-Aaliyah and Ata' read: **Rather, man is a witness against himself.** This is the narration of Al-Awfi from Ibn Abbas. The *ha* in *basira* is for emphasis, which is evidence of this interpretation. God Almighty says: **Sufficient for you this Day is yourself as a reckoner against you.** (al-Isra' 17:14)

Tafsir al-Baidawi

14- **Rather, man is a witness against himself.** His proof is clear evidence of his actions because he witnessed them. He described him as having sight metaphorically, or a seeing eye, so he does not need to be informed.

Surat al-Qiyamah 75:15
Even if he presents his excuses

Surat al-Qiyamah 75:15

Even if he presents his excuses

Tafsir al-Jalalayn

15 - **And if he presented his excuses** The plural of excuse is not analogical, meaning if he came with every excuse, it would not be accepted from him. God Almighty said to His Prophet:

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Even if he presents his excuses**, the narrators differed regarding the meaning of that. Some of them said: Its meaning is that a person has witnesses against himself, even if he apologizes verbally for the sins he has committed, the transgressions he has committed, and the falsehood he has argued.

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, **And if he were to present his excuses**, meaning his apologies. Haven't you heard that he said, **Their excuses will not benefit the wrongdoers** (Ghafir 40:52), and God said, "And they will submit to God on that Day in peace, and we had not done any evil," and their saying, **By God, our Lord, we were not polytheists** (al-An'am 6:23).

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Musa bin Abi Aisha, on the authority of Saeed bin Jubair, regarding his statement, **Rather, man is a witness against himself**, he said: He is a witness against himself, even if he apologizes.

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, his statement, **He has insight into himself, even if he presents his excuses**, even if he argues about it, he has insight into it.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Imran ibn Hudayr, he said: I asked Ikrimah, about his statement: **Rather, man is a witness against himself, even if he were to present his excuses**. He said: So he was silent, so I said to him: Al-Hasan says: O son of Adam, your deeds are more important to you. He said: He spoke the truth.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And if he were to present his excuses**, he said: Their excuses that they will make on the Day of Resurrection, but they will not

benefit from them. He said: The day when they will not be given permission to make excuses, and the day when they will be given permission, they will make excuses, but they will not benefit from them, and they will make excuses with lies.

Others said: Rather, the meaning of this is: Rather, man has insight into himself, even if he is detached.

Who said that?

Nasr bin Ali Al-Jahdhami told me: My father told me, on the authority of Khalid bin Qais, on the authority of Qatada, on the authority of Zarara bin Awfa, on the authority of Ibn Abbas, regarding his statement, **And if he were to present his excuses**, he said: If he were to be stripped of his sins.

Others said: Rather, the meaning of this is: Even if he lowered the curtains and closed the doors.

Who said that?

Muhammad bin Khalaf Al-Asqalani told me: Rawad told us, on the authority of Abu Hamza, on the authority of Al-Suddi, regarding his statement, **Even if he were to present his excuses**, even if he were to lower the curtains and close the doors.

Others said: Rather, the meaning of this is **even if he presents his excuses**, they will not be accepted.

Who said that?

Nasr bin Ali told us: My father told me, on the authority of Khalid bin Qais, on the authority of Qatada, on the authority of Al-Hasan, **And if he presents his excuses**, his excuses will not be accepted.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Even if he presents his excuses**, he said: Even if he apologizes.

The first and most correct of the sayings in this regard, in our view, is the saying of those who said: Its meaning is: Even if he apologizes, because that is the most similar meaning to the apparent meaning of the revelation, and that is because God, the Most High, the Most Praised, informed us about man that he has a witness against him from within himself, in His saying: **Rather, man is a witness against himself**. So it was more appropriate to follow that, even if he argued on his behalf falsely and apologized without the truth, so his own testimony against him is more valid and more appropriate than his false apology.

Tafsir al-Qurtubi

The Almighty says: **Even if he presents his excuses** meaning even if he lowers his curtain. In the language of the people of Yemen, curtain means excuse, as Ad-Dahhak said. The poet said:

But she was stingy with us for an hour and made excuses for it.

Al-Zajaj said: Al-Mu'adhir *excuse* means the curtain,

and the singular is Mu'adhir *excuse*, meaning that if he lowers his curtain, wanting to hide his action, then his soul will be a witness against him. It was said: That is, if he apologized and said, **I did not do anything**, then there would be someone from himself who would testify against him from his limbs. So even if he apologized and argued on his own behalf, then he has a witness against him that belies his excuse. This was said by Mujahid, Qatadah, Sa'id ibn Jubayr, Abd al-Rahman ibn Zayd, Abu al-'Aliyah, Ata', al-Farra', al-Suddi and Muqatil. Muqatil said: That is, if he presented an excuse or argument, it would not benefit him. Similar to the saying of God the Almighty: {The Day when no excuse will benefit the wrongdoers} (Ghafir 40:52) and His saying: {And they will not be permitted to make excuses} (al-Mursalat 77:36). So Al-Mu'adhir according to this is taken from the excuse. The poet said:

And beware of the matter that if its resources expand,
the sources will become narrow for you

It is not good for a person to excuse himself when no
one else can excuse him.

A man apologized to Ibrahim Al-Nakha'i, who said to him: **I excuse you without an apology, for excuses are tainted by lies.** Ibn Abbas said: **Even if he presented his excuses** meaning if he stripped off his clothes. Al-Mawardi narrated it.

I said: It is more apparent that it is presenting an argument and apologizing for the sin, and from this is the saying of Al-Nabigha:

This is an excuse, but if it is not of any use, then its owner is a participant in misery.

The evidence for this is the statement of God the Almighty about the disbelievers: **By God, our Lord, we were not polytheists** (al-An'am 6:23) and His statement about al-Munafiqun 63: **The Day God will resurrect them all and they will swear to Him as they swear to you** (Al-Mujadilah: 18). In the Sahih, it is stated that he says: **O Lord, I have believed in You and in Your Book and in Your Messenger, and I have prayed and fasted and given charity, and he praises God as much as he can.** This has been mentioned previously in **Ha Meem As-Sajdah** and others. Excuses and excuses: the plural of excuse, and it is said: I excused him for what he did, I excused him with an excuse and an excuse, and the noun is excuse and excuse. The poet said:

I have set a limit and I have no excuse for the limited

And also the excuse, which is like the knee and the sitting, Al-Nabigha said:

If you excuse me, it was not of any use, for its owner has lost his way in the country.

This verse includes five issues:

First: Judge Abu Bakr Ibn Al-Arabi said that the Almighty's statement: **Rather, man is a witness against himself, even if he presents his excuses** is evidence of the acceptance of a person's admission of himself, because it is a testimony from him against it. God Almighty said: **On the Day when their tongues, their hands, and their feet will bear witness against them as to what they used to do** (al-Nur 24:24). There is no

disagreement about it, because it is a report in a way that avoids accusation from him, because a wise person does not lie about himself - and this is the issue:

Second - God Almighty said in His Noble Book: "And when God took a covenant from the prophets, 'Whatever I give 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 commitment?' They said, 'We acknowledge.' He said, 'Then bear witness, and I am with you among the witnesses.'" (Al Imran 3:81) And God Almighty said: "And others have acknowledged their sins. They mixed a righteous deed with another evil." (At Tawbah: 102) And it is found in many hadiths. The Prophet, may God bless him and grant him peace, said:

((Go, Anas, to this man's wife. If she confesses, stone her.)) As for the admission of another person against another person regarding an heir or a debt, Malik said: The agreed upon principle among us is that if a man dies and has children, one of them says: My father admitted that so-and-so is his son. That lineage cannot be proven by the testimony of a person who has children. Then one of them says: My father admitted that so-and-so is his son. That lineage cannot be proven by the testimony of one person. The admission of the one who admitted is only valid regarding his share of his father's wealth. The one who testifies for him is given the amount of the debt that he receives from the wealth in his possession. Malik said: The explanation of that is that if a man dies and leaves two sons and six hundred dinars, then one of them testifies that his deceased father admitted that so-and-so is his son, then the one who testified for the one who is entitled to it is one hundred dinars, and that is half the inheritance of the one who is claimed if he is claimed. If the other confesses for him, he takes the other one hundred, thus his right is complete and his lineage is proven. It is also like a woman who acknowledges a debt owed by her father or husband and the heirs deny it. She must pay to the one to whom she acknowledged the amount of that debt that would be due to her if it were proven against all the heirs. If she is a woman and inherits an eighth, she must pay the creditor an eighth of his debt. If she is a daughter and inherits half, she must pay the creditor half of his debt. This is what is paid to the woman who acknowledged it.

Third: A confession is only valid from a person who is legally responsible, but on the condition that he is not under guardianship, because guardianship nullifies his statement if it is for his own benefit. If it is for the benefit of someone else, such as a sick person, then it is null and void, and in some cases it is permissible. Its explanation is in the issues of jurisprudence. A person has two states in his confession: The first is at its beginning, and there is no disagreement about it as mentioned above. The second is at its end, which is like the vagueness of the confession, and it has many forms, the main ones are six: The first form: That he says to him, **I have something**. Al-Shafi'i said: If he explained it as a date or a piece of bread, it will be accepted from him. What our principles require is that

it is not accepted except for what has a value, so if he explained it as such, it is accepted from him and he swears to it. The second form: That he explains this as wine or pork or something that is not considered wealth in the Sharia: It is not accepted by consensus even if the one to whom he confessed helps him. Third scenario: If he interprets it with something that is disputed, such as the hide of a dead animal, a thief, or a dog, then the judge shall rule against him in that regard according to what he deems appropriate in terms of rejection and approval. If he rejects it, then no judge shall rule against him in that regard according to what he deems appropriate in terms of rejection and approval. If he rejects it, then no other judge shall rule against him with anything because the ruling has already been executed by invalidating it. Some of the followers of al-Shafi'i said: Wine and pork are binding, but this is an invalid opinion. Abu Hanifa said: If someone says to him, **I owe something**, then his interpretation is not acceptable unless it is measured or weighed, because nothing is established in the conscience by itself except these two. This is weak, because anything else is established in the conscience if it is required by consensus. Fourth scenario: If he says to him, **I have money**, before interpreting it as something that is not usually considered money, such as one or two dirhams, unless there is a circumstantial evidence that would rule him to pay more than that. Fifth scenario: If he says to him, **I have a lot or a great deal of money**, al-Shafi'i said: It is acceptable if it is a grain. Abu Hanifa said: It is not acceptable except in the amount of the zakat threshold. Our scholars have given different opinions on this, including the minimum amount for theft, zakat, and blood money. In my opinion, the minimum amount is the minimum amount for theft, because a Muslim's limbs are not exposed except for a large sum of money. This is what most of the Hanafis say. Whoever is surprised by the statement of Al-Layth ibn Sa'd, that it is not acceptable for less than seventy-two dirhams, will be surprised. He was asked, **How do you say that?** He said, **Because God, the Most High, said, 'God has already given you victory in many battlefields and on the day of Hunayn.'** (al-Tawbah 9:25), and his battles and raids were seventy-two. This is not correct, because he excluded Hunayn from them, and he should have said that it is acceptable for seventy-one. God, the Most High, said, **Remember God with much remembrance** (al-Ahzab 33:41), and He said, **There is no good in much of their private conversation** (An-Nisa': 114), and He said, **And curse them with a great curse** (al-Ahzab 33:68). Sixth example: If he says to him: I have ten, or one hundred, or one thousand, then he can interpret it as he wishes and it will be accepted from him. If he says a thousand dirhams, or one hundred and a slave, or one hundred and fifty dirhams, then he interprets the vague thing and it will be accepted from him. This is what Al-Shafi'i said. Abu Hanifa said: If he links it to the vague number, whether measured or weighed, then it is an interpretation, like his saying: one hundred and fifty dirhams, because the dirham is an interpretation of fifty, and fifty is an interpretation of one hundred. Ibn Khairan Al-Istakhri, one of Al-Shafi'i's followers, said: The dirham is not an

interpretation of one hundred and fifty except for fifty specifically, and he can interpret one hundred as he wishes.

Fourth Issue: The Almighty said: **And even if he presents his excuses**. This means that if he apologizes after confessing, it will not be accepted from him. The scholars differed regarding the one who recants after confessing to the prescribed punishments that are purely the right of God. The majority of them, including Al-Shafi'i and Abu Hanifa, said: His recantation is acceptable after confessing. Malik said this in one of his two opinions, and he said in the other opinion: It is not acceptable unless he mentions a valid reason for his recantation. The correct view is that it is permissible to recant absolutely, based on what the imams, including Al-Bukhari and Muslim, narrated that the Prophet (peace and blessings of God be upon him) rejected the one who admitted to adultery four times, turning away each time. When he testified against himself four times, the Prophet (peace and blessings of God be upon him) called him and said: **Are you crying because of madness?** He said: *No*. He said: **Are you chaste?** He said: *Yes*. In the hadith of Al-Bukhari, it says: **Perhaps you kissed, winked, or looked**. In An-Nasa'i and Abu Dawud: Until he said to him in the fifth time, **Have you had intercourse with her?** He said, *Yes*. He said, **Until that disappeared from you in that from her**. He said, *Yes*. He said, **Just as the eyeliner disappears into the kohl container and the rope into the well**. He said, *Yes*. He said, **Do you know what adultery is?** He said, "Yes. I came to her unlawfully, just as a man comes to his wife lawfully." He said, **Then what do you want from me?** He said, **I want you to purify me**. He said, **So he ordered that he be stoned**. At-Tirmidhi and Abu Dawud said: When he felt the touch of the stones, he ran wild, and a man struck him with a camel's jawbone, and the people struck him until he died. The Prophet (peace and blessings of God be upon him) said, **Why didn't you leave him?** Abu Dawud and An-Nasa'i said: To confirm the Messenger of God (peace and blessings of God be upon him), but not to leave the prescribed punishment. All of this is a way to return and a clear statement of its acceptance. In the Prophet (peace and blessings of God be upon him): **Perhaps you kissed or winked** is an allusion to the statement of Malik: that his return is accepted if he mentions a reason.

Fifth - This is regarding the free man who is the master of his own affairs. As for the slave, his confession is not devoid of one of two types: Either he confesses to what is in his hand and his conscience, if he confesses to what is on his body in a matter for which there is a punishment of murder or less, then that is executed against him. Muhammad ibn al-Hasan said: It is not accepted from him, because his body is absorbed by the right of the master, and in his confession the rights of the master in his body are destroyed. Our evidence is the saying of the Prophet (peace and blessings of God be upon him): **Whoever is affected by any of these filth, let him conceal himself with the concealment of God, for whoever reveals his side to us, we will carry out the prescribed punishment on him**. The meaning is: The place of punishment is the original creation, which is the doll in the case of

illiteracy, and the master has no right to it, but his right is to the description and consequence, which is the financial asset that accrues to him. Don't you see that if he confesses to money, it is not accepted, so Abu Hanifa said: If he says I stole this commodity, his hand is not cut off and the one to whom he confessed takes it. Our scholars said: The commodity belongs to the master, and the slave is held accountable for its value if he is freed, because the slave's property belongs to the master by consensus, so his statement about it and his acknowledgment of it are not accepted, especially since Abu Hanifa says: The slave does not own it. It is not valid for him to own it nor for him to own it. Although we say that it is valid for him to own it, everything in his hand belongs to his master by consensus according to both opinions. And God knows best.

Tafsir Ibn Kathir

It has been mentioned more than once that if the object of the oath is not present, it is permissible to use the word *la* before the oath to emphasize the negation. What is being sworn to here is the proof of the Resurrection and the refutation of what the ignorant among the servants claim about the non-resurrection of bodies. For this reason, God the Almighty said: **I swear by the Day of Resurrection, nor do I swear by the self-reproaching soul.** Al-Hasan said: He swore by the Day of Resurrection, not by the self-reproaching soul. Qatada said: Rather, He swore by both of them. This is how Ibn Abi Hatim related it. Ibn Jarir related on the authority of Al-Hasan and Al-A'raj that they both recited: **I swear by the Day of Resurrection.** This supports Al-Hasan's statement because he affirmed the oath by the Day of Resurrection and denied the oath by the self-reproaching soul. The correct view is that He swore by both of them, as Qatada **may God have mercy on him** said. This is what was narrated on the authority of Ibn Abbas and Sa'id ibn Jubayr, and Ibn Jarir chose it. As for the Day of Resurrection, it is well-known, and as for the self-reproaching soul, Qurra ibn Khalid said on the authority of Al-Hasan Al-Basri regarding this verse: By God, we see the believer only blaming himself. I did not mean by my words, I did not mean by my food, I did not mean by my inner conversation. The wicked person continues without blaming himself. Juwaybir said: It has reached us on the authority of Al-Hasan that he said regarding his statement: **And I swear by the self-reproaching soul,** he said: There is no one among the people of the heavens and the earth who will not blame himself on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abdullah bin Saleh bin Muslim told us, on the authority of Isra'il, on the authority of Samak, that he asked Ikrimah about the statement of God, {And I swear by the self-reproaching soul}. He said: It blames itself for good and evil if it did such and such. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Waki', on the authority of Isra'il, on its authority. Ibn Jarir said: Muhammad bin Bashir told us, Mu'ammil told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Sa'id bin Jubayr, regarding the statement of God, {And I swear by the self-reproaching

soul}. He said: It blames itself for good and evil. Then he narrated it from another chain of transmission on the authority of Sa'id that he asked Ibn Abbas about that, and he said: It is the self-reproaching soul. Ali bin Abi Nujayh said on the authority of Mujahid that it regrets what has passed and blames itself for it. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is the self-reproaching, blameworthy soul. Qatadah said: **The self-reproaching soul** is the wicked one. Ibn Jarir said: All of these sayings are close in meaning, and what is most similar to the apparent meaning of the revelation is that it is the one that blames its owner for good and evil and regrets what has passed.

God the Almighty says: {Does man think that We will not assemble his bones} meaning, on the Day of Resurrection, does he think that We are not able to restore his bones and assemble them from their scattered places? {Yes, We are Able to put in perfect order his fingertips}. Sa'id ibn Jubayr and Al-'Awfi reported from Ibn 'Abbas: that We make him hoofed or barefoot. This is what Mujahid, 'Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ibn Jarir said. Ibn Jarir explained this by saying that if God had willed, He could have done that in this world. What is apparent from the verse is that His saying, {Able} is a condition of His saying, {Assemble}, meaning, does man think that We will not assemble his bones? Rather, We will assemble them, Able to put in perfect order his fingertips, meaning, Our ability is sufficient to assemble them. And if We willed, We could have resurrected him more than he was, and made his fingertips, which are the tips of his fingers, even. This is the meaning of the statement of Ibn Qutaybah and Az-Zajaj. And His statement: **Rather, man desires to explode before him,** Saeed said on the authority of Ibn Abbas: meaning to go forward. Al-Awfi said on the authority of Ibn Abbas: **To explode before him** means hope. Man says, **I will work and then repent before the Day of Resurrection.** It is said: It refers to disbelief in the truth before the Day of Resurrection. Mujahid said: **To explode before him** means to go ahead riding his head. Al-Hasan said: No son of Adam will be encountered except that his soul is drawn to disobeying God step by step, except for the one whom God protects. It was narrated on the authority of Ikrimah, Saeed bin Jubayr, Al-Dahhak, Al-Suddi and more than one of the early Muslims: He is the one who hastens to commit sins and delays repentance. Ali bin Abi Talhah said on the authority of Ibn Abbas: He is the disbeliever who denies the Day of Reckoning. Ibn Zayd said the same, and this is what is most apparent of what is meant. That is why He said after it: **He asks, 'When is the Day of Resurrection?'** That is, he says, **When will the Day of Resurrection be?** His question is a question of improbability of its occurrence and a denial of its existence, as God the Almighty said: **And they say, 'When is this promise, if you should be truthful?'** Say, **'You have an appointment for a Day from which you will not delay an hour, nor will you advance it.'**

And God the Almighty said here: {And when the sight is dazed} Abu Amr ibn al-Ala' read it with a kasra on the ra', meaning dazzled. What he said is similar to the statement of God the Almighty: {Their glances will not return to them}, meaning they will look in terror like this and that, their sight not settling on anything due to the

intensity of the terror. Others read it with a fatha, which is close in meaning to the first. The point is that the eyes will be dazzled on the Day of Resurrection and will be humbled, bewildered, and humiliated by the intensity of the horrors and the enormity of what they will witness on the Day of Resurrection of matters. And the statement of God the Almighty: {And the moon will be eclipsed}, meaning its light will be gone. **And the sun and the moon will be joined together** Mujahid said: *coiled*. Ibn Zayd read when explaining this verse: {When the sun is wrapped up * And when the stars are extinguished}. It was narrated on the authority of Ibn Mas'ud that he read: **And the sun and the moon will be joined together**. God the Almighty says: **On that Day man will say, 'Where is the escape?'** That is, when the son of Adam witnesses these horrors on the Day of Resurrection, he will want to flee and will say, **Where is the escape?** That is, is there a refuge or a place of refuge? God the Almighty says: **No! No burden! To your Lord, that Day, is the final settlement**. Ibn Mas'ud, Ibn Abbas, Sa'id ibn Jubayr, and more than one of the early Muslims said: That is, there is no escape. This verse is like God the Almighty's saying: **For you there is no refuge that Day, nor will you be denied**. That is, you will have no place to flee in. Likewise, He said here: **No burden**, that is, you will have no place to seek refuge in. That is why He said: **To your Lord, that Day, is the final settlement**, that is, the return and destination.

Then God the Almighty said: **On that Day man will be informed of what he sent forth and left behind** meaning he will be informed of all his deeds, old and new, first and last, small and great, as God the Almighty said: "And they will find present what they did. And your Lord does not wrong anyone" and likewise He said here: **Rather, man is a witness against himself, even if he presents his excuses** meaning he is a witness against himself and knows what he did, even if he apologizes and denies it. And as God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." And Ali bin Abi Talhah said on the authority of Ibn Abbas: **Rather, man is a witness against himself** meaning: his hearing, sight, hands, feet and limbs. Qatadah said: He is a witness against himself. In another narration he said: If you wish, by God you will see him seeing the faults and sins of people, yet heedless of his own. And it was said: It is written in the Gospel: O son of Adam, you see the speck in your brother's eye and leave the log in your own eye and do not see it!

Mujahid said: **Even if he presents his excuses** and even if he argues about them, then he is aware of them. Qatadah said: **Even if he presents his excuses** and even if he apologizes on that day with a false excuse, it will not be accepted from him. As-Suddi said: **Even if he presents his excuses** is his proof. Ibn Zayd, Al-Hasan Al-Basri and others said the same, and Ibn Jarir preferred it. Qatadah said on the authority of Zurarah on the authority of Ibn Abbas: **Even if he presents his excuses** means: If he throws down his clothes. Ad-Dahhak said: Even if he throws down his curtain. The people of Yemen call the curtain an excuse. The correct statement is the statement of Mujahid and his companions, like the statement of

God the Almighty: {The Day God will resurrect them all, then they will swear to Him as they swear to you, and they think that they are upon something.

Unquestionably, it is they who are the liars.} Al-Awfi said on the authority of Ibn Abbas: {Even if he presents his excuses} is an apology. Have you not heard that He said: **Their excuses will not benefit the wrongdoers** and that He said: "And they will offer to God that Day peace" {So they will offer peace: **We had not done any evil**} and their statement: **By God, our Lord, we were not polytheists**.

Fath al-Qadir

15- **And if he presents his excuses** meaning if he apologizes and argues for himself, it will not benefit him. It is said *excuse* and *excuses*. Al-Farra' said: meaning if he apologizes, then there is someone against him who will deny his excuse. Al-Zajaj said: The excuses are the curtains, and the singular is *mu'dhar*: meaning if he lowers the curtain wanting to hide himself, then his forgetting is a witness against him. This is what Al-Dahhak and Al-Suddi said: And the curtain in the language of Yemen is called *mu'dhar*, and the curtain in the language of Yemen is called *mu'dhar*, this is what Al-Mubarrad said, and from it is the saying of the poet:

But she was stingy with us for an hour and made excuses for herself that day.

The first is more appropriate, and this is what Mujahid, Qatadah, Sa'id ibn Jubayr, Ibn Zayd, Abu al-'Aliyah, and Muqatil said. Similar to this is His statement: **On the Day when the wrongdoers' excuses will not benefit them**, and His statement: **And they will not be given permission to make excuses**, and the poet's statement:

It is not good for a person to excuse himself when no one else can excuse him.

Tafsir al-Baghawi

15- **Even if he were to present his excuses**, meaning a witness would testify against him, even if he apologized and argued on his own behalf, it would not benefit him, as God the Almighty said: **The Day when the wrongdoers' excuses will not benefit them**. (Ghafir 40:52). This is the opinion of Mujahid, Qatadah, Sa'id ibn Jubayr, Ibn Zayd, and Ata'. Al-Farra' said: Even if he were to apologize, then there is someone on his own who would deny his excuse. The meaning of *presenting* is to say, as God the Almighty said: **So throw down to them the word, 'You are indeed liars.'** (al-Nahl 16:86). Ad-Dahhak and As-Suddi said: **Even if he were to present his excuses**, meaning even if he lowered the curtain and closed the doors. The people of Yemen call a curtain **an excuse**, and the plural is *excuses*. According to this opinion, the meaning is: Even if he lowers the curtain to conceal what he does, then his own soul will bear witness against him.

Tafsir al-Baidawi

15- **And if he presents his excuses** Even if he comes with everything that he can apologize with, the plural of *excuse* is *excuse*, or the plural of *excuse* is not based on the standard of insight into it, so he does not need to be informed.

And if he presents his excuses. And if he comes with everything that can be excused, he collects an excuse, which is an excuse, or collects an apology without analogy, like the reprehensible in the reprehensible, then his analogy is excuses, and that is more appropriate, and there is consideration in it.

Surat al-Qiyamah 75:16

Do not move your tongue with it to hasten it.

Surat al-Qiyamah 75:16

Do not move your tongue with it to hasten it.

Tafsir al-Jalalayn

16 - **Do not move your tongue with it** with the Qur'an before Gabriel has finished it **to hasten with it** for fear that it will slip away from you

Tafsir al-Suyuti

Al-Bukhari narrated on the authority of Ibn Abbas, who said: When revelation came down to the Messenger of God, may God bless him and grant him peace, he would move his tongue with it, wanting to memorize it. So God revealed: Do not move your tongue with it to hasten it, the verse.

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, do not move your tongue while reciting the Qur'an to hasten it.

The people of interpretation differed about the reason for which he was told, **Do not move your tongue with it, to hasten it**. Some of them said: He was told that because whenever something from Him was revealed to him, he would hasten it, wanting to protect it out of his love for it. So he was told: Do not hasten it, for We will protect it for you.

Who said that?

Abu Kurayb narrated to us, saying: Sufyan ibn Uyaynah narrated to us, on the authority of Amr ibn Dinar, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, that when the Qur'an was revealed to the Prophet, may God bless him and grant him peace, he would hasten to memorize it. God Almighty said: "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and its recitation." Ibn Abbas said: Like this, and he moved his lips.

Ubayd ibn Ismail al-Hibari and Yunus told me: Sufyan told us, on the authority of Amr, on the authority of Sa'id ibn Jubayr, that when the Qur'an was revealed to the Prophet, may God bless him and grant him peace, he would hasten to memorize it. Yunus said: He would move his lips to memorize it, so God revealed: "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and its recitation."

Ubaid bin Ismail Al-Habbari told me: Sufyan told us, on the authority of Ibn Abi Aisha, who heard Saeed bin Jubair, on the authority of Ibn Abbas, similarly, and he said: **Do not move your tongue with it**. He said: Like this, and Sufyan moved his mouth.

Sufyan ibn Wakee' narrated: Jarir narrated to us, on the authority of Musa ibn Abi Aisha, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas,

regarding His statement, **Do not move your tongue with it to hasten it**, he said: Whenever Gabriel came to the Prophet (peace and blessings of God be upon him) with revelation, he would move his tongue and lips with it, and it would be difficult for him, and that was known in him. Then God revealed this verse regarding **I swear by the Day of al-Qiyamah 75:** "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and its recitation."

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Musa ibn Abi Aisha, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When the Qur'an was revealed to the Prophet, may God bless him and grant him peace, he would move his lips, and that would be known. Saeed imitated him and said, **Do not move your tongue to hasten it**. He said, **To hasten its memorization**.

Muhammad ibn Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Musa ibn Abi Aisha, who said: I heard Sa'id ibn Jubayr say: **Do not move your tongue to hasten it**. He said: Gabriel, peace be upon him, would come down with the Qur'an and move his tongue to hasten it. So he said: **Do not move your tongue to hasten it**.

Ibn Al-Muthanna told us: Rabi'i bin Aliyah told us: Dawud bin Abi Hind told us, on the authority of Al-Sha'bi, regarding this verse: **Do not move your tongue with it, to hasten it**. He said: Whenever the revelation came down to him, he would hasten to speak it out of his love for it, so the verse was revealed: "Do not move your tongue with it, to hasten it. Indeed, upon Us is its collection and its recitation."

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Do not move your tongue with it to hasten it**, he said: Do not speak about that which We have revealed to you until We have completed its revelation to you. Then, when We have completed its revelation to you, then speak about it.

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, **Do not move your tongue with it**, that he said: Whenever the revelation of the Qur'an was revealed to the Prophet of God, may God bless him and grant him peace, he would move his tongue with it for fear that he would forget it.

Others said: Rather, the reason for which he was told that was that he used to recite the Qur'an frequently for fear of forgetting it, so it was said to him: **Move your tongue to hasten it**. It is up to us to collect it for you and recite it to you so that you do not forget.

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, **Do not move your tongue with it to hasten it**, he said: He would not stop reciting the Qur'an for fear that he would forget it, so God said, **Do not move your tongue with it to hasten it**,

it is upon Us to collect it for you, and **recite it**: that We recite it to you so that you do not forget.

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, **Do not move your tongue with it**, he said: He used to memorize the Qur'an for fear of forgetting, so he said to him: We have taken care of that for you, O Muhammad.

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Abu Raja' told us, on the authority of Al-Hasan, regarding His statement, **Do not move your tongue with it to hasten it**, he said: The Messenger of God, may God bless him and grant him peace, would remember it, so God said, **Do not move your tongue with it to hasten it**, We will preserve it for you.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Do not move your tongue with it to hasten it**. The Prophet of God, may God bless him and grant him peace, used to move his tongue with it for fear of forgetting, so God revealed what you hear.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **Do not move your tongue with it**. He said: The Messenger of God, may God bless him and grant him peace, used to recite the Qur'an frequently for fear that he would forget.

The more similar of the two statements to what is indicated by the apparent meaning of the revelation is the statement mentioned on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas. That is because his statement, **Indeed, upon Us is its collection and its recitation**, indicates that he was only forbidden from moving the tongue after hastening to do so before collecting it. And it is known that studying it for the purpose of remembrance was only done by the Prophet, may God bless him and grant him peace, after God had collected for him what he was studying of that.

Tafsir al-Qurtubi

The Almighty said: **Move not your tongue with it to hasten it**. In Al-Tirmidhi: "On the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: When the Qur'an was revealed to the Messenger of God, peace and blessings be upon him, he would move his tongue with it, wanting to memorize it. Then God, the Blessed and Exalted, revealed: "Move not your tongue with it to hasten it." He said: So he would move his lips with it." "And Sufyan moved his lips. Abu 'Isa said: This is a good and authentic hadith. And Muslim's wording is on the authority of Ibn Jubayr, on the authority of Ibn Abbas, who said: The Prophet, peace and blessings be upon him, was struggling with the severity of the revelation. He would move his lips, so Ibn Abbas said to me: I move them as the Messenger of God, peace and blessings be upon him, used to move them. Sa'id said: I move them as Ibn Abbas used to move them. So he moved his lips, and then God, the Almighty,

revealed: "Move not your tongue with it to hasten it."

Tafsir Ibn Kathir

This is an instruction from God the Almighty to His Messenger (peace be upon him) on how to receive revelation from the angel. He would hasten to receive it and race the angel in reciting it. God the Almighty commanded him when the angel came to him with revelation to listen to it and God guaranteed to gather it in his chest and make it easy for him to recite it in the manner in which it was revealed to him, and to explain it to him, interpret it and clarify it. The first case is gathering it in his chest, the second is reciting it, and the third is interpreting it and clarifying its meaning. That is why God Almighty said: **Do not move your tongue with it to hasten it** meaning the Qur'an, as God Almighty said: **And do not hasten with the Qur'an before its revelation is completed to you and say, 'My Lord, increase me in knowledge'** Then God Almighty said: **Indeed, upon Us is its collection** meaning in your chest **and its recitation** meaning that you recite it. **So when We have recited it** meaning when the angel recites it to you on behalf of God Almighty: **then follow its recitation** meaning listen to it and then recite it as it was recited to you. **Then upon Us is its clarification** meaning after memorizing it and reciting it, We will explain it to you and clarify it and inspire you with its meaning according to what We intended and prescribed. Imam Ahmad said: Abdur-Rahman narrated to us from Abu Uwanah from Musa ibn Abi Aisha from Saeed ibn Jubayr from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) was struggling with the severity of the revelation and he would move his lips." Ibn Abbas said to me: "I move my lips as the Messenger of God (peace and blessings be upon him) moved his lips." Saeed said to me: **And I move my lips as I saw Ibn Abbas move his lips**. Then God, the Almighty, revealed: "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and its recitation." He said: "Collect it in your chest and then you recite it. 'So when We have recited it, follow its recitation.'" That is, listen to it and be silent. **Then upon Us is its clarification**. So after that, whenever Gabriel departed, he would recite it as I had recited it. Al-Bukhari and Muslim narrated it through other chains of narration on the authority of Musa ibn Abi Aisha. The wording of Al-Bukhari is: **When Gabriel came to him, he would lower his head, and when he left, he would recite it as God, the Almighty, had promised him**.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Yahya Al-Taimi narrated to us, Musa bin Abi Aisha narrated to us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: "Whenever revelation was sent down to the Messenger of God (blessings and peace of God be upon him), he would encounter difficulty from it. Whenever it was sent down to him, he would be known to move his lips, receiving the beginning and moving his lips with it, lest he forget the beginning before he finished the end." So God, the Most High, revealed: **Move not your tongue with it, to hasten it**. This is what Al-Sha'bi, Al-Hasan Al-Basri, Qatadah, Mujahid,

Al-Dahhak and others said: This verse was revealed about that. Ibn Jarir narrated on the authority of Al-Awfi from Ibn Abbas: **Move not your tongue with it, to hasten it.** He said: He would not stop reciting for fear that he would forget it, so God, the Most High, said: "Move not your tongue with it, to hasten it. Indeed, upon Us is its collection" means to collect it for you **and its recitation** means to recite it to you so that you do not forget. Ibn Abbas and Atiyyah Al-Awfi said: **Then upon Us is its clarification** means to clarify what is lawful and unlawful. Qatadah also said this. God the Almighty says: {No! Rather, you love that immediate life and neglect the Hereafter.} meaning, what drives them to deny the Day of Resurrection and to disobey what God the Almighty revealed to His Messenger (peace and blessings of God be upon him) of the true revelation and the Noble Qur'an is that their only concern is this immediate worldly life, and they are heedless and distracted from the Hereafter. Then God the Almighty says: {Some faces, that Day, will be radiant.} From radiance, meaning beautiful, bright, radiant, and joyful. {Looking at their Lord.} That is, seeing Him with their own eyes, as Al-Bukhari **may God have mercy on him** narrated in his Sahih: {Indeed, you will see your Lord with your own eyes.} It has been proven that the believers will see God Almighty in the Hereafter in the authentic hadiths through continuous chains of transmission among the scholars of hadith, which cannot be denied or prohibited. This is due to the hadith of Abu Sa'id and Abu Hurayrah, both of which are in the two Sahihs, in which some people said: **O Messenger of God, will we see our Lord on the Day of Resurrection?** He said: **Do you find it difficult to see the sun and the moon when there are no clouds in front of them?** They said: *No.* He said: **Then you will see your Lord like that.**

In the two Sahihs, on the authority of Jarir, he said: The Messenger of God, may God bless him and grant him peace, looked at the moon on the night of the full moon and said: **You will see your Lord as you see this moon! So if you can avoid being overcome in prayer before sunrise or before sunset, then do so.** In the two Sahihs, on the authority of Abu Musa, he said: The Messenger of God, may God bless him and grant him peace, said: "Two gardens of gold, their vessels and everything in them, and two gardens of silver, their vessels and everything in them. And nothing will stand between the people and their seeing God, the Almighty and Majestic, except the cloak of majesty over His face in the Garden of Eden." In the individual narrations of Muslim, on the authority of Suhaib, on the authority of the Prophet, may God bless him and grant him peace, he said: "When the people of Paradise enter Paradise, God Almighty will say: Do you want something more? They will say: Did You not make our faces white? Did You not admit us to Paradise and save us from the Fire? He will say: Then the veil will be lifted, and they will not be given anything more beloved to them than looking at their Lord, which is the increase." Then he recited this verse: **For those who do good is the best and more.** In the individual narrations of Muslim, on the authority of Jabir, in his hadith: **Indeed, God appears to the believers and laughs,** meaning on the Day of Resurrection. In these

hadiths, the believers will look at their Lord, the Almighty and Majestic, on the stage and in the gardens of Paradise. Imam Ahmad said: Abu Mu'awiyah told us, 'Abd al-Malik ibn Abhar told us, Thuwair ibn Abi Fakhita told us, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest of the people of Paradise in status will look at his kingdom for two thousand years, seeing its farthest point as he sees its nearest point, looking at his wives and servants, and the best of them in status will look at the face of God twice a day." And at-Tirmidhi narrated it on the authority of 'Abd ibn Hamid, on the authority of Shababah, on the authority of Isra'il, on the authority of Thawir, said: I heard Ibn Umar, and he mentioned it. He said: And it was narrated by Abd al-Malik ibn Abhar, on the authority of Nuwayr, on the authority of Mujahid, on the authority of Ibn Umar. And likewise it was narrated by al-Thawri, on the authority of Nuwayr, on the authority of Mujahid, on the authority of Ibn Umar, and he did not trace it back to the Prophet. Were it not for the fear of making it too long, we would have included the hadiths with their chains of transmission and wordings from the Sahihs, Hasan, Musnads, and Sunans, but we mentioned that in separate places in this commentary. And success is from God.

This, praise be to God, is agreed upon by the Companions, the Followers, and the early generations of this nation, as it is agreed upon by the Imams of Islam and the guides of mankind. Whoever interprets this to mean that what is meant by *to* is the singular of *blessings*, which are blessings, as al-Thawri said on the authority of Mansur on the authority of Mujahid, **Looking to her Lord**, he said: Waiting for the reward from her Lord. Ibn Jarir narrated it through other chains of transmission on the authority of Mujahid, and Abu Salih also said the same. This speaker has gone far astray and has invalidated what he has gone to, and where is he in relation to the words of God Almighty: **No indeed! They will be veiled from their Lord, that Day.** Al-Shafi'i, may God have mercy on him, said: The disbelievers were not veiled except when it was known that the righteous will see Him, the Almighty and Majestic. Then there are many reports from the Messenger of God, may God bless him and grant him peace, indicating what the context of the noble verse indicates, which is His words, the Almighty: **Looking to her Lord**, Ibn Jarir said: Muhammad ibn Ismail al-Bukhari told us, Adam told us, al-Mubarak told us on the authority of al-Hasan, **Some faces, that Day, will be radiant**, Hasana said: **Looking to her Lord**, he said: Looking to the Creator, and it is right for her to be radiant, and she is looking to..." The Creator.

And the saying of God the Almighty: {And some faces, that Day, will be gloomy, thinking that some terrible disaster will befall them} These are the faces of the wicked that will be gloomy on the Day of Resurrection. Qatada said: Gloomy. As-Suddi said: Their colors will change. Ibn Zayd said: *Gloomy* means scowling. *Thinking* means certain **that some terrible disaster will befall them.** Mujahid said: A disaster. Qatada said: Evil. As-Suddi said: Certain that they will perish. Ibn Zayd said: Thinking that they will enter the Fire. This situation is similar to the saying of God the Almighty:

{The Day some faces will turn white and some faces will turn black} and the saying of God the Almighty: {Some faces, that Day, will be radiant, laughing and rejoicing. And some faces, that Day, will be covered with dust. Darkness will cover them. Those are the disbelievers, the wicked} and the saying of God the Almighty: {Some faces, that Day, will be humbly submissive, toiling, burning in a blazing Fire} until His saying: {Some faces, that Day, will be radiant, well-pleased with their striving, in a lofty Garden} in similar verses and contexts.

Fath al-Qadir

16- "Do not move your tongue with it to hasten it." The Messenger of God, may God bless him and grant him peace, would move his lips and tongue when reciting the Qur'an before Gabriel finished reciting the revelation, out of concern that he would memorize it, may God bless him and grant him peace. So this verse was revealed: That is, do not move your tongue with the Qur'an when the revelation is being given to him, to hasten it for fear that it will slip away from you. Similar to this is His statement: "And do not hasten with the Qur'an before its revelation is completed to you" *verse*.

Tafsir al-Baghawi

God Almighty said 16- **Do not move your tongue with it to hasten it.**

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, Jarir told us, on the authority of Musa bin Abi Aisha, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **Do not move your tongue with it to hasten it**, he said: "When Gabriel came down to the Messenger of God, may God bless him and grant him peace, with revelation, he would sometimes move his tongue and lips, and it would be difficult for him, and he would know from that, so God Almighty revealed the verse in "I swear by the Day of Resurrection": **Do not move your tongue with it to hasten it.**

Tafsir al-Baidawi

16-"Do not move **O Muhammad** your tongue with it **the Qur'an** before its revelation is completed **to hasten it** to take it quickly for fear that it will slip away from you.

Surat al-Qiyamah 75:17

Indeed, it is upon Us to collect it and to recite it.

Surat al-Qiyamah 75:17

Indeed, it is upon Us to collect it and to recite it.

Tafsir al-Jalalayn

17 - **It is for Us to collect it** in your chest **and to recite it** your reading of it, that is, its flowing on your tongue

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, upon Us is its collection and its recitation**, God Almighty says: Indeed, upon Us is the collection of this Qur'an in your chest, O Muhammad, until We establish it in it. **And its recitation**, He says: And its recitation until you recite it after We have collected it in your chest.

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 Musa ibn Abi Aisha, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **Indeed, it is upon Us to collect it and to recite it** He said: In your chest **and to recite it** He said: You recite it afterward.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of Ibn Abbas: **Indeed, it is upon Us to collect it and to recite it** means that We collect it for you, and to recite it means that We recite it to you so that you do not forget.

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, **Indeed, upon Us is its collection and its recitation**, meaning: It is upon Us to collect it for you so that We may establish it in your heart.

Others interpreted his statement, **and His Qur'an**, and its composition, as if the meaning of the statement to them was that it is up to us to collect it in your heart so that you may memorize it and compose it.

Who said that?

Bishr told us, he said: Saeed told us, on the authority of Qatada, his statement, **Indeed, upon Us is its collection and its recitation**, meaning its preservation and compilation.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **He collected it and recited it**. He said: He memorized it and composed it. It seems that Qatada directed the meaning of the Qur'an to the fact that it is a source from the saying of the speaker: This she-camel has

read in her belly a fetus, if her womb has gathered a child, as Amr ibn Kulthum said:

My arms are broken, blood-red, my brown-skinned, my camel has never read a fetus

Meaning by saying: **You have not read**: You have not given birth to a child. As for Ibn Abbas and Al-Dahhak, they explained that to the fact that it is a source of the saying of the speaker: I read, I read the Qur'an and reading.

Tafsir al-Qurtubi

God Almighty said: **Indeed, upon Us is its collection and its recitation**. He said: **Collect it in your chest and then recite it**.

Tafsir Ibn Kathir

This is an instruction from God the Almighty to His Messenger (peace be upon him) on how to receive revelation from the angel. He would hasten to receive it and race the angel in reciting it. God the Almighty commanded him when the angel came to him with revelation to listen to it and God guaranteed to gather it in his chest and make it easy for him to recite it in the manner in which it was revealed to him, and to explain it to him, interpret it and clarify it. The first case is gathering it in his chest, the second is reciting it, and the third is interpreting it and clarifying its meaning.

That is why God Almighty said: **Do not move your tongue with it to hasten it** meaning the Qur'an, as God Almighty said: **And do not hasten with the Qur'an before its revelation is completed to you and say, 'My Lord, increase me in knowledge'** Then God Almighty said: **Indeed, upon Us is its collection** meaning in your chest **and its recitation** meaning that you recite it. **So when We have recited it** meaning when the angel recites it to you on behalf of God Almighty: **then follow its recitation** meaning listen to it and then recite it as it was recited to you. **Then upon Us is its clarification** meaning after memorizing it and reciting it, We will explain it to you and clarify it and inspire you with its meaning according to what We intended and prescribed. Imam Ahmad said: Abdur-Rahman narrated to us from Abu Uwanah from Musa ibn Abi Aisha from Saeed ibn Jubayr from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) was struggling with the severity of the revelation and he would move his lips." Ibn Abbas said to me: "I move my lips as the Messenger of God (peace and blessings be upon him) moved his lips." Saeed said to me: **And I move my lips as I saw Ibn Abbas move his lips**. Then God, the Almighty, revealed: "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and its recitation." He said: "Collect it in your chest and then you recite it. 'So when We have recited it, follow its recitation.'" That is, listen to it and be silent. **Then upon Us is its clarification**. So after that, whenever Gabriel departed, he would recite it as I had recited it. Al-Bukhari and Muslim narrated it through

other chains of narration on the authority of Musa ibn Abi Aisha. The wording of Al-Bukhari is: **When Gabriel came to him, he would lower his head, and when he left, he would recite it as God, the Almighty, had promised him.**

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Yahya Al-Taimi narrated to us, Musa bin Abi Aisha narrated to us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: "Whenever revelation was sent down to the Messenger of God (blessings and peace of God be upon him), he would encounter difficulty from it. Whenever it was sent down to him, he would be known to move his lips, receiving the beginning and moving his lips with it, lest he forget the beginning before he finished the end." So God, the Most High, revealed: **Move not your tongue with it, to hasten it.** This is what Al-Sha'bi, Al-Hasan Al-Basri, Qatadah, Mujahid, Al-Dahhak and others said: This verse was revealed about that. Ibn Jarir narrated on the authority of Al-Awfi from Ibn Abbas: **Move not your tongue with it, to hasten it.** He said: He would not stop reciting for fear that he would forget it, so God, the Most High, said: "Move not your tongue with it, to hasten it. Indeed, upon Us is its collection" means to collect it for you **and its recitation** means to recite it to you so that you do not forget. Ibn Abbas and Atiyah Al-Awfi said: **Then upon Us is its clarification** means to clarify what is lawful and unlawful. Qatadah also said this. God the Almighty says: {No! Rather, you love that immediate life and neglect the Hereafter.} meaning, what drives them to deny the Day of Resurrection and to disobey what God the Almighty revealed to His Messenger (peace and blessings of God be upon him) of the true revelation and the Noble Qur'an is that their only concern is this immediate worldly life, and they are heedless and distracted from the Hereafter. Then God the Almighty says: {Some faces, that Day, will be radiant.} From radiance, meaning beautiful, bright, radiant, and joyful. {Looking at their Lord.} That is, seeing Him with their own eyes, as Al-Bukhari **may God have mercy on him** narrated in his Sahih: {Indeed, you will see your Lord with your own eyes.} It has been proven that the believers will see God Almighty in the Hereafter in the authentic hadiths through continuous chains of transmission among the scholars of hadith, which cannot be denied or prohibited. This is due to the hadith of Abu Sa'id and Abu Hurayrah, both of which are in the two Sahihs, in which some people said: **O Messenger of God, will we see our Lord on the Day of Resurrection?** He said: **Do you find it difficult to see the sun and the moon when there are no clouds in front of them?** They said: *No.* He said: **Then you will see your Lord like that.**

In the two Sahihs, on the authority of Jarir, he said: The Messenger of God, may God bless him and grant him peace, looked at the moon on the night of the full moon and said: **You will see your Lord as you see this moon! So if you can avoid being overcome in prayer before sunrise or before sunset, then do so.** In the two Sahihs, on the authority of Abu Musa, he said: The Messenger of God, may God bless him and grant him peace, said: "Two gardens of gold, their vessels and everything in them, and two gardens of silver, their vessels and everything in them. And nothing will stand between the people and their seeing God, the

Almighty and Majestic, except the cloak of majesty over His face in the Garden of Eden." In the individual narrations of Muslim, on the authority of Suhaib, on the authority of the Prophet, may God bless him and grant him peace, he said: "When the people of Paradise enter Paradise, God Almighty will say: Do you want something more? They will say: Did You not make our faces white? Did You not admit us to Paradise and save us from the Fire? He will say: Then the veil will be lifted, and they will not be given anything more beloved to them than looking at their Lord, which is the increase." Then he recited this verse: **For those who do good is the best and more.** In the individual narrations of Muslim, on the authority of Jabir, in his hadith: **Indeed, God appears to the believers and laughs,** meaning on the Day of Resurrection. In these hadiths, the believers will look at their Lord, the Almighty and Majestic, on the stage and in the gardens of Paradise. Imam Ahmad said: Abu Mu'awiyah told us, 'Abd al-Malik ibn Abhar told us, Thuwair ibn Abi Fakhita told us, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest of the people of Paradise in status will look at his kingdom for two thousand years, seeing its farthest point as he sees its nearest point, looking at his wives and servants, and the best of them in status will look at the face of God twice a day." And at-Tirmidhi narrated it on the authority of 'Abd ibn Hamid, on the authority of Shababah, on the authority of Isra'il, on the authority of Thawir, said: I heard Ibn Umar, and he mentioned it. He said: And it was narrated by Abd al-Malik ibn Abhar, on the authority of Nuwayr, on the authority of Mujahid, on the authority of Ibn Umar. And likewise it was narrated by al-Thawri, on the authority of Nuwayr, on the authority of Mujahid, on the authority of Ibn Umar, and he did not trace it back to the Prophet. Were it not for the fear of making it too long, we would have included the hadiths with their chains of transmission and wordings from the Sahihs, Hasan, Musnads, and Sunans, but we mentioned that in separate places in this commentary. And success is from God.

This, praise be to God, is agreed upon by the Companions, the Followers, and the early generations of this nation, as it is agreed upon by the Imams of Islam and the guides of mankind. Whoever interprets this to mean that what is meant by *to* is the singular of *blessings*, which are blessings, as al-Thawri said on the authority of Mansur on the authority of Mujahid, **Looking to her Lord,** he said: Waiting for the reward from her Lord. Ibn Jarir narrated it through other chains of transmission on the authority of Mujahid, and Abu Salih also said the same. This speaker has gone far astray and has invalidated what he has gone to, and where is he in relation to the words of God Almighty: **No indeed! They will be veiled from their Lord, that Day.** Al-Shafi'i, may God have mercy on him, said: The disbelievers were not veiled except when it was known that the righteous will see Him, the Almighty and Majestic. Then there are many reports from the Messenger of God, may God bless him and grant him peace, indicating what the context of the noble verse indicates, which is His words, the Almighty: **Looking to her Lord,** Ibn Jarir said: Muhammad ibn Ismail al-Bukhari told us, Adam told us, al-Mubarak told us on the authority of al-Hasan, **Some faces, that Day, will**

Surat al-Qiyamah 75:17

Indeed, it is upon Us to collect it and to recite it.

be radiant, Hasana said: **Looking to her Lord**, he said: Looking to the Creator, and it is right for her to be radiant, and she is looking to..." The Creator.

And the saying of God the Almighty: {And some faces, that Day, will be gloomy, thinking that some terrible disaster will befall them} These are the faces of the wicked that will be gloomy on the Day of Resurrection. Qatada said: Gloomy. As-Suddi said: Their colors will change. Ibn Zayd said: *Gloomy* means scowling.

Thinking means certain **that some terrible disaster will befall them**. Mujahid said: A disaster. Qatada said: Evil. As-Suddi said: Certain that they will perish. Ibn Zayd said: Thinking that they will enter the Fire. This situation is similar to the saying of God the Almighty: {The Day some faces will turn white and some faces will turn black} and the saying of God the Almighty: {Some faces, that Day, will be radiant, laughing and rejoicing. And some faces, that Day, will be covered with dust. Darkness will cover them. Those are the disbelievers, the wicked} and the saying of God the Almighty: {Some faces, that Day, will be humbly submissive, toiling, burning in a blazing Fire} until His saying: {Some faces, that Day, will be radiant, well-pleased with their striving, in a lofty Garden} in similar verses and contexts.

Fath al-Qadir

17- **Indeed, it is for Us to collect it** in your chest so that nothing of it is lost to you **and its recitation** meaning to confirm its recitation on your tongue. Al-Farra' said: Recitation and Quran are two sources. Qatada said: Then follow its Quran: meaning its laws and rulings.

Tafsir al-Baghawi

17- **It is for Us to collect it and recite it**. He said, **It is for Us to collect it in your chest and recite it**.

Tafsir al-Baidawi

17- **It is for Us to collect it** in your chest **and to recite it** and to confirm its recitation on your tongue, which is your emphasis on the prohibition.

Surat al-Qiyamah 75:18

So when We have recited it, follow its recitation.

Tafsir al-Jalalayn

18 - **So when We have recited it** you should recite it to Gabriel **then follow his recitation** listen to his recitation, so the Prophet, may God bless him and grant him peace, would listen and then recite it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **So when We have recited it, then follow its recitation.** The people of interpretation differed in its interpretation. Some of them said: Its interpretation is: So when We have sent it down to you, then listen to its recitation.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur and Ibn Abi Aisha, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **So when We have recited it** means: **So when We have revealed it to you**, "then follow its recitation," meaning: then listen to its recitation.

Sufyan bin Wakee' told us: Jarir told us, on the authority of Musa bin Abi Aisha, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **So when We have recited it, then follow its recitation** means: So when We have revealed it to you, then listen to it.

Others said: Rather, the meaning of this is: If it is recited to you, then follow the laws and rulings contained therein.

Who said that?

Muhammad bin Saad told me: My father told me, my uncle told me, my father told me, on the authority of his father, on the authority of Ibn Abbas: **So when We have recited it, then follow its recitation.** He said: When it is recited to you, then follow what is in it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So when We have recited it, then follow its recitation.** He said: Follow what it has permitted and avoid what it has forbidden.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **So when We have recited it, then follow its recitation.** He said: Follow what it has permitted and avoid what it has forbidden.

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 follow his Qur'an**, meaning: follow what is in it.

Others said: Rather, its meaning is: If we explain it,

then act upon it.

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, **So when We have recited it, then follow its recitation**, meaning: act upon it.

The most correct of these sayings is the one who said: **So when it is recited to you, then act upon it of commands and prohibitions, and follow what you are commanded to do in it**, because it was said to him, **Indeed, upon Us is its collection in your chest and its recitation.** We have shown that the meaning of his saying, **and its recitation** is: and its recitation. This was explained by the meaning of his saying, "So when We have recited it, then follow its recitation. Then upon Us is its clarification," God Almighty says: Then upon Us is the clarification of what is in it of what is lawful and unlawful, and its rulings are detailed for you.

The interpreters differed about the meaning of this. Some of them said something similar to what we have said.

Tafsir al-Qurtubi

God the Almighty said: **So when We have recited it, then follow its recitation.** He said: **So listen to it and be silent.** Then it is upon us to recite it. So after that, Gabriel, peace be upon them both, would come to the Messenger of God (peace and blessings of God be upon him), and he would listen. And when Gabriel, peace be upon him, departed, the Prophet (peace and blessings of God be upon him) would recite it as he had approved. This was also narrated by Al-Bukhari. Similar to this verse is God the Almighty's saying: **And do not hasten with the Qur'an before its revelation is completed to you.** (Ta-Ha: 114), which has already been mentioned. Amir Al-Sha'bi said: He would hasten to recite it when it was revealed to him out of his love for it and because it was sweet to his tongue. So he was forbidden from doing that until it was complete, because some of it is connected to others. It was said: Whenever the revelation came down to him, peace be upon him, he would move his tongue with the revelation for fear that he would forget it. So the verse was revealed: **And do not hasten with the Qur'an before its revelation is completed to you** (Ta-Ha: 114), and the verse was revealed: **We will make you recite, and you will not forget** (al-A'la 87:6), and the verse was revealed: **Do not move your tongue with it.** Ibn Abbas said: **And His recitation** means and its recitation to you. Recitation and the Qur'an, according to Al-Farra', are two sources. Qatada said: **So follow His recitation** means follow His laws and rulings.

Tafsir Ibn Kathir

This is an instruction from God the Almighty to His Messenger (peace be upon him) on how to receive revelation from the angel. He would hasten to receive it and race the angel in reciting it. God the Almighty

commanded him when the angel came to him with revelation to listen to it and God guaranteed to gather it in his chest and make it easy for him to recite it in the manner in which it was revealed to him, and to explain it to him, interpret it and clarify it. The first case is gathering it in his chest, the second is reciting it, and the third is interpreting it and clarifying its meaning. That is why God Almighty said: **Do not move your tongue with it to hasten it** meaning the Qur'an, as God Almighty said: **And do not hasten with the Qur'an before its revelation is completed to you and say, 'My Lord, increase me in knowledge'** Then God Almighty said: **Indeed, upon Us is its collection** meaning in your chest **and its recitation** meaning that you recite it. **So when We have recited it** meaning when the angel recites it to you on behalf of God Almighty: **then follow its recitation** meaning listen to it and then recite it as it was recited to you. **Then upon Us is its clarification** meaning after memorizing it and reciting it, We will explain it to you and clarify it and inspire you with its meaning according to what We intended and prescribed. Imam Ahmad said: Abdur-Rahman narrated to us from Abu Uwanah from Musa ibn Abi Aisha from Saeed ibn Jubayr from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) was struggling with the severity of the revelation and he would move his lips." Ibn Abbas said to me: "I move my lips as the Messenger of God (peace and blessings be upon him) moved his lips." Saeed said to me: **And I move my lips as I saw Ibn Abbas move his lips.** Then God, the Almighty, revealed: "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and its recitation." He said: "Collect it in your chest and then you recite it. 'So when We have recited it, follow its recitation.'" That is, listen to it and be silent. **Then upon Us is its clarification.** So after that, whenever Gabriel departed, he would recite it as I had recited it. Al-Bukhari and Muslim narrated it through other chains of narration on the authority of Musa ibn Abi Aisha. The wording of Al-Bukhari is: **When Gabriel came to him, he would lower his head, and when he left, he would recite it as God, the Almighty, had promised him.**

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Yahya Al-Taimi narrated to us, Musa bin Abi Aisha narrated to us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: "Whenever revelation was sent down to the Messenger of God (blessings and peace of God be upon him), he would encounter difficulty from it. Whenever it was sent down to him, he would be known to move his lips, receiving the beginning and moving his lips with it, lest he forget the beginning before he finished the end." So God, the Most High, revealed: **Move not your tongue with it, to hasten it.** This is what Al-Sha'bi, Al-Hasan Al-Basri, Qatadah, Mujahid, Al-Dahhak and others said: This verse was revealed about that. Ibn Jarir narrated on the authority of Al-Awfi from Ibn Abbas: **Move not your tongue with it, to hasten it.** He said: He would not stop reciting for fear that he would forget it, so God, the Most High, said: "Move not your tongue with it, to hasten it. Indeed, upon Us is its collection" means to collect it for you **and its recitation** means to recite it to you so that you do

not forget. Ibn Abbas and Atiyyah Al-Awfi said: **Then upon Us is its clarification** means to clarify what is lawful and unlawful. Qatadah also said this. God the Almighty says: {No! Rather, you love that immediate life and neglect the Hereafter.} meaning, what drives them to deny the Day of Resurrection and to disobey what God the Almighty revealed to His Messenger (peace and blessings of God be upon him) of the true revelation and the Noble Qur'an is that their only concern is this immediate worldly life, and they are heedless and distracted from the Hereafter. Then God the Almighty says: {Some faces, that Day, will be radiant.} From radiance, meaning beautiful, bright, radiant, and joyful. {Looking at their Lord.} That is, seeing Him with their own eyes, as Al-Bukhari **may God have mercy on him** narrated in his Sahih: {Indeed, you will see your Lord with your own eyes.} It has been proven that the believers will see God Almighty in the Hereafter in the authentic hadiths through continuous chains of transmission among the scholars of hadith, which cannot be denied or prohibited. This is due to the hadith of Abu Sa'id and Abu Hurayrah, both of which are in the two Sahihs, in which some people said: **O Messenger of God, will we see our Lord on the Day of Resurrection?** He said: **Do you find it difficult to see the sun and the moon when there are no clouds in front of them?** They said: *No.* He said: **Then you will see your Lord like that.**

In the two Sahihs, on the authority of Jarir, he said: The Messenger of God, may God bless him and grant him peace, looked at the moon on the night of the full moon and said: **You will see your Lord as you see this moon! So if you can avoid being overcome in prayer before sunrise or before sunset, then do so.** In the two Sahihs, on the authority of Abu Musa, he said: The Messenger of God, may God bless him and grant him peace, said: "Two gardens of gold, their vessels and everything in them, and two gardens of silver, their vessels and everything in them. And nothing will stand between the people and their seeing God, the Almighty and Majestic, except the cloak of majesty over His face in the Garden of Eden." In the individual narrations of Muslim, on the authority of Suhaib, on the authority of the Prophet, may God bless him and grant him peace, he said: "When the people of Paradise enter Paradise, God Almighty will say: Do you want something more? They will say: Did You not make our faces white? Did You not admit us to Paradise and save us from the Fire? He will say: Then the veil will be lifted, and they will not be given anything more beloved to them than looking at their Lord, which is the increase." Then he recited this verse: **For those who do good is the best and more.** In the individual narrations of Muslim, on the authority of Jabir, in his hadith: **Indeed, God appears to the believers and laughs,** meaning on the Day of Resurrection. In these hadiths, the believers will look at their Lord, the Almighty and Majestic, on the stage and in the gardens of Paradise. Imam Ahmad said: Abu Mu'awiyah told us, 'Abd al-Malik ibn Abhar told us, Thuwair ibn Abi Fakhita told us, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest of the people of Paradise in status will look at his kingdom for two thousand

years, seeing its farthest point as he sees its nearest point, looking at his wives and servants, and the best of them in status will look at the face of God twice a day." And at-Tirmidhi narrated it on the authority of 'Abd ibn Hamid, on the authority of Shababah, on the authority of Isra'il, on the authority of Thawri, said: I heard Ibn Umar, and he mentioned it. He said: And it was narrated by Abd al-Malik ibn Abhar, on the authority of Nuwayr, on the authority of Mujahid, on the authority of Ibn Umar. And likewise it was narrated by al-Thawri, on the authority of Nuwayr, on the authority of Mujahid, on the authority of Ibn Umar, and he did not trace it back to the Prophet. Were it not for the fear of making it too long, we would have included the hadiths with their chains of transmission and wordings from the Sahihs, Hasan, Musnads, and Sunans, but we mentioned that in separate places in this commentary. And success is from God.

This, praise be to God, is agreed upon by the Companions, the Followers, and the early generations of this nation, as it is agreed upon by the Imams of Islam and the guides of mankind. Whoever interprets this to mean that what is meant by *to* is the singular of *blessings*, which are blessings, as al-Thawri said on the authority of Mansur on the authority of Mujahid, **Looking to her Lord**, he said: Waiting for the reward from her Lord. Ibn Jarir narrated it through other chains of transmission on the authority of Mujahid, and Abu Salih also said the same. This speaker has gone far astray and has invalidated what he has gone to, and where is he in relation to the words of God Almighty: **No indeed! They will be veiled from their Lord, that Day.** Al-Shafi'i, may God have mercy on him, said: The disbelievers were not veiled except when it was known that the righteous will see Him, the Almighty and Majestic. Then there are many reports from the Messenger of God, may God bless him and grant him peace, indicating what the context of the noble verse indicates, which is His words, the Almighty: **Looking to her Lord**, Ibn Jarir said: Muhammad ibn Ismail al-Bukhari told us, Adam told us, al-Mubarak told us on the authority of al-Hasan, **Some faces, that Day, will be radiant**, Hasana said: **Looking to her Lord**, he said: Looking to the Creator, and it is right for her to be radiant, and she is looking to..." The Creator.

And the saying of God the Almighty: {And some faces, that Day, will be gloomy, thinking that some terrible disaster will befall them} These are the faces of the wicked that will be gloomy on the Day of Resurrection. Qatada said: Gloomy. As-Suddi said: Their colors will change. Ibn Zayd said: *Gloomy* means scowling. *Thinking* means certain **that some terrible disaster will befall them**. Mujahid said: A disaster. Qatada said: Evil. As-Suddi said: Certain that they will perish. Ibn Zayd said: Thinking that they will enter the Fire. This situation is similar to the saying of God the Almighty: {The Day some faces will turn white and some faces will turn black} and the saying of God the Almighty: {Some faces, that Day, will be radiant, laughing and rejoicing. And some faces, that Day, will be covered with dust. Darkness will cover them. Those are the disbelievers, the wicked} and the saying of God the Almighty: {Some faces, that Day, will be humbly submissive, toiling, burning in a blazing Fire} until His saying: {Some faces, that Day, will be radiant, well-pleased with their striving, in a lofty Garden} in

similar verses and contexts.

Fath al-Qadir

18- **So when We have recited it** meaning We have completed its recitation to you through the tongue of Gabriel **then follow its recitation** meaning its recitation.

Tafsir al-Baghawi

18- **So when We have recited it, then follow its recitation.** So when We have revealed it, then listen.

Tafsir al-Baidawi

18- **So when We have recited it to you** by the tongue of Gabriel, **then follow its recitation** its recitation and repeat it, explaining it in your mind.

Surat al-Qiyamah 75:19

Then it is upon Us to explain it.

Surat al-Qiyamah 75:19

Then it is upon Us to explain it.

Tafsir al-Jalalayn

19 - **Then it is for Us to make it clear** by making it clear to you. The connection between this verse and the one before it is that the former included turning away from the verses of God and this one included taking the initiative to memorize them.

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, **Then it is for Us to make it clear**, meaning its lawful and unlawful, so that is its clear explanation.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then it is for Us to make it clear**, making clear what is permissible, avoiding what is forbidden, disobeying it, and obeying it.

Others said: Rather, the meaning of this is: Then it is up to us to explain it with your tongue.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Musa bin Abi Aisha, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Then it is up to Us to make it clear**. He said: Make it clear with your tongue.

Tafsir al-Qurtubi

The Almighty says: **Then it is for Us to make it clear**. That is, to explain what it contains of limits, what is permissible, and what is forbidden. This was said by Qatada. It was also said: Then it is for Us to make clear what it contains of promises and threats and to fulfill them. It was also said: That is, it is for Us to make it clear with your tongue.

Tafsir Ibn Kathir

This is an instruction from God the Almighty to His Messenger (peace be upon him) on how to receive revelation from the angel. He would hasten to receive it and race the angel in reciting it. God the Almighty commanded him when the angel came to him with revelation to listen to it and God guaranteed to gather it in his chest and make it easy for him to recite it in the manner in which it was revealed to him, and to explain

it to him, interpret it and clarify it. The first case is gathering it in his chest, the second is reciting it, and the third is interpreting it and clarifying its meaning. That is why God Almighty said: **Do not move your tongue with it to hasten it** meaning the Qur'an, as God Almighty said: **And do not hasten with the Qur'an before its revelation is completed to you and say, 'My Lord, increase me in knowledge'** Then God Almighty said: **Indeed, upon Us is its collection** meaning in your chest **and its recitation** meaning that you recite it. **So when We have recited it** meaning when the angel recites it to you on behalf of God Almighty: **then follow its recitation** meaning listen to it and then recite it as it was recited to you. **Then upon Us is its clarification** meaning after memorizing it and reciting it, We will explain it to you and clarify it and inspire you with its meaning according to what We intended and prescribed. Imam Ahmad said: Abdur-Rahman narrated to us from Abu Uwanah from Musa ibn Abi Aisha from Saeed ibn Jubayr from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) was struggling with the severity of the revelation and he would move his lips." Ibn Abbas said to me: "I move my lips as the Messenger of God (peace and blessings be upon him) moved his lips." Saeed said to me: **And I move my lips as I saw Ibn Abbas move his lips**. Then God, the Almighty, revealed: "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and its recitation." He said: "Collect it in your chest and then you recite it. 'So when We have recited it, follow its recitation.'" That is, listen to it and be silent. **Then upon Us is its clarification**. So after that, whenever Gabriel departed, he would recite it as I had recited it. Al-Bukhari and Muslim narrated it through other chains of narration on the authority of Musa ibn Abi Aisha. The wording of Al-Bukhari is: **When Gabriel came to him, he would lower his head, and when he left, he would recite it as God, the Almighty, had promised him**.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Yahya Al-Taimi narrated to us, Musa bin Abi Aisha narrated to us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: "Whenever revelation was sent down to the Messenger of God (blessings and peace of God be upon him), he would encounter difficulty from it. Whenever it was sent down to him, he would be known to move his lips, receiving the beginning and moving his lips with it, lest he forget the beginning before he finished the end." So God, the Most High, revealed: **Move not your tongue with it, to hasten it**. This is what Al-Sha'bi, Al-Hasan Al-Basri, Qatadah, Mujahid, Al-Dahhak and others said: This verse was revealed about that. Ibn Jarir narrated on the authority of Al-Awfi from Ibn Abbas: **Move not your tongue with it, to hasten it**. He said: He would not stop reciting for fear that he would forget it, so God, the Most High, said: "Move not your tongue with it, to hasten it. Indeed, upon Us is its collection" means to collect it for you **and its recitation** means to recite it to you so that you do not forget. Ibn Abbas and Atiyah Al-Awfi said: **Then upon Us is its clarification** means to clarify what is lawful and unlawful. Qatadah also said this. God the Almighty says: {No! Rather, you love that immediate

life and neglect the Hereafter.} meaning, what drives them to deny the Day of Resurrection and to disobey what God the Almighty revealed to His Messenger (peace and blessings of God be upon him) of the true revelation and the Noble Qur'an is that their only concern is this immediate worldly life, and they are heedless and distracted from the Hereafter. Then God the Almighty says: {Some faces, that Day, will be radiant.} From radiance, meaning beautiful, bright, radiant, and joyful. {Looking at their Lord.} That is, seeing Him with their own eyes, as Al-Bukhari **may God have mercy on him** narrated in his Sahih: {Indeed, you will see your Lord with your own eyes.} It has been proven that the believers will see God Almighty in the Hereafter in the authentic hadiths through continuous chains of transmission among the scholars of hadith, which cannot be denied or prohibited. This is due to the hadith of Abu Sa'id and Abu Hurayrah, both of which are in the two Sahihs, in which some people said: **O Messenger of God, will we see our Lord on the Day of Resurrection?** He said: **Do you find it difficult to see the sun and the moon when there are no clouds in front of them?** They said: *No*. He said: **Then you will see your Lord like that.**

In the two Sahihs, on the authority of Jarir, he said: The Messenger of God, may God bless him and grant him peace, looked at the moon on the night of the full moon and said: **You will see your Lord as you see this moon! So if you can avoid being overcome in prayer before sunrise or before sunset, then do so.** In the two Sahihs, on the authority of Abu Musa, he said: The Messenger of God, may God bless him and grant him peace, said: "Two gardens of gold, their vessels and everything in them, and two gardens of silver, their vessels and everything in them. And nothing will stand between the people and their seeing God, the Almighty and Majestic, except the cloak of majesty over His face in the Garden of Eden." In the individual narrations of Muslim, on the authority of Suhaib, on the authority of the Prophet, may God bless him and grant him peace, he said: "When the people of Paradise enter Paradise, God Almighty will say: Do you want something more? They will say: Did You not make our faces white? Did You not admit us to Paradise and save us from the Fire? He will say: Then the veil will be lifted, and they will not be given anything more beloved to them than looking at their Lord, which is the increase." Then he recited this verse: **For those who do good is the best and more.** In the individual narrations of Muslim, on the authority of Jabir, in his hadith: **Indeed, God appears to the believers and laughs,** meaning on the Day of Resurrection. In these hadiths, the believers will look at their Lord, the Almighty and Majestic, on the stage and in the gardens of Paradise. Imam Ahmad said: Abu Mu'awiyah told us, 'Abd al-Malik ibn Abhar told us, Thuwair ibn Abi Fakhita told us, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest of the people of Paradise in status will look at his kingdom for two thousand years, seeing its farthest point as he sees its nearest point, looking at his wives and servants, and the best of them in status will look at the face of God twice a day." And at-Tirmidhi narrated it on the authority of 'Abd ibn Hamid, on the authority of Shababah, on the authority of Isra'il, on the authority of Thawir, said: I

heard Ibn Umar, and he mentioned it. He said: And it was narrated by Abd al-Malik ibn Abhar, on the authority of Nuwayr, on the authority of Mujahid, on the authority of Ibn Umar. And likewise it was narrated by al-Thawri, on the authority of Nuwayr, on the authority of Mujahid, on the authority of Ibn Umar, and he did not trace it back to the Prophet. Were it not for the fear of making it too long, we would have included the hadiths with their chains of transmission and wordings from the Sahihs, Hasan, Musnads, and Sunans, but we mentioned that in separate places in this commentary. And success is from God.

This, praise be to God, is agreed upon by the Companions, the Followers, and the early generations of this nation, as it is agreed upon by the Imams of Islam and the guides of mankind. Whoever interprets this to mean that what is meant by *to* is the singular of *blessings*, which are blessings, as al-Thawri said on the authority of Mansur on the authority of Mujahid, **Looking to her Lord**, he said: Waiting for the reward from her Lord. Ibn Jarir narrated it through other chains of transmission on the authority of Mujahid, and Abu Salih also said the same. This speaker has gone far astray and has invalidated what he has gone to, and where is he in relation to the words of God Almighty: **No indeed! They will be veiled from their Lord, that Day.** Al-Shafi'i, may God have mercy on him, said: The disbelievers were not veiled except when it was known that the righteous will see Him, the Almighty and Majestic. Then there are many reports from the Messenger of God, may God bless him and grant him peace, indicating what the context of the noble verse indicates, which is His words, the Almighty: **Looking to her Lord**, Ibn Jarir said: Muhammad ibn Ismail al-Bukhari told us, Adam told us, al-Mubarak told us on the authority of al-Hasan, **Some faces, that Day, will be radiant**, Hasana said: **Looking to her Lord**, he said: Looking to the Creator, and it is right for her to be radiant, and she is looking to..." The Creator.

And the saying of God the Almighty: {And some faces, that Day, will be gloomy, thinking that some terrible disaster will befall them} These are the faces of the wicked that will be gloomy on the Day of Resurrection. Qatada said: Gloomy. As-Suddi said: Their colors will change. Ibn Zayd said: *Gloomy* means scowling. *Thinking* means certain **that some terrible disaster will befall them**. Mujahid said: A disaster. Qatada said: Evil. As-Suddi said: Certain that they will perish. Ibn Zayd said: Thinking that they will enter the Fire. This situation is similar to the saying of God the Almighty: {The Day some faces will turn white and some faces will turn black} and the saying of God the Almighty: {Some faces, that Day, will be radiant, laughing and rejoicing. And some faces, that Day, will be covered with dust. Darkness will cover them. Those are the disbelievers, the wicked} and the saying of God the Almighty: {Some faces, that Day, will be humbly submissive, toiling, burning in a blazing Fire} until His saying: {Some faces, that Day, will be radiant, well-pleased with their striving, in a lofty Garden} in similar verses and contexts.

Fath al-Qadir

19- **Then it is for Us to make it clear** meaning to

Surat al-Qiyamah 75:19

Then it is upon Us to explain it.

explain what is permissible and what is forbidden in it and to clarify what is unclear in it. Al-Zajjaj said: The meaning is that it is for Us to send it down to you as an Arabic Qur'an that contains clarification for the people. It was also said that the meaning is: It is for Us to make it clear in your language.

Tafsir al-Baghawi

19- **Then it is for Us to explain it**, it is for Us to explain it with your tongue. He said: So whenever Gabriel, peace be upon him, came to him, he lowered his head, and when he left, he recited it as God, the Almighty, had promised him. Muhammad ibn Ismail narrated it, on the authority of Abdullah ibn Musa, on the authority of Israel, on the authority of Musa ibn Abi Aisha with this chain of transmission, and he said: "He used to move his lips when it was revealed to him, fearing that it might slip away from him, so it was said to him: 'Do not move your tongue about it.' 'It is for Us to collect it'" that We collect it in your chest **and to recite it** that you recite it.

Tafsir al-Baidawi

19- **Then it is for Us to explain it**. Explaining whatever is unclear to you of its meanings. It is evidence for the permissibility of delaying the explanation beyond the time of the address. It is an objection to emphasize the rebuke of the love of haste if it is reprehensible in what is the most important of matters and the foundation of the religion, so how is it in other matters? Or by mentioning what happened during the revelation of these verses. It was said that the address is to the man mentioned and the meaning is that he will be given his book and his tongue will falter from reading it quickly out of fear, so it will be said to him, "Do not move your tongue with it to hasten it, for it is for Us, by virtue of the promise, to collect what is in it of your deeds and read it. So when We read it, follow its reading with acknowledgment or contemplation of it. Then it is for Us to explain the command to him to be rewarded for it."

Surat al-Qiyamah 75:20

No! Rather, you love the immediate.

Tafsir al-Jalalayn

20 - *No* is an opening statement meaning *No but you love the immediate* worldly life with the letter ta' and the letter ya' in both verbs

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His servants addressed by this Qur'an, who prefer the adornments of this worldly life over the Hereafter: The matter is not as you say, O people, that you will not be resurrected after your death, nor will you be rewarded for your deeds. Rather, what has led you to say this is your love of this immediate world, and your preference of its desires over the Hereafter and its pleasures. So you believe in the immediate life and deny the hereafter.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **No! Rather, you love the immediate * and neglect the Hereafter.** Most people choose the immediate, except for those whom God has mercy on and protected.

Tafsir al-Qurtubi

The Almighty said: *No*. Ibn Abbas said: meaning that Abu Jahl does not believe in the interpretation and explanation of the Qur'an. It was also said: meaning (*No*) they do not pray nor do they pay zakat, meaning the infidels of Mecca. **Rather, you love** meaning, rather, you infidels of Mecca love **the immediate life** meaning the worldly life and the life in it.

Tafsir Ibn Kathir

This is an instruction from God the Almighty to His Messenger (peace be upon him) on how to receive revelation from the angel. He would hasten to receive it and race the angel in reciting it. God the Almighty commanded him when the angel came to him with revelation to listen to it and God guaranteed to gather it in his chest and make it easy for him to recite it in the manner in which it was revealed to him, and to explain it to him, interpret it and clarify it. The first case is gathering it in his chest, the second is reciting it, and the third is interpreting it and clarifying its meaning. That is why God Almighty said: **Do not move your tongue with it to hasten it** meaning the Qur'an, as God Almighty said: **And do not hasten with the Qur'an before its revelation is completed to you and say, 'My Lord, increase me in knowledge'** Then God Almighty said: **Indeed, upon Us is its collection** meaning in your chest **and its recitation** meaning that you recite it. **So when We have recited it** meaning when the angel recites it to you on behalf of God Almighty: **then follow**

its recitation meaning listen to it and then recite it as it was recited to you. **Then upon Us is its clarification** meaning after memorizing it and reciting it, We will explain it to you and clarify it and inspire you with its meaning according to what We intended and prescribed. Imam Ahmad said: Abdur-Rahman narrated to us from Abu Uwanah from Musa ibn Abi Aisha from Saeed ibn Jubayr from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) was struggling with the severity of the revelation and he would move his lips." Ibn Abbas said to me: "I move my lips as the Messenger of God (peace and blessings be upon him) moved his lips." Saeed said to me: **And I move my lips as I saw Ibn Abbas move his lips.** Then God, the Almighty, revealed: "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and its recitation." He said: "Collect it in your chest and then you recite it. 'So when We have recited it, follow its recitation.'" That is, listen to it and be silent. **Then upon Us is its clarification.** So after that, whenever Gabriel departed, he would recite it as I had recited it. Al-Bukhari and Muslim narrated it through other chains of narration on the authority of Musa ibn Abi Aisha. The wording of Al-Bukhari is: **When Gabriel came to him, he would lower his head, and when he left, he would recite it as God, the Almighty, had promised him.**

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Hereafter in the authentic hadiths through continuous chains of transmission among the scholars of hadith, which cannot be denied or prohibited. This is due to the hadith of Abu Sa'id and Abu Hurayrah, both of which are in the two Sahihs, in which some people said: **O Messenger of God, will we see our Lord on the Day of Resurrection?** He said: **Do you find it difficult to see the sun and the moon when there are no clouds in front of them?** They said: *No*. He said: **Then you will see your Lord like that.**

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And the saying of God the Almighty: {And some faces, that Day, will be gloomy, thinking that some terrible disaster will befall them} These are the faces of the wicked that will be gloomy on the Day of Resurrection. Qatada said: Gloomy. As-Suddi said: Their colors will change. Ibn Zayd said: *Gloomy* means scowling. *Thinking* means certain **that some terrible disaster will befall them**. Mujahid said: A disaster. Qatada said: Evil. As-Suddi said: Certain that they will perish. Ibn Zayd said: Thinking that they will enter the Fire. This situation is similar to the saying of God the Almighty: {The Day some faces will turn white and some faces will turn black} and the saying of God the Almighty: {Some faces, that Day, will be radiant, laughing and rejoicing. And some faces, that Day, will be covered with dust. Darkness will cover them. Those are the disbelievers, the wicked} and the saying of God the Almighty: {Some faces, that Day, will be humbly submissive, toiling, burning in a blazing Fire} until His saying: {Some faces, that Day, will be radiant, well-pleased with their striving, in a lofty Garden} in similar verses and contexts.

Fath al-Qadir

20- **No! Rather, you love the immediate.** "No!" is to deter from haste and encourage patience. It was also said that it is to deter those who do not believe in the Quran and consider it clear from the disbelievers. Ata' said: meaning, Abu Jahl does not believe in the Quran and its explanation. The people of Medina and the Kufians read it as "but you love.

Tafsir al-Baghawi

20- No, but you love the immediate.

Tafsir al-Baidawi

20- No" is a deterrent to the Messenger from the habit of haste or to man from being deceived by the immediate. "Rather, you love the immediate."

Surat al-Qiyamah 75:21
And you abandon the Hereafter

Surat al-Qiyamah 75:21

And you abandon the Hereafter

Tafsir al-Jalalayn

21 - **And you abandon the Hereafter** and do not work for it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And you abandon the Hereafter.**

Tafsir al-Qurtubi

God the Almighty said: **And you leave** meaning you call upon **the Hereafter** and working for it. In some of the interpretations it is said: The Hereafter is Paradise. The people of Medina and the Kufians read (**but you love**) and (**you leave**) with a ta' in both of them as addressing, and Abu Ubaid chose it. He said: If it weren't for the dislike of the disagreement of these reciters, I would have read it with a ya', because the human being was mentioned before that. The rest read it with a ya' as report, and this is the choice of Abu Hatim. So whoever reads with a ya' responded to the Almighty's saying: {And the human being is informed} which means people. And whoever reads it with a ta', then he confronted them with a rebuke, because that is more eloquent in the intended meaning, similar to the verse: {Indeed, these love the immediate and leave behind them a heavy Day} (al-Insan 76:27).

Tafsir Ibn Kathir

This is an instruction from God the Almighty to His Messenger (peace be upon him) on how to receive revelation from the angel. He would hasten to receive it and race the angel in reciting it. God the Almighty commanded him when the angel came to him with revelation to listen to it and God guaranteed to gather it in his chest and make it easy for him to recite it in the manner in which it was revealed to him, and to explain it to him, interpret it and clarify it. The first case is gathering it in his chest, the second is reciting it, and the third is interpreting it and clarifying its meaning. That is why God Almighty said: **Do not move your tongue with it to hasten it** meaning the Qur'an, as God Almighty said: **And do not hasten with the Qur'an before its revelation is completed to you and say, 'My Lord, increase me in knowledge'** Then God Almighty said: **Indeed, upon Us is its collection** meaning in your chest and **its recitation** meaning that you recite it. **So when We have recited it** meaning when the angel recites it to you on behalf of God Almighty: **then follow its recitation** meaning listen to it and then recite it as it

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Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Yahya Al-Taimi narrated to us, Musa bin Abi Aisha narrated to us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: "Whenever revelation was sent down to the Messenger of God (blessings and peace of God be upon him), he would encounter difficulty from it. Whenever it was sent down to him, he would be known to move his lips, receiving the beginning and moving his lips with it, lest he forget the beginning before he finished the end." So God, the Most High, revealed: **Move not your tongue with it, to hasten it.** This is what Al-Sha'bi, Al-Hasan Al-Basri, Qatadah, Mujahid, Al-Dahhak and others said: This verse was revealed about that. Ibn Jarir narrated on the authority of Al-Awfi from Ibn Abbas: **Move not your tongue with it, to hasten it.** He said: He would not stop reciting for fear that he would forget it, so God, the Most High, said: "Move not your tongue with it, to hasten it. Indeed, upon Us is its collection" means to collect it for you **and its recitation** means to recite it to you so that you do not forget. Ibn Abbas and Atiyyah Al-Awfi said: **Then upon Us is its clarification** means to clarify what is lawful and unlawful. Qatadah also said this. God the Almighty says: {No! Rather, you love that immediate life and neglect the Hereafter.} meaning, what drives them to deny the Day of Resurrection and to disobey what God the Almighty revealed to His Messenger (peace and blessings of God be upon him) of the true revelation and the Noble Qur'an is that their only concern is this immediate worldly life, and they are heedless and distracted from the Hereafter. Then God the Almighty says: {Some faces, that Day, will be radiant.} From radiance, meaning beautiful, bright, radiant, and joyful. {Looking at their Lord.} That is, seeing Him with their own eyes, as Al-Bukhari **may God have mercy on him** narrated in his Sahih: {Indeed, you will see your Lord with your own eyes.} It has been

proven that the believers will see God Almighty in the Hereafter in the authentic hadiths through continuous chains of transmission among the scholars of hadith, which cannot be denied or prohibited. This is due to the hadith of Abu Sa'îd and Abu Hurayrah, both of which are in the two Sahihs, in which some people said: **O Messenger of God, will we see our Lord on the Day of Resurrection?** He said: **Do you find it difficult to see the sun and the moon when there are no clouds in front of them?** They said: *No*. He said: **Then you will see your Lord like that.**

In the two Sahihs, on the authority of Jarir, he said: The Messenger of God, may God bless him and grant him peace, looked at the moon on the night of the full moon and said: **You will see your Lord as you see this moon! So if you can avoid being overcome in prayer before sunrise or before sunset, then do so.** In the two Sahihs, on the authority of Abu Musa, he said: The Messenger of God, may God bless him and grant him peace, said: "Two gardens of gold, their vessels and everything in them, and two gardens of silver, their vessels and everything in them. And nothing will stand between the people and their seeing God, the Almighty and Majestic, except the cloak of majesty over His face in the Garden of Eden." In the individual narrations of Muslim, on the authority of Suhaib, on the authority of the Prophet, may God bless him and grant him peace, he said: "When the people of Paradise enter Paradise, God Almighty will say: Do you want something more? They will say: Did You not make our faces white? Did You not admit us to Paradise and save us from the Fire? He will say: Then the veil will be lifted, and they will not be given anything more beloved to them than looking at their Lord, which is the increase." Then he recited this verse: **For those who do good is the best and more.** In the individual narrations of Muslim, on the authority of Jabir, in his hadith: **Indeed, God appears to the believers and laughs,** meaning on the Day of Resurrection. In these hadiths, the believers will look at their Lord, the Almighty and Majestic, on the stage and in the gardens of Paradise. Imam Ahmad said: Abu Mu'awiyah told us, 'Abd al-Malik ibn Abhar told us, Thuwair ibn Abi Fakhita told us, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest of the people of Paradise in status will look at his kingdom for two thousand years, seeing its farthest point as he sees its nearest point, looking at his wives and servants, and the best of them in status will look at the face of God twice a day." And at-Tirmidhi narrated it on the authority of 'Abd ibn Hamid, on the authority of Shababah, on the authority of Isra'il, on the authority of Thawir, said: I heard Ibn Umar, and he mentioned it. He said: And it was narrated by Abd al-Malik ibn Abhar, on the authority of Nuwayr, on the authority of Mujahid, on the authority of Ibn Umar. And likewise it was narrated by al-Thawri, on the authority of Nuwayr, on the authority of Mujahid, on the authority of Ibn Umar, and he did not trace it back to the Prophet. Were it not for the fear of making it too long, we would have included the hadiths with their chains of transmission and wordings from the Sahihs, Hasan, Musnads, and Sunans, but we mentioned that in separate places in this commentary. And success is from God.

This, praise be to God, is agreed upon by the

Companions, the Followers, and the early generations of this nation, as it is agreed upon by the Imams of Islam and the guides of mankind. Whoever interprets this to mean that what is meant by *to* is the singular of *blessings*, which are blessings, as al-Thawri said on the authority of Mansur on the authority of Mujahid, **Looking to her Lord**, he said: Waiting for the reward from her Lord. Ibn Jarir narrated it through other chains of transmission on the authority of Mujahid, and Abu Salih also said the same. This speaker has gone far astray and has invalidated what he has gone to, and where is he in relation to the words of God Almighty: **No indeed! They will be veiled from their Lord, that Day.** Al-Shafi'i, may God have mercy on him, said: The disbelievers were not veiled except when it was known that the righteous will see Him, the Almighty and Majestic. Then there are many reports from the Messenger of God, may God bless him and grant him peace, indicating what the context of the noble verse indicates, which is His words, the Almighty: **Looking to her Lord**, Ibn Jarir said: Muhammad ibn Ismail al-Bukhari told us, Adam told us, al-Mubarak told us on the authority of al-Hasan, **Some faces, that Day, will be radiant**, Hasana said: **Looking to her Lord**, he said: Looking to the Creator, and it is right for her to be radiant, and she is looking to..." The Creator.

And the saying of God the Almighty: {And some faces, that Day, will be gloomy, thinking that some terrible disaster will befall them} These are the faces of the wicked that will be gloomy on the Day of Resurrection. Qatada said: Gloomy. As-Suddi said: Their colors will change. Ibn Zayd said: *Gloomy* means scowling. *Thinking* means certain **that some terrible disaster will befall them**. Mujahid said: A disaster. Qatada said: Evil. As-Suddi said: Certain that they will perish. Ibn Zayd said: Thinking that they will enter the Fire. This situation is similar to the saying of God the Almighty: {The Day some faces will turn white and some faces will turn black} and the saying of God the Almighty: {Some faces, that Day, will be radiant, laughing and rejoicing. And some faces, that Day, will be covered with dust. Darkness will cover them. Those are the disbelievers, the wicked} and the saying of God the Almighty: {Some faces, that Day, will be humbly submissive, toiling, burning in a blazing Fire} until His saying: {Some faces, that Day, will be radiant, well-pleased with their striving, in a lofty Garden} in similar verses and contexts.

Fath al-Qadir

21- **Wa tadhharoon** with the superlative in both verbs. The rest read them with the subjunctive in both. According to the first reading, the address is to them as a rebuke and a rebuke. According to the second reading, the address is directed back to the human being because it means people. The meaning is: You love this world and abandon the *afterlife* and do not work for it.

Tafsir al-Baghawi

21- **And you abandon the Hereafter.** The people of Medina and Kufa read **tahbun wa tadhharun** with a ta'

Surat al-Qiyamah 75:21

And you abandon the Hereafter

in both, while others read it with a *ya'*, meaning they choose this world over the Hereafter and work for it, meaning the infidels of Mecca. Whoever reads it with a *ta'* then it is based on the estimation: Say to them, O Muhammad: Rather, you love and abandon.

Tafsir al-Baidawi

21- **And you abandon the Hereafter** is a generalization of the address, indicating that the children of Adam are naturally inclined to haste, even though the address is to humans, and what is meant by it is the species, so the pronoun is plural for the meaning, and this is supported by the reading of Ibn Kathir, Ibn Amir, and the two Basrans with the letter *ya* in both of them.

Surat al-Qiyamah 75:22

Some faces, that Day, will be radiant.

Tafsir al-Jalalayn

22 - **Some faces that Day** meaning the Day of Resurrection **will be radiant** beautiful and bright

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **On that Day some faces will be radiant**. God Almighty says: On that Day some faces, meaning the Day of Resurrection, will be radiant: meaning beautiful and handsome from bliss. It is said from that: So-and-so's face is radiant: if it is made beautiful from bliss. And God made his face radiant: if He made it beautiful like that.

The interpreters differed on this, and some of them said what we said about it.

Who said that?

Muhammad bin Ismail Al-Bukhari told me, he said: Adam told us, he said: Al-Mubarak told us, on the authority of Al-Hasan: **Some faces that Day will be radiant**. He said: Beautiful.

Abu Kurayb told us: We were told by Wakee', on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **On that Day some faces will be radiant**. He said: The radiance of faces means their beauty.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, similarly.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **On that Day some faces will be radiant**, he said: radiant means soft.

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 Mujahid, **Some faces that Day will be radiant**. He said: Beautiful faces.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid: **Some faces that Day will be radiant**. He said: From joy, bliss, and happiness.

Others said: Rather, it means that she is happy.

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, **Some faces, that Day, will be radiant**, he said: Joyful, **looking at their Lord**.

The interpreters differed in their interpretation of this. Some of them said: It means that she is looking at her Lord.

Who said that?

Muhammad bin Mansur al-Tusi and Ibrahim bin Saeed al-Jawhari told us: Ali bin al-Hasan bin Shaiq told us: al-Husayn bin Waqid told us, on the authority of Zayd al-Nahwi, on the authority of Ikrimah: **Some faces, that Day, will be radiant, looking at their Lord**. He said: They will look at their Lord.

Muhammad bin Ali bin Al-Hasan bin Shaiq told us: I heard my father say: Al-Hussein bin Waqid told me regarding His statement, **Some faces, that Day, will be radiant** from the bliss, **looking at their Lord**. He said: Yazid Al-Nahwi told me on the authority of Ikrimah, Ismail bin Abi Khalid, and elders from the people of Kufa, who said: Looking at their Lord.

Muhammad bin Ismail Al-Bukhari told us: Adam told us: Al-Mubarak told us, on the authority of Al-Hasan, regarding his statement, **Some faces, that Day, will be radiant**, he said: Beautiful. **Looking at their Lord**, he said: Looking at the Creator, and it is right for them to be radiant while they are looking at the Creator.

Saad bin Abdullah bin Abdul-Hakam told me: Khalid bin Abdul-Rahman told us: Abu Urfajah told us, on the authority of Atiyah Al-Awfi, regarding His statement, **Some faces, that Day, will be radiant, looking at their Lord**. He said: They will look at God, but their sight will not encompass Him because of His greatness, while His sight encompasses them. This is what He says, **No vision can grasp Him, but He grasps all vision**. (Al-An'am: 103)

Others said: Rather, the meaning of this is that she is waiting for the reward from her Lord.

Who said that?

Abu Kuraib told us: Omar bin Ubaid told us, on the authority of Mansour, on the authority of Mujahid: **Some faces, that Day, will be radiant, looking at their Lord**. He said: Waiting for reward from Him.

He said: We were told by Wakee', on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, **Looking to her Lord**. He said: Waiting for the reward from her Lord.

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 Mujahid, **Looking to her Lord**, he said: Waiting for the reward.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **Looking to her Lord**. He said: She awaits the reward from her Lord, and none of His creation sees her.

Yahya bin Ibrahim Al-Masoudi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Mujahid: **Some faces, that Day, will be radiant**. He said: **The radiance of bliss**. "Looking to their Lord." He said: **Awaiting His provision and His grace**.

Surat al-Qiyamah 75:22

Some faces, that Day, will be radiant.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, who said: Some people used to say about the hadith, **They will see their Lord**. So I said to Mujahid: Some people say that He sees. He said: He sees, but nothing sees Him.

He said: Jarir narrated to us, on the authority of Mansour, on the authority of Mujahid, regarding his statement, **looking to her Lord**, he said: She awaits from her Lord what she has.

Abu Al-Khattab Al-Hassani told me, he said: Malik told us, on the authority of Sufyan, he said: Ismail bin Abi Khalid told us, on the authority of Abu Salih, regarding His statement, **Some faces, that Day, will be radiant, looking at their Lord**, he said: Awaiting the reward.

Abu Kurayb told us: Al-Ashja'i told us, on the authority of Sufyan, on the authority of Thawir, on the authority of Mujahid, on the authority of Ibn Umar, who said: The lowest status of the people of Paradise is for the one who looks at his kingdom, his pleasures, and his servants, a distance of a thousand years, seeing its farthest point as he sees its lowest point. The highest status of the people of Paradise is for the one who looks at the face of God morning and evening.

He said: Ibn Yaman told us, he said: Ashja' told us, on the authority of Abu al-Sahba' al-Mawsili, he said: The lowest in status of the people of Paradise is he who sees his couches, his servants, and his kingdom in a thousand years' journey, so he sees its farthest point as he sees its nearest point. And the best of them in status is he who looks at the face of God morning and evening.

The first of the two opinions on this matter, in our view, is the correct opinion that we mentioned on the authority of Al-Hasan and Ikrimah, that the meaning of this is that she looks at her Creator, and this is what was reported from the Messenger of God, may God bless him and grant him peace.

Ali bin Al-Hussein bin Abjar told me, he said: Mus'ab bin Al-Muqaddam told us, he said: Isra'il bin Yunus told us, on the authority of Thawir, on the authority of Ibn 'Umar, he said: The Messenger of God, may God bless him and grant him peace, said: The lowest in status of the people of Paradise is he who looks at his kingdom for two thousand years. He said: The best of them in status is he who looks at the face of God twice every day. He said: Then he recited: **Some faces, that Day, will be radiant, looking at their Lord**. He said: With whiteness and purity. He said: **Looking at their Lord**. He said: Looking every day at the face of God, the Almighty and Majestic.

Tafsir al-Qurtubi

The Almighty said: **Some faces, that Day, will be radiant, looking at their Lord**. The first is from freshness, which means beauty and grace, and the second is from looking, meaning the faces of the believers will be radiant, beautiful, and soft. It is said: May God freshen them, may He make them fresh, and

radiant, which means radiance, life, and wealth. From this comes the hadith: **May God freshen a man who hears my words and remembers them**.

Tafsir Ibn Kathir

This is an instruction from God the Almighty to His Messenger (peace be upon him) on how to receive revelation from the angel. He would hasten to receive it and race the angel in reciting it. God the Almighty commanded him when the angel came to him with revelation to listen to it and God guaranteed to gather it in his chest and make it easy for him to recite it in the manner in which it was revealed to him, and to explain it to him, interpret it and clarify it. The first case is gathering it in his chest, the second is reciting it, and the third is interpreting it and clarifying its meaning. That is why God Almighty said: **Do not move your tongue with it to hasten it** meaning the Qur'an, as God Almighty said: **And do not hasten with the Qur'an before its revelation is completed to you and say, 'My Lord, increase me in knowledge'** Then God Almighty said: **Indeed, upon Us is its collection** meaning in your chest **and its recitation** meaning that you recite it. **So when We have recited it** meaning when the angel recites it to you on behalf of God Almighty: **then follow its recitation** meaning listen to it and then recite it as it was recited to you. **Then upon Us is its clarification** meaning after memorizing it and reciting it, We will explain it to you and clarify it and inspire you with its meaning according to what We intended and prescribed. Imam Ahmad said: Abdur-Rahman narrated to us from Abu Uwanah from Musa ibn Abi Aisha from Saeed ibn Jubayr from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) was struggling with the severity of the revelation and he would move his lips." Ibn Abbas said to me: "I move my lips as the Messenger of God (peace and blessings be upon him) moved his lips." Saeed said to me: **And I move my lips as I saw Ibn Abbas move his lips**. Then God, the Almighty, revealed: "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and its recitation." He said: "Collect it in your chest and then you recite it. 'So when We have recited it, follow its recitation.'" That is, listen to it and be silent. **Then upon Us is its clarification**. So after that, whenever Gabriel departed, he would recite it as I had recited it. Al-Bukhari and Muslim narrated it through other chains of narration on the authority of Musa ibn Abi Aisha. The wording of Al-Bukhari is: **When Gabriel came to him, he would lower his head, and when he left, he would recite it as God, the Almighty, had promised him**.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Yahya Al-Taimi narrated to us, Musa bin Abi Aisha narrated to us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: "Whenever revelation was sent down to the Messenger of God (blessings and peace of God be upon him), he would encounter difficulty from it. Whenever it was sent down to him, he would be known

to move his lips, receiving the beginning and moving his lips with it, lest he forget the beginning before he finished the end." So God, the Most High, revealed: **Move not your tongue with it, to hasten it.** This is what Al-Sha'bi, Al-Hasan Al-Basri, Qatadah, Mujahid, Al-Dahhak and others said: This verse was revealed about that. Ibn Jarir narrated on the authority of Al-Awfi from Ibn Abbas: **Move not your tongue with it, to hasten it.** He said: He would not stop reciting for fear that he would forget it, so God, the Most High, said: "Move not your tongue with it, to hasten it. Indeed, upon Us is its collection" means to collect it for you **and its recitation** means to recite it to you so that you do not forget. Ibn Abbas and Atiyah Al-Awfi said: **Then upon Us is its clarification** means to clarify what is lawful and unlawful. Qatadah also said this. God the Almighty says: {No! Rather, you love that immediate life and neglect the Hereafter.} meaning, what drives them to deny the Day of Resurrection and to disobey what God the Almighty revealed to His Messenger (peace and blessings of God be upon him) of the true revelation and the Noble Qur'an is that their only concern is this immediate worldly life, and they are heedless and distracted from the Hereafter. Then God the Almighty says: {Some faces, that Day, will be radiant.} From radiance, meaning beautiful, bright, radiant, and joyful. {Looking at their Lord.} That is, seeing Him with their own eyes, as Al-Bukhari **may God have mercy on him** narrated in his Sahih: {Indeed, you will see your Lord with your own eyes.} It has been proven that the believers will see God Almighty in the Hereafter in the authentic hadiths through continuous chains of transmission among the scholars of hadith, which cannot be denied or prohibited. This is due to the hadith of Abu Sa'id and Abu Hurayrah, both of which are in the two Sahihs, in which some people said: **O Messenger of God, will we see our Lord on the Day of Resurrection?** He said: **Do you find it difficult to see the sun and the moon when there are no clouds in front of them?** They said: *No.* He said: **Then you will see your Lord like that.**

In the two Sahihs, on the authority of Jarir, he said: The Messenger of God, may God bless him and grant him peace, looked at the moon on the night of the full moon and said: **You will see your Lord as you see this moon! So if you can avoid being overcome in prayer before sunrise or before sunset, then do so.** In the two Sahihs, on the authority of Abu Musa, he said: The Messenger of God, may God bless him and grant him peace, said: "Two gardens of gold, their vessels and everything in them, and two gardens of silver, their vessels and everything in them. And nothing will stand between the people and their seeing God, the Almighty and Majestic, except the cloak of majesty over His face in the Garden of Eden." In the individual narrations of Muslim, on the authority of Suhaib, on the authority of the Prophet, may God bless him and grant him peace, he said: "When the people of Paradise enter Paradise, God Almighty will say: Do you want something more? They will say: Did You not make our faces white? Did You not admit us to Paradise and save us from the Fire? He will say: Then the veil will be lifted, and they will not be given anything more beloved to them than looking at their Lord, which is the increase." Then he recited this verse: **For those who do good is the best and more.** In the individual

narrations of Muslim, on the authority of Jabir, in his hadith: **Indeed, God appears to the believers and laughs,** meaning on the Day of Resurrection. In these hadiths, the believers will look at their Lord, the Almighty and Majestic, on the stage and in the gardens of Paradise. Imam Ahmad said: Abu Mu'awiyah told us, 'Abd al-Malik ibn Abhar told us, Thuwair ibn Abi Fakhita told us, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest of the people of Paradise in status will look at his kingdom for two thousand years, seeing its farthest point as he sees its nearest point, looking at his wives and servants, and the best of them in status will look at the face of God twice a day." And at-Tirmidhi narrated it on the authority of 'Abd ibn Hamid, on the authority of Shababah, on the authority of Isra'il, on the authority of Thawir, said: I heard Ibn Umar, and he mentioned it. He said: And it was narrated by Abd al-Malik ibn Abhar, on the authority of Nuwayr, on the authority of Mujahid, on the authority of Ibn Umar. And likewise it was narrated by al-Thawri, on the authority of Nuwayr, on the authority of Mujahid, on the authority of Ibn Umar, and he did not trace it back to the Prophet. Were it not for the fear of making it too long, we would have included the hadiths with their chains of transmission and wordings from the Sahihs, Hasan, Musnads, and Sunans, but we mentioned that in separate places in this commentary. And success is from God.

This, praise be to God, is agreed upon by the Companions, the Followers, and the early generations of this nation, as it is agreed upon by the Imams of Islam and the guides of mankind. Whoever interprets this to mean that what is meant by *to* is the singular of *blessings*, which are blessings, as al-Thawri said on the authority of Mansur on the authority of Mujahid, **Looking to her Lord,** he said: Waiting for the reward from her Lord. Ibn Jarir narrated it through other chains of transmission on the authority of Mujahid, and Abu Salih also said the same. This speaker has gone far astray and has invalidated what he has gone to, and where is he in relation to the words of God Almighty: **No indeed! They will be veiled from their Lord, that Day.** Al-Shafi'i, may God have mercy on him, said: The disbelievers were not veiled except when it was known that the righteous will see Him, the Almighty and Majestic. Then there are many reports from the Messenger of God, may God bless him and grant him peace, indicating what the context of the noble verse indicates, which is His words, the Almighty: **Looking to her Lord,** Ibn Jarir said: Muhammad ibn Ismail al-Bukhari told us, Adam told us, al-Mubarak told us on the authority of al-Hasan, **Some faces, that Day, will be radiant,** Hasana said: **Looking to her Lord,** he said: Looking to the Creator, and it is right for her to be radiant, and she is looking to..." The Creator.

And the saying of God the Almighty: {And some faces, that Day, will be gloomy, thinking that some terrible disaster will befall them} These are the faces of the wicked that will be gloomy on the Day of Resurrection. Qatada said: Gloomy. As-Suddi said: Their colors will change. Ibn Zayd said: *Gloomy* means scowling. *Thinking* means certain that **some terrible disaster will befall them.** Mujahid said: A disaster. Qatada said: Evil. As-Suddi said: Certain that they will perish. Ibn Zayd said: Thinking that they will enter the Fire. This

Surat al-Qiyamah 75:22

Some faces, that Day, will be radiant.

situation is similar to the saying of God the Almighty: {The Day some faces will turn white and some faces will turn black} and the saying of God the Almighty: {Some faces, that Day, will be radiant, laughing and rejoicing. And some faces, that Day, will be covered with dust. Darkness will cover them. Those are the disbelievers, the wicked} and the saying of God the Almighty: {Some faces, that Day, will be humbly submissive, toiling, burning in a blazing Fire} until His saying: {Some faces, that Day, will be radiant, well-pleased with their striving, in a lofty Garden} in similar verses and contexts.

Fath al-Qadir

22- **Some faces, that Day, will be radiant**, meaning soft, fresh, and beautiful. It is said: **a radiant tree** or **a radiant meadow**, meaning beautiful and soft. The freshness of life is its beauty and joy. Al-Wahidi and the commentators said: They say **luminous, bright, and shining**.

Tafsir al-Baghawi

22- **Some faces that Day**, meaning the Day of Resurrection, **will be radiant**. Ibn Abbas said: *Beautiful*. Mujahid said: *Happy*. Ibn Zayd said: *Soft*. Muqatil said: **White with light on them**. Al-Suddi said: *Bright*. Yaman said: **Bright and radiant**. Al-Farra' said: **Bright with bliss**. It is said: **May God make his face radiant**, and **May God make him radiant and make him radiant**, and **May God make his face radiant**, and **May He make his face radiant**, with freshness and radiance. God Almighty said: **You will recognize in their faces the radiance of pleasure**. (al-Mutaffifin 83:24)

Tafsir al-Baidawi

22- **Some faces, that Day, will be radiant**. Bright and cheerful.

Surat al-Qiyamah 75:23

Looking to her Lord

Tafsir al-Jalalayn

23 - **Looking to her Lord** meaning they will see God Almighty in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Looking to her Lord**.

Tafsir al-Qurtubi

The Almighty says: **Looking to her Lord (Looking to her Lord)** to her Creator and Owner (*looking*) meaning looking at her Lord, this is the opinion of the majority of scholars. There is a hadith of Suhaib on this topic, narrated by Muslim, and it was mentioned in Yunus when God the Almighty says: **For those who do good is the best [reward] and even more** (Yunus 10:26). Ibn Umar used to say: The most honored of the people of Paradise in the sight of God is the one who looks at His face morning and evening, then he recited this verse: **Some faces, that Day, will be radiant * Looking at their Lord** (al-Qiyamah 75:22-23). Yazid Al-Nahwi narrated on the authority of Ikrimah, who said: Looking at their Lord. Al-Hasan used to say: Their faces will be radiant and they will look at their Lord.

It was said: The looking here is awaiting the reward they will have from God. It was narrated on the authority of Ibn Umar and Mujahid. Ikrimah said: They are awaiting the command of their Lord. Al-Mawardi narrated it on the authority of Ibn Umar and Ikrimah as well, and it is not known except from Mujahid alone. They cited as evidence the words of God the Almighty: **No vision can grasp Him, but He grasps all vision.** (al-An'am 6:103) This statement is very weak and goes beyond the apparent meaning of the verse and the hadiths. In Al-Tirmidhi, it was narrated on the authority of Ibn Umar that the Messenger of God (peace and blessings of God be upon him) said: "The lowest in status of the people of Paradise will be he who looks at his gardens, wives, servants, and couches a distance of a thousand years' journey. The most honored of them in the sight of God will be he who looks at His face morning and evening." Then the Messenger of God (peace and blessings of God be upon him) recited: **Some faces, that Day, will be radiant, looking at their Lord.** He said: This is a strange hadith. It was narrated on the authority of Ibn Umar, but he did not attribute it to the Prophet. In Sahih Muslim, on the authority of Abu Bakr ibn Abdullah ibn Qays, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said: "Two gardens of silver, their vessels and everything in them, and two gardens of gold, their vessels and everything in them. Nothing stands between the people and seeing their Lord, may He be glorified and exalted, except the cloak of majesty over

His face in the Garden of Eden." Jarir ibn Abdullah narrated: We were sitting with the Messenger of God, may God bless him and grant him peace, and he looked at the moon on the night of the full moon and said: "You will see your Lord clearly just as you see this moon. You will not be harmed in seeing Him. If you can avoid being overcome in prayer before sunrise and before sunset, then do so." Then he recited: **And glorify the praises of your Lord before the rising of the sun and before its setting.** (Qaf: 39) Agreed upon. It was also narrated by Abu Dawud and al-Tirmidhi, who said it is a good and authentic hadith. Abu Dawud narrated on the authority of Abu Razin al-Uqayli who said: I said, O Messenger of God, will all of us see our Lord? Ibn Muadh said: Alone with Him on the Day of Resurrection? He said: Yes, O Abu Razin. He said: What is the sign of that in His creation? He said: O Abu Razin, do not all of you see the moon? Ibn Muadh said: On the night of the full moon, alone with Him. We said: Yes. He said: Then God is greater. Ibn Muadh said: He said: It is only a creation of God's creation - meaning the moon - so God is greater and greater. And in the book of al-Nasa'i on the authority of Suhaib who said: How about the veil so that they look at it? By God, God has not given them anything more beloved to them than looking, nor more soothing to their eyes. And in the interpretation of Abu Ishaq al-Tha'labi on the authority of [Abu] al-Zubayr on the authority of Jabir who said:

The Messenger of God, may God bless him and grant him peace, said: "Our Lord, the Almighty and Majestic, will manifest Himself until they look at His face, and they will fall down before Him in prostration. He will say, 'Raise your heads, for this is not a day of worship.'" Al-Tha'labi said: Mujahid's statement that it means waiting for the reward from his Lord, and none of His creation will see him, is a flawed interpretation, because when the Arabs meant to wait by looking, they said 'he looked at him,' as God, the Almighty, said: **Do they await anything but the Hour?** (Az-Zukhruf 43:66), **Do they await anything but its interpretation?** (Al-A'raf 7:53), and **They await nothing but a single blast?** (Yasin 36:49). And if they meant to think and reflect, they said:

I looked at him. But if looking is coupled with mentioning *to* and mentioning the face, then it can only mean seeing and gazing. Al-Azhari said: Mujahid's statement, **She is waiting for the reward of her Lord**, is wrong, because it is not said, **He looked at something** in the sense of waiting. And the saying of the speaker, **I looked at so-and-so** is nothing but seeing with the eye. The Arabs say this, because they say, **I looked at him**, if they mean seeing with the eye. But if they mean waiting, they say, **I looked at him**. He said:

If you both give me a moment of time, it will benefit me with Umm Jundub.

When he wanted to wait, he said, **You are waiting for me**, and he did not say, **You are waiting for me**. And when they wanted to look at the eye, they said, **I looked at him**. He said:

I looked at her and the stars were like monks' lamps lit for locks

Another said:

Surat al-Qiyamah 75:23

Looking to her Lord

I look to you as a poor man looks to a rich man.

That is, I look at you with humility, because the look of humility and submission is more tender to the heart of the one being asked. As for the evidence they offer from the saying of God the Almighty: {No vision can grasp Him, but He grasps all vision} (Al-An`am: 103), this only applies to this world. We have already discussed this in its proper place. Atiyyah Al-`Awfi said: They look at God, their eyes cannot encompass them because of His greatness, but His sight encompasses them, as indicated by the verse: {No vision can grasp Him, but He grasps all vision} (Al-An`am: 103). Al-Qushayri Abu Nasr said: It was said that *(to)* is one of the blessings: the blessing of repelling, and they are in Paradise, they do not await the averting of His punishment from them, and the one who awaits something has a miserable life, so the people of Paradise are not described with that. It was said that the look is attributed to the face, and it is like the saying of God the Almighty: {Beneath which rivers flow} (al-Baqarah 2:25), and water runs in the river, not the river. Then the face may be mentioned in the sense of the eye, as God the Almighty said: {Then cast it upon my father's face; he will come seeing} (Yusuf 12:93), meaning upon his eyes. Then the heart of habit is not far from tomorrow, until it creates vision and looking at the face, and it is like the saying of the Almighty: **Is he who walks on his face?** (al-Mulk 67:22), "It was said: O Messenger of God! How do they walk in the Fire on their faces? He said: **(He who made them walk on their feet is able to make them walk on their faces)**"

Tafsir Ibn Kathir

This is an instruction from God the Almighty to His Messenger (peace be upon him) on how to receive revelation from the angel. He would hasten to receive it and race the angel in reciting it. God the Almighty commanded him when the angel came to him with revelation to listen to it and God guaranteed to gather it in his chest and make it easy for him to recite it in the manner in which it was revealed to him, and to explain it to him, interpret it and clarify it. The first case is gathering it in his chest, the second is reciting it, and the third is interpreting it and clarifying its meaning. That is why God Almighty said: **Do not move your tongue with it to hasten it** meaning the Qur'an, as God Almighty said: **And do not hasten with the Qur'an before its revelation is completed to you and say, 'My Lord, increase me in knowledge'** Then God Almighty said: **Indeed, upon Us is its collection** meaning in your chest **and its recitation** meaning that you recite it. **So when We have recited it** meaning when the angel recites it to you on behalf of God Almighty: **then follow its recitation** meaning listen to it and then recite it as it was recited to you. **Then upon Us is its clarification** meaning after memorizing it and reciting it, We will explain it to you and clarify it and inspire you with its meaning according to what We intended and prescribed. Imam Ahmad said: Abdur-Rahman narrated to us from Abu Uwanah from Musa ibn Abi Aisha from Saeed ibn Jubayr from Ibn Abbas who said:

"The Messenger of God (peace and blessings be upon him) was struggling with the severity of the revelation and he would move his lips." Ibn Abbas said to me: "I move my lips as the Messenger of God (peace and blessings be upon him) moved his lips." Saeed said to me: **And I move my lips as I saw Ibn Abbas move his lips.** Then God, the Almighty, revealed: "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and its recitation." He said: "Collect it in your chest and then you recite it. 'So when We have recited it, follow its recitation.'" That is, listen to it and be silent. **Then upon Us is its clarification.** So after that, whenever Gabriel departed, he would recite it as I had recited it. Al-Bukhari and Muslim narrated it through other chains of narration on the authority of Musa ibn Abi Aisha. The wording of Al-Bukhari is: **When Gabriel came to him, he would lower his head, and when he left, he would recite it as God, the Almighty, had promised him.**

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Yahya Al-Taimi narrated to us, Musa bin Abi Aisha narrated to us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: "Whenever revelation was sent down to the Messenger of God (blessings and peace of God be upon him), he would encounter difficulty from it. Whenever it was sent down to him, he would be known to move his lips, receiving the beginning and moving his lips with it, lest he forget the beginning before he finished the end." So God, the Most High, revealed: **Move not your tongue with it, to hasten it.** This is what Al-Sha'bi, Al-Hasan Al-Basri, Qatadah, Mujahid, Al-Dahhak and others said: This verse was revealed about that. Ibn Jarir narrated on the authority of Al-Awfi from Ibn Abbas: **Move not your tongue with it, to hasten it.** He said: He would not stop reciting for fear that he would forget it, so God, the Most High, said: "Move not your tongue with it, to hasten it. Indeed, upon Us is its collection" means to collect it for you **and its recitation** means to recite it to you so that you do not forget. Ibn Abbas and Atiyyah Al-Awfi said: **Then upon Us is its clarification** means to clarify what is lawful and unlawful. Qatadah also said this. God the Almighty says: {No! Rather, you love that immediate life and neglect the Hereafter.} meaning, what drives them to deny the Day of Resurrection and to disobey what God the Almighty revealed to His Messenger (peace and blessings of God be upon him) of the true revelation and the Noble Qur'an is that their only concern is this immediate worldly life, and they are heedless and distracted from the Hereafter. Then God the Almighty says: {Some faces, that Day, will be radiant.} From radiance, meaning beautiful, bright, radiant, and joyful. {Looking at their Lord.} That is, seeing Him with their own eyes, as Al-Bukhari **may God have mercy on him** narrated in his Sahih: {Indeed, you will see your Lord with your own eyes.} It has been proven that the believers will see God Almighty in the Hereafter in the authentic hadiths through continuous chains of transmission among the scholars of hadith, which cannot be denied or prohibited. This is due to the hadith of Abu Sa'id and Abu Hurayrah, both of which are in the two Sahihs, in which some people said: **O Messenger of God, will we see our Lord on the**

Day of Resurrection? He said: **Do you find it difficult to see the sun and the moon when there are no clouds in front of them?** They said: *No*. He said: **Then you will see your Lord like that.**

In the two Sahihs, on the authority of Jarir, he said: The Messenger of God, may God bless him and grant him peace, looked at the moon on the night of the full moon and said: **You will see your Lord as you see this moon! So if you can avoid being overcome in prayer before sunrise or before sunset, then do so.** In the two Sahihs, on the authority of Abu Musa, he said: The Messenger of God, may God bless him and grant him peace, said: "Two gardens of gold, their vessels and everything in them, and two gardens of silver, their vessels and everything in them. And nothing will stand between the people and their seeing God, the Almighty and Majestic, except the cloak of majesty over His face in the Garden of Eden." In the individual narrations of Muslim, on the authority of Suhaib, on the authority of the Prophet, may God bless him and grant him peace, he said: "When the people of Paradise enter Paradise, God Almighty will say: Do you want something more? They will say: Did You not make our faces white? Did You not admit us to Paradise and save us from the Fire? He will say: Then the veil will be lifted, and they will not be given anything more beloved to them than looking at their Lord, which is the increase." Then he recited this verse: **For those who do good is the best and more.** In the individual narrations of Muslim, on the authority of Jabir, in his hadith: **Indeed, God appears to the believers and laughs,** meaning on the Day of Resurrection. In these hadiths, the believers will look at their Lord, the Almighty and Majestic, on the stage and in the gardens of Paradise. Imam Ahmad said: Abu Mu'awiyah told us, 'Abd al-Malik ibn Abhar told us, Thuwair ibn Abi Fakhita told us, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest of the people of Paradise in status will look at his kingdom for two thousand years, seeing its farthest point as he sees its nearest point, looking at his wives and servants, and the best of them in status will look at the face of God twice a day." And at-Tirmidhi narrated it on the authority of 'Abd ibn Hamid, on the authority of Shababah, on the authority of Isra'il, on the authority of Thawir, said: I heard Ibn Umar, and he mentioned it. He said: And it was narrated by Abd al-Malik ibn Abhar, on the authority of Nuwayr, on the authority of Mujahid, on the authority of Ibn Umar. And likewise it was narrated by al-Thawri, on the authority of Nuwayr, on the authority of Mujahid, on the authority of Ibn Umar, and he did not trace it back to the Prophet. Were it not for the fear of making it too long, we would have included the hadiths with their chains of transmission and wordings from the Sahihs, Hasan, Musnads, and Sunans, but we mentioned that in separate places in this commentary. And success is from God.

This, praise be to God, is agreed upon by the Companions, the Followers, and the early generations of this nation, as it is agreed upon by the Imams of Islam and the guides of mankind. Whoever interprets this to mean that what is meant by *to* is the singular of *blessings*, which are blessings, as al-Thawri said on the authority of Mansur on the authority of Mujahid, **Looking to her Lord**, he said: Waiting for the reward

from her Lord. Ibn Jarir narrated it through other chains of transmission on the authority of Mujahid, and Abu Salih also said the same. This speaker has gone far astray and has invalidated what he has gone to, and where is he in relation to the words of God Almighty: **No indeed! They will be veiled from their Lord, that Day.** Al-Shafi'i, may God have mercy on him, said: The disbelievers were not veiled except when it was known that the righteous will see Him, the Almighty and Majestic. Then there are many reports from the Messenger of God, may God bless him and grant him peace, indicating what the context of the noble verse indicates, which is His words, the Almighty: **Looking to her Lord**, Ibn Jarir said: Muhammad ibn Ismail al-Bukhari told us, Adam told us, al-Mubarak told us on the authority of al-Hasan, **Some faces, that Day, will be radiant**, Hasana said: **Looking to her Lord**, he said: Looking to the Creator, and it is right for her to be radiant, and she is looking to..." The Creator.

And the saying of God the Almighty: {And some faces, that Day, will be gloomy, thinking that some terrible disaster will befall them} These are the faces of the wicked that will be gloomy on the Day of Resurrection. Qatada said: Gloomy. As-Suddi said: Their colors will change. Ibn Zayd said: *Gloomy* means scowling. *Thinking* means certain **that some terrible disaster will befall them**. Mujahid said: A disaster. Qatada said: Evil. As-Suddi said: Certain that they will perish. Ibn Zayd said: Thinking that they will enter the Fire. This situation is similar to the saying of God the Almighty: {The Day some faces will turn white and some faces will turn black} and the saying of God the Almighty: {Some faces, that Day, will be radiant, laughing and rejoicing. And some faces, that Day, will be covered with dust. Darkness will cover them. Those are the disbelievers, the wicked} and the saying of God the Almighty: {Some faces, that Day, will be humbly submissive, toiling, burning in a blazing Fire} until His saying: {Some faces, that Day, will be radiant, well-pleased with their striving, in a lofty Garden} in similar verses and contexts.

Fath al-Qadir

23- Looking at her Lord This comes from looking: meaning looking at her Creator and Master of her affairs. Looking: meaning looking at Him, this is what the majority of scholars said, and what is meant by it is what is transmitted in many authentic hadiths that the servants will look at their Lord on the Day of Resurrection as they look at the moon on the night of the full moon. Ibn Kathir said: This, praise be to God, is agreed upon by the Companions, the Followers, and the righteous predecessors of this nation, as it is agreed upon by the Imams of Islam and the guides of mankind. Mujahid said: Looking here means awaiting the reward they will have from God, and something similar was narrated from Ikrimah. It was said that this is only authentic from Mujahid alone. And the statement of the speaker: I looked at so-and-so is nothing but seeing with the eye. When they mean waiting, they say: I looked at him, as in the saying of the poet:

If you give me an hour of time, it will benefit me with Umm Jundub.

Surat al-Qiyamah 75:23

Looking to her Lord

If they want to see the eye, they say: I looked at him,
as the poet said:

I looked at her and the stars were like monks' lamps
[Tshb Lfa'al]

And the other said:

I look at you as a poor man looks at a rich man.

That is, I look at you with a look of humiliation, as a poor person looks at a rich person. There are many Arabic poems and words about this. *Faces* is the subject, and it is permissible to begin with it even though it is an indefinite noun because the situation is one of detail, and *fresh* is an adjective for *Faces*, and *Yawmi-Dhinna* is an adverbial phrase for *fresh*. If the situation were not one of detail, then describing the indefinite noun with *fresh* would have been a justification for beginning with it. However, the situation of detail on its own justifies beginning with an indefinite noun.

Tafsir al-Baghawi

23- **Looking at her Lord.** Ibn Abbas said: Most people look at their Lord clearly, without a veil. Al-Hasan said: She looks at the Creator, and it is right for her to look while she looks at the Creator.

Abu Bakr ibn Abi Al-Haitham Al-Turabi told us, Abdullah ibn Ahmad Al-Hamawi told us, Ibrahim ibn Khazim Al-Shashi told us, Abd ibn Hamid told us, Shababah told us, on the authority of Israel, on the authority of Thawir, who said: I heard Ibn Umar say: "The Messenger of God, may God bless him and grant him peace, said: The lowest in status of the people of Paradise is he who looks at his gardens, his wives, his blessings, his servants, and his couches for a distance of a thousand years, and the most honored of them in the sight of God is he who looks at His face morning and evening. Then the Messenger of God, may God bless him and grant him peace, recited: 'Some faces, that Day, will be radiant, looking at their Lord.'"

Tafsir al-Baidawi

23- **Looking to her Lord** She sees Him absorbed in contemplating His beauty to the point that she neglects everything else. That is why the object was brought forward. This is not the case in all cases, so that her looking to something else contradicts it. It was said: **Waiting for His favor.** It was responded that waiting is not attributed to the face, and its interpretation in the sentence is contrary to what appears, and that what is used in its meaning is not transitive with *to*. And the poet said:

If I look at you from the king and the sea without you,
you increase my blessings

In the sense of asking, waiting does not entail giving.